

THE
Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

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THE SACREDNESS OF THE BALLOT.

WE regret to say that on Tuesday, the 10th instant, a case was tried at the Yorkshire Assizes, held at Leeds, before Mr. Justice Bowen, in which plaintiff and defendants were all Masons, while the matter in dispute had its origin in certain occurrences which took place in the Alexandra Lodge, No. 1511, Hornsea, as far back as the 10th January 1877. This Lodge, our readers will remember, was consecrated at the close of the year 1874, and from the account which subsequently appeared in these columns, there was every reason to anticipate that, having started under such favourable auspices, it would have enjoyed a happy as well as a prosperous career. This anticipation, however, does not seem to have been realised. Bro. H. E. Voigt and other brethren of Hull were the founders of the Lodge, and at the very outset of its career the Rev. E. L. H. Tew, Vicar of Hornsea, was proposed and elected, but never took up his membership, the proposition fee, as is common in such cases, not being paid. This abstention from taking up his membership, on the part of the rev. gentleman, was regarded by some of the brethren of the Alexandra as a slight. However, on the 10th January 1877, the Rev. Mr. Tew, with a Rev. H. C. Casson, Curate in Charge, North Ferriby, were proposed at an emergency meeting called for the purpose, balloted for, and rejected, there being the three requisite black beans found in the ballot box, when the voting was over. It seems that, as many of the members reside at Hull—and among them Bro. Voigt—it was the practice to delay the commencement of business till after the arrival of the particular train by which such brethren would travel. On this particular occasion, however, when Bro. Voigt and his two companions arrived, it was found that the Lodge was closed. The three brethren were, of course, admitted and were in time to take part in the ballot for the Revs. Tew and Casson, who, as we have said, were rejected by three out of the four votes that were cast, Bro. Carr, S.W., at the meeting, and W.M. immediately afterwards, being the only other member who voted. This result gave great umbrage to the supporters of Bros. Tew and Casson, and especially to Brother Tudor G. Trevor, and an emergency meeting was called for the 29th January for the purpose of excluding Brothers Voigt, Hockney, and J. Harrison from the Lodge, for certain "unworthy and un-Masonic conduct" as set forth in the summons for the emergency. Hence the action brought by Bro. Voigt, which terminated in a verdict in his favour, the damages awarded being one farthing. The judge, in his summing up, expressed his regret that the action should have been brought, as he considered the dispute should have been submitted to the proper Masonic tribunal, and we fully agree with his Lordship that all such differences should be settled, as he suggested, by Masonic authority, and not by a common jury in a regular court of law. With this point, however, we are but little concerned. What it is of moment for us to consider is, the laxity of ideas which seems to possess, or let us hope we may say, to have been possessed by our brethren of the Alexandra Lodge in reference to the sacredness of the ballot. In a Society like ours the only proper mode of election is, for obvious reasons, the ballot, but the ballot is nothing if not secret, and its secrecy religiously guarded. In this instance there was only a make-believe secrecy, and for anything that might be urged to the contrary, the voting might just as

well have been by show of hands. How many members were present was not mentioned at the trial, but, at all events, out of those who did attend only four voted, and it seems to have become instantly known that the three black beans were cast by Bros. Voigt, Hockney, and Harrison respectively, while Bro. Carr proclaimed that the white bean was cast by him. Several questions will naturally follow such a disclosure. In the first place, how came the Worshipful Master at the meeting to sanction the abstention of any member present from voting?—a duty in which it is imperative—in our judgment, at least—that all who attend the Lodge when a candidate is balloted for should take their part. In the second place, how came the same Worshipful Brother to so far forget his duty as either to sanction or connive at any inquiry being raised by any brother as to who voted for whom, or to allow any one who had voted to make it known which way he had voted, so that, as in this case, it might be made clear to every one that the only other brethren who had done their duty had done so in a manner adverse to the candidates? It is unpleasant for any one to be blackballed, but it is equally so for members of any club, society, or Lodge to have one who is obnoxious to them forced into association with them in such club, society, or Lodge. It is usual in cases where an unpopular candidate is about to be balloted for, for an intimation of his unpopularity or being obnoxious to certain members to be made to his proposer and seconder; and it was elicited from Bro. Voigt, the plaintiff in this action, that owing to the business having been begun when he and his companions arrived, there was no time to follow that course. Be this as it may, it is very clear to us that Bro. Carr, by whose orders the emergency meeting for the exclusion of Bros. Voigt, Hockney, and Harrison was summoned, had very peculiar notions about the secrecy of the ballot, and acted most indiscreetly in allowing any such meeting to be called, while Bro. Tudor Trevor P.M., who proposed the exclusion of Bro. Voigt and his two companions, was guilty of far more un-Masonic conduct than the brethren he proposed to exclude. But the greatest offender of all was the W.M. of the first emergency, when he allowed it to become known how those voted who had taken part in the ballot. If this kind of laxity is to be allowed to pass uncensured, and if brethren to whom a candidate is, for reasons known to themselves, distasteful, are to have malicious and un-Masonic conduct openly imputed to them in Lodge summonses, our Lodges will very soon discover that the Angel of Harmony has been supplanted by the Demon of Discord.

THE TENDENCY OF AMERICAN
FREEMASONRY.

IT would have afforded us the utmost gratification if the public information we have received in respect of American Freemasonry had enabled us to withdraw the statements made in an article which appeared in the first number of this journal, that is, as far back as the 2nd January 1875. Therein we drew attention to one of the most noteworthy characteristics of the Craft in the United States, namely, the tendency which is there so conspicuous in the direction of show in preference to substantial work. The remarks were questioned at the time by one whose opinion in all things Masonic is entitled to the very highest respect, and having experienced his

fraternal rebuke, we advisedly abstained from further comment, in the firm belief that time would show whether he or we were labouring under a wrong impression. The extract, from Bro. Cornelius Moore's Masonic publication, we quoted in our leader of a fortnight since shows that the views we formerly expressed has extorted from, at least, one of our most distinguished transatlantic brethren a certain sense of sympathy, while a letter which we published last week from Brother Hughan bears testimony to the fact that that brother, who so markedly dissented from our earliest views, remains of the same opinion as formerly. We are by no means anxious to draw an unfriendly or unfraternal distinction between English and American Freemasonry. It is farthest from our thoughts to say one word which might in the least degree cause the slightest annoyance to our American brethren. We know full well how highly they appreciate the descent of their several Grand Lodges from ours. We know how highly they respect the British element in their constitution, and therefore, if we say anything which may even seem to indicate a due respect for their views about Masonry, we say it in all brotherly kindness and from a wish that we may help them to realise more nearly the standard of what, in our humble opinion, is truly Freemasonry.

In the leader referred to which appeared, as we have said, in our first number, we spoke of the great interest taken by American brethren in costly temples, and asked where were the Benevolent Institutions which received their support. We have waited long for an answer, and at length one of the veterans of American Freemasonry has virtually endorsed our views by asking a somewhat similar question. This, at least, proves that there was some ground for the remarks we made, and that Bro. Hughan's hearty apology for his American friends was not only not uncalled for, but that it has possibly exercised a favourable effect in bestirring them to an imitation of the Masonic work done in this country. Bro. Moore, moreover, bears us out completely, and if he has not said all he might have said, there is no difficulty in supplementing it from sources accessible to most brethren. He and one of our correspondents made reference to the gathering of Knights Templars, this month, at Chicago, when it is anticipated there will be assembled some 20,000 Sir Knights. When the new Masonic Temple in New York was consecrated, there was a grand procession of about 26,000 brethren, and we may be sure—for does not the memorial volume indicate the fact?—that when the Grand Temple in Philadelphia was formally dedicated to the purposes of Freemasonry, there was an assemblage not far short of that at New York in point of numbers. The moneys expended in the erection of these stately Masonic edifices amount to a very considerable sum, and yet we, in little England, have raised for the service of our three Institutions as much, perhaps, in the course of some three or four years as has been expended on one of them; and in saying this we have not taken into account the sum annually disbursed by Grand Lodge in the relief of distressed brethren, or the moneys raised in several of our Provinces for local Masonic Institutions, or for the purposes of casual benevolence. Brother Hughan thinks that we, too, have incurred heavy expenditure in respect of our Masonic Hall or Halls. Let the casual outsider who has had a passing glimpse of our Freemasons' Hall in Great Queen Street say if, by the wildest stretch of the imagination, such a building could possibly have cost anything like a million and a half of dollars—that is, £300,000 of our money—even if we include all that has been expended on it in the way of additions and renovations in the course of the period it has been standing. Bro. Hughan remarks that England is a compact country, while the United States are of vast extent. Is there a Grand Lodge in the States which can point with excusable pride to an established fund of £50,000, as can ours—a fund which is never touched, as the dues received from the daughter Lodges are ample to meet the ordinary demands by distressed brethren for relief. We rejoice that Bro. Hughan has been able to mention several cases—Kentucky in particular—where the cause of Charity has been made a conspicuous feature in the Masonic practice of the district. Yet, with every allowance for these, and having rendered them the honour that is their due, we incline to the maintenance of our old view—which, be it remembered, was made early, but not hastily and without due knowledge—that in the United States, in spite of the openhandedness of Americans generally, and of American

brethren in particular, the tendency of the Craft is to encourage public displays, processions, and tinsel, rather than the more important tenets of our Masonic faith.

BLACKBALLING.

THE following article on the subject of Blackballing appeared in a recent number of the *Daily News* and although we very much regret the connection Freemasonry has with the matter we can but express our approval of the arguments of the writer. Unless the ballot is held sacred it will speedily become a thing of the the past, a result we could only lament.

Blackballing is an institution which might be called "un-English," but which is emphatically useful. Freemasons, however, must beware how they blackball in an unmasonic and malicious manner. Their position appears to be entirely different from that of members of ordinary clubs in which you blackball a man "because he is a brute," or because he is proposed by a bishop, or because you like not the fashion in which his beard is cut, or for some other purely subjective reason. Freemasons, though the Pope does not like them, are more moral than common clubmen, as we learn from the affecting case of Mr. Voigt. This gentleman, a naturalised subject of the Queen, is rightly described as a very active Mason. He has taken no less than thirty Masonic degrees, and if not yet a passed hodman, he must be pretty near the top of the ladder. He ought therefore to know pretty well what he is about, and to have a thirtyfold acquaintance with the moral duties of the Mason. But Mr. Voigt, though, like King David, the father of the Royal founder of Masonry, he might sing "a song of degrees," has, in the opinion of his Lodge, behaved unmasonically, and some of the lodge even published a circular in which they severely condemned his behaviour. Mr. Voigt resented this censure as libellous, and his case was heard at Leeds before Mr. Justice Bowen and a common jury. It seems that the Alexandra Lodge, at Hornsea, was originally founded by Mr. Voigt and some other gentlemen, about five years ago. In 1877 Mr. Trevor and some other Masons called an "emergency lodge" to elect a Rev. Mr. Tew, and his curate, Mr. Casson. Here let us admire the wise liberalism of our ancient national Church. While the Catholic clergy detest, and even curse, Freemasonry, our curates "put their hands into the mystic basket, and say *konw ompaa*," if these ritual forms survive from the Eleusinian mysteries into the ceremonies of Masonry, which is improbable. But Mr. Tew and his curate did not at once or readily gain admission to the sacred basket of the Alexandra Lodge. Mr. Voigt, with some friends, sped from Hull to Hornsea, on the wings of Masonic eagerness, and the Hull train, which appears to have been late. The other Masons of the emergency lodge (Alexandra) did not, as usual, wait for the Hull train, and when Mr. Voigt and his friends arrived, what was their mortification to find that the Lodge was tyled. The required books were not there, but yet the Lodge was tyled. People who "haunt the mouldering Lodges of the past" may have heard of irregularities like this, but we presume that they are uncommon, for Mr. Voigt and his friends were not a little vexed and annoyed. We learn that they now "gave vent to their feelings by blackballing Mr. Casson and Mr. Tew." But what a revelation is this? Is the ballot, the doubly or trebly sacred ballot of Freemasonry, to have its purpose of secrecy defeated? The very reason of the black ball's existence (they used beans for the same purpose in ancient Greece) is destroyed if we are to be told who blackballed whom.

Brother Tudor Trevor P.M. took quite another view of the secrecy and sacredness of the ballot. He formulated a motion, which was sent to the members of the Lodge as a circular, and it was in this circular that Mr. Voigt detected libellous matter. Brother Tudor Trevor P.M. moved that Mr. Voigt and some others should be excluded from the Alexandra Lodge because they "improperly and unmasonically voted against the admission" of Messrs. Tew and Casson, "without good and sufficient cause." Moreover, they "voted from illwill and spite," and knowing that three blackballs would "pill" the reverend gentlemen, "unworthily combined to exclude them." But how was it known that the three brethren from Hull committed these masonic misdemeanors? Brother Tudor Trevor seems to have arrived at his certainty by what Mr. Mill called the Method of Residues. Only the three and Brother Carr ("in his capacity of S.W.") voted, and out of the four balls three were black. Brother Carr's presumably white ball being set aside, there remain only the three black balls of the gentlemen who had found the Lodge tyled. This may be scientific reasoning, but is it clubmanlike? However that may be, Brother Tudor Trevor condemned Mr. Voigt's conduct as "unmanly, dishonourable, and unmasonic." The occasion on which this language was used may have been "privileged," but did the privilege cover the severity, not to say violence, of the censure? It may here be observed that the Lodge seemed to think so, because they excluded Mr. Voigt, who has now only nine Lodges, unless indeed he has got into his double number by obtaining admission to some other Lodge. After hearing a lucid charge from the learned Judge, the Jury awarded to Mr. Voigt a sum of money which he will have no difficulty in wearing on his watch chain, if he likes to imitate an amusing victim of Mr. Ruskin's criticism.

The moral of the affair seems to be that if all clubs were to set up a Masonic standard of morality, blackballing would be an uncommon incident. For why are men blackballed? Sometimes because they are social annoyances, bores, or blusterers. Sometimes because they have an enemy in the club to which they seek admission, an enemy who marshals his friends at the "urns" and instructs them to "pill" the candidate. Again, men may be blackballed because they have been guilty of what is called "shady" conduct, and it is absolutely necessary

to keep clubs free from black sheep. But, as a rule, mere prejudice blackballs most of the victims, while others are excluded by revengeful members who have had their own friends blackballed. There is a club at one of the Universities which nearly ceased to exist because all the Boniface men blackballed all the Lothian candidates, while the Lothian men took reprisals in the same way. And it may be remembered that Major Pendennis, with his friend Colonel Slyboots, if we are not mistaken, blackballed all the candidates who came up with Arthur Pendennis at the Megatherium, so that, in case of defeat, Pen might not be a solitary sufferer. This conduct, so common, is apparently unmasonic, and might even be called unchristian. To be blackballed is a severe mortification, and it is not often that the victim has a chance to avenge himself. The secret of the ballot is tolerably well kept, and there was only one Irish bully who frightened all his foes into denying that they had pilled him, and then triumphantly declared that "it was all a mistake, nobody had blackballed him." It is frightful to think of the emptiness and desolation that would be felt in Pall Mall if members had to be re-elected every year. Human nature is so constituted that we detest men whom we constantly see, without knowing them personally. Their dress, their gait, their voices, their way of reading the paper, their cough if they have one, all become hateful. Thus a yearly ballot, members coming up for judgment in batches, while firing squads, so to speak, are kept full on a principle of rotation, would end in emptying almost every club in London. The old men would pill the middle-aged, who would get rid of the young. We might all learn what bores we are, and how many foes we unconsciously possess, if clubs were thus turned into palaces of truth. The Athenæum would mourn her bishops, weeping comfortless for her children, and Sidney Scrapper from his half pint of port would be "with sighing sent." Old generals, young lawyers, pert scribblers, country gentlemen, famous travellers, Bohemians, and respectabilities would all share the common fate. We ought to remember these things at club ballotings, where it is probable that such moralising will make some people lenient, and others ferociously severe.—*Daily News.*

AN IMPORTANT QUESTION.

FROM THE MASONIC ADVOCATE.

THAT the Grand Lodge of Indiana has deemed it advisable to adjourn for two years on account of the enormous expense attendant upon the annual gathering at Grand Lodge, is a fact very significant in itself. It proves at least that Indiana Masons are determined, if possible, to reduce the debt with which they have foolishly encumbered themselves, and will redeem their pledges at any cost, provided it is honorable. The Grand Lodge of New York has made a move also for the purpose of reducing the expense attending the annual sessions, by cutting off all mileage and per diem expenses of Past Grand Officers, or in other words, the majority voted to still draw their own pay, but in order to economize, cut off the pay of a comparatively small minority. We don't know at the time of writing how much this will save, but it appears to us a very paltry and insignificant move in the right direction. However, it is an acknowledgment that this per diem and mileage system is a canker of virulent character upon the body politic of Masonry.

The fact is becoming more apparent every day that this miserable system of rewarding by pay delegates to Grand Bodies for attending to their duties, is contrary to the spirit of the times—an outrage upon the rights of the people. We want to see a benevolent and charitable fund (worthy of the name) in every Grand and Subordinate Body, and there is no reason why such should not be the case. If members attending these Grand Bodies that permit pay were to act in an honourable manner, and refuse the same, there would be a widows' and orphans' home in every supreme jurisdiction, and asylums for our brethren sinking into the sere and yellow leaf of old age would spring up in every direction. The fruit of Freemasonry would then ripen beneath the sunshine of Masonic benevolence, Masonic charity, and Masonic love. This would be a pure and holy Freemasonry, and not a mercenary *Craftdom*. This, therefore, is an important question, which members of every body, rite and order of Freemasonry should agitate and discuss till the rights of the widow and orphan triumph over selfishness and extravagance.

But reform is not only required in the management of the finances of our Grand Bodies, but also in that of our Subordinate Bodies. We find writers inveighing against too many Lodges, and denouncing the extravagance of others. We say there are not too many Lodges, for wherever there is a sufficient number of Craftsmen to practise the mysteries of our royal art they should be permitted to do so, and there would be no necessity for debt. We know all about Lodges in the back bush, and can tell our City Brethren that these rough rangers of the forest are as true Masons as ever worked amongst the cedars of Lebanon under Hiram of Tyre, and are as untiring in their zeal for the Order. Lodges with a limited membership in out-of-the-way places are not more apt to contract debts and get into financial difficulties than their bigger sisters in cities, indeed not so much so, for they are satisfied with plainer fare and do not possess that spirit for display which is so characteristic of those who dwell in the crowded haunts of men and amidst the luxuries of the day.

But we digress. Our idea is that a system should be adopted by statute of Grand Lodge, by which at least one-third of all receipts of subordinate bodies should be set aside exclusively for charitable and benevolent purposes, *i.e.*, that one-third of all cash coming into the treasuries of Symbolic Lodges should be placed to the credit of a benevolent and charitable fund.

We have alluded to this before, but the cry of Odd Fellowship and Pythianism has been raised, and Masons have talked stiffly about the

ancient landmarks and traditions of the Order; that the Masonic institution is not a charitable society, but a moral organization. What a farce! What humbug!! A moral institution without charity is the shell without the pearl—the clay without her soul. Let Masons talk so much about our "peculiar system of morality," and then tell us what such a code is worth when brethren starve and die under it, if it exerts not itself for the widow, and neglects to listen to the cry of the orphan. Will any Mason dare to tell us that we are accomplishing as practical a mission as the younger society of Odd Fellows? To our shame be it said we are not, and they are not a wealthier class than ourselves. Where lies the fault then? We have told you in the want of a proper system of finance. There is no reason why the Masons should not be as willing and as able to attend the bed of sickness and supply the wants of a brother ill or in distress, or to care for the orphan and the widow, as well as the Odd Fellows do? Masons do not, however, and then old Craftsmen shake their heads, and say these mushroom societies are carrying away our best timber. Very true, because, unfortunately, brethren soon find, to their sorrow, that Masons preach charity more than they practise benevolence, and that the Odd Fellows reverse the order: by talking very little but doing very much.

It is a lamentable state of affairs for the Mason to feel that should sickness overtake him he would find, if an Odd Fellow, more real, simple kindness, and (in distress) more practical assistance than he could hope to receive from the Masonic Lodge. This state of affairs actually exists, and it is high time that we looked the matter squarely in the face. There is no reason why Masons should not find all the aid and comfort in times of sickness and penny that they require from Brother Masons, but they do not. Masonic Lodges have no funds, and Grand Lodges (according to the new theory) are not made places for charity. The Brother then, if a Knight of Pythias, turns to this Order, that probably he never paid much attention to before, and what does he find? Why, Brother Knights gladly sit up with him night after night, and relieve his weary hours with kindness and gentle care, the Lodge allows him weekly payments sufficient to supply his needs and the requirements of his family. He recovers. He reviews the situation, and with a sigh of regret, is forced to admit that the Knights of Pythias, during his affliction and trouble, were truer to their vows to him than those whom he had so long served, so long loved. We cannot bear writing these damning facts, but Masons should realize them.

Brethren, we are actually feeding and building up other societies. We are driving from our midst practical men, because they have discovered our neglect of those to whom we are bound, and utter disregard of all business principles. Such men leave us and ally themselves to kindred associations, where they witness the practical result of a correct financial system, and where they find their brethren cared for and their orphans and widows receiving kindly aid and support. It is really an important question, then, to discuss, and not one to be "pooh-poohed" and "pshawed" at as a fancy idea or laughed at because it is similar to Odd Fellowship or any other ship or ism. What we want is to see Masonry practical. What is the use of boasting of our charity when every mushroom society in the country is outstripping us in the race, and whilst we allow our Lodges to run into debt, those of other organizations are springing up around us, and in a few years have a nice little nucleus of cash in the bank to the credit of the benevolent and charitable fund. There is no earthly reason, therefore, that Masons should not do the same, and it is a disgrace to them that they do not. Let them, therefore, ponder over this important question and agitate it. Ridicule will assail those advocating it, and abuse may at times be hurled at them, but "*Veritas est magna et prevalebit.*"

NEW SADLER'S WELLS THEATRE.

THE exertions made by Mrs. Bateman, the enterprising Manager of this Theatre, seem to be highly appreciated by the Islingtonians. Last week the Chippendale Comedy Company concluded a successful engagement, while during the current week, and likewise for next, the stage has been placed at the disposal of Mr. Walter Gooch, for the production, by the Princess's Company, of Mr. Charles Read's successful drama, "Drink." So much has been written respecting this piece, that we hardly feel called upon to add more; but the hearty reception given Mr. Charles Warner assured us he was not forgotten by the frequenters of the "Old Wells." It is now fifteen years since Mr. Warner made his first appearance at this Theatre, then under the management of Mr. W. H. Nation, and during his engagement at that period he won golden opinions by the artistic way in which he enacted the several parts allotted him. Amongst these we may mention that of Bradley Headstone, in the adaptation of the late Charles Dickens's popular novel, "Our Mutual Friend." This piece, thanks to the talented company who were engaged for its production, was one of the most successful ever produced at this Theatre. Amongst those who assisted in its representation were the late Messrs. George Belmore and Barrett; Messrs. T. Swinbourne, W. Macintyre, Frank Barsby, &c., &c. But to return more immediately to the performance we have now to chronicle. Mr. Warner's interpretation of Coupeau is throughout a splendid piece of acting, and stamps him as an artist worthy to rank with the highest. He was ably supported by Messrs. A. Lyle, Gonget; W. Redmond, Lantier; and T. P. Haynes, Mes Bottes; while the small part of Poisson was made the most of by Mr. John Beauchamp. The female characters were sustained by Miss L. Payne, Gervaise; Miss Maggie Bronnan, Phoebe Sage; Miss Ada Murray, Virginia; and Miss Palmer, Madame Rouge. The piece was capitally put upon the stage, and reflected great credit on all concerned. The engagement of Miss Jennie Lee (supported by Mr. J. B. Burnett's Company), who will appear as "Jo," is announced for the 30th inst.

LODGE HISTORIES.

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ST. MICHAEL'S LODGE, No. 211.

(Continued from page 118.)

In April 1838, the Bye-Laws as drawn up by the Committee appointed for the purpose were read for approval, and it was arranged at the instance of the W.M. that an emergency meeting should be held at Bro. Morgan's, Peacock Tavern, Maiden-lane, to reconsider them previous to submitting them for final confirmation. This emergency meeting was held on the 10th May, and the Bye-Laws, as then settled, were approved at the regular meeting on the 15th of the same month. A transcript of them is inserted in the minutes, but there is little in them which is not to be found in the Bye-Laws of other Lodges. They fixed the meetings to be held on the third Tuesday in January, February, March, April, May (at the option of the W.M.), October, November and December, and the installation meeting in January. The annual subscription was settled at Two Guineas, payable in advance in February and October; the Initiation Fee at Five Guineas, and the Joining Fee at Two Guineas, while the Visiting Fee was set down at Two Guineas, "with liberty for the Worshipful Master to commute the same to not less than five shillings." These are the main features of the code as determined at this epoch. About this time the Lodge seems to have been increasing in prosperity, as no regular meeting passed without one or more persons being duly proposed for initiation. Much attention also must have been devoted to the lectures, &c., as reference is frequently made to their having been worked, and also to the Tracing Board in this or that degree having been explained. In December Bro. S. B. Wilson was re-elected, and the January following re-installed as W.M. The Report of the Auditors, presented and accepted in the latter month, showed that the position of the Lodge was financially sound, there being a balance ranged under the two heads of Lodge Fund and Charity, on the right side of the account. Later on we find the statement less satisfactory, and to judge, from the smallness of the attendance on some occasions, when the musters included only four, five, or six brethren, visitors included, and taking into account that several resignations were sent in at this time, we can only arrive at the conclusion that a temporary re-action had set in to disturb the even flow of that prosperity to which, in the course of this sketch, we have more than once referred. It is satisfactory, however, to add that if, in the years 1839 and 1840, the receipts were not equal to satisfying all demands, the year that succeeded witnessed a different state of things, and when the report for that year was submitted for approval, in January 1842, there was again a balance due to the Lodge instead of by the Lodge, and what is still more noteworthy, it was greater than any we have referred to in previous years. But to retrace our steps a little. After the installation of Bro. Wilson for the second time, Bro. Blake S.W. gave notice of his intention to move at the next Lodge meeting a resolution for holding a Masonic Ball under the auspices of the Lodge, the proceeds, if any, to be set apart for the benefit "of the three Charities and other purposes." This motion was submitted in due course, seconded and carried, and the 1st March was fixed for the Ball, but nothing occurs in any subsequent entry to show that the resolution was acted upon. It appears, too, that about this time the Lodge resolved on treating itself to a new set of collars for its Officers, while thanks were unanimously passed to Bro. Blake S.W. for his present of three gavels. In December 1839 this brother was elected to be W.M. for the year ensuing, and he was duly installed by his predecessor Bro. Wilson at the customary meeting.* At the following Lodge in February, the services of Bro. Wilson during his two years' presidency as W.M. were recognised, and it was agreed to present him with a jewel of five guineas' value, the increase in the cost being considered justifiable by reason of Bro. Wilson's having presided during two years. At the meeting in May there were present only the W.M., S.W., Secretary, and Tyler acting as I.G. In December after Bro. Abbit had been unanimously elected Master for the next year, a Bro. James Truscott, of the Bank of England Lodge—doubtless of the same family as the present Lord Mayor and Grand Junior Warden of England—was proposed as a joining member. In the minutes of the 16th March 1841, an important communication from Grand Lodge is entered. In this are set forth certain resolutions arrived at by Grand Lodge on the subject of publishing or furnishing for publication in Masonic reviews or papers "the proceedings and concerns of Masonry." The delinquent journal, which is specially referred to in this document, was "the late *Freemasons' Quarterly Review*," and a severe caution was placed on record against brethren embarking in any similar publication, or promoting it with materials. We cannot, however, do better than give the document in full, so that our readers may compare the timidity and narrow-mindedness of forty years since with the present liberality of the Grand Lodge authorities in relation to Masonic periodicals.

"At a Quarterly Communication of the United Grand Lodge, held at Freemasons' Hall, London, on Wednesday, 3rd March 1841.

"His Royal Highness, the Duke of Sussex, M.W.G.M., on the throne, Resolved:—

"1st. That it is the primary duty of the Grand Lodge to view with the greatest jealousy any breaches of the privileges secured to the Masonic body by the Legislature.

"2nd. That one of the most valuable of those privileges, and that which constitutes the very essence and spirit of the Order, is the secrecy with respect to the proceedings and concerns of Masonry,

* This worthy Mason was afterwards Senior Grand Deacon of England and Dep. Prov. Grand Master for Surrey; he died some five years since.

which is enjoined in the ancient charges, inculcated by the strongest obligations in every stage of Masonic degree, and rigidly laid down by the laws and constitutions.

"3rd. That the publication by *Masons* of the proceedings and concerns of Masonry, or furnishing *materials* for such publications, are traitorous violations of this most important privilege, and deserving of the highest punishment denounced against such offences by the laws and constitutions, as such publications, if not discouraged and suppressed, must ultimately destroy the respectability, and may even hazard the existence of the Craft.

"4th. That with a view of checking this evil, the Grand Lodge call on all Masonic authorities and Masters of Lodges, on their Masonic allegiance, to use their utmost endeavours to cause all brothers who may violate this privilege by engaging in any such publications as the *late Freemasons' Quarterly Review*, or by furnishing *materials* for such publication by any disclosure without due sanction of the proceedings or concerns of Masonry, to be brought before the proper tribunal, to be dealt with according to the laws and constitutions of the Order.

"5th. That these resolutions be forthwith transmitted by the Grand Secretary to all the constituted authorities of the Order, and the Masters of all Lodges under the jurisdiction of the United Grand Lodge of England.

"6th. That the M.W. Grand Master be requested to communicate the same in whatever manner he may deem fit to the Grand Masters of Masonry in Scotland and Ireland, and other Grand Lodges.

"7th. That the Master of every Lodge under the jurisdiction of the United Grand Lodge of England shall cause these resolutions to be read in open Lodge at the next meeting after the receipt thereof, and to be entered on the minutes of such Lodge, and that he shall immediately after such meeting report to the Grand Secretary the compliance with this resolution.

"Extracted from the minutes.

Signed "William H. White, G.S."

It comes not within our province—in this history at all events—to offer any remarks on the foregoing resolutions, though it is perhaps permissible to suggest that their unwisdom has been demonstrated by the ever-increasing liberty accorded in the years that have since passed to different kinds of Masonic publications, as well as by the sense exhibited, by the proprietors and conductors of those publications, of this greater latitude, and the manner in which they have, as a rule, acquitted themselves of those responsibilities, by avoiding the publication of what was in any way calculated to injure the rights and privileges of the Order. We know, as we remarked in our notice of St. John's Lodge, No. 221, Bolton—in the minutes of which reference is made to this identical circular—that at the time when Grand Lodge adopted these resolutions, a somewhat bitter strife was raging in our midst. We know, too, that that strife was some time later amicably determined, but we question if the issue of such a circular was calculated to appease the wrath of that one of the disputants against whom it was specially directed. However, we must say no more on this matter, or we shall be exceeding the limits of just comment. Pass we, therefore, to the proceedings of the Lodge, and note we, accordingly, that following this index of the discord that then reigned in some sections of the Craft is an entry of a pleasant motion, showing that, under the banner of St. Michael's, there prevailed harmony and goodwill, and that when a brother—as had Bro. Blake—had worthily filled the chair of the Lodge, the customary jewel of recognition was voted to him with graceful unanimity. Nothing after this of any moment occurs until we reach the meeting in December, when Bro. Daly was unanimously elected Wor. Master for the ensuing year, Bros. Kincaid and Speight being unanimously re-elected Treasurer and Tyler respectively. A proposition was also agreed to that at the installation of Bro. Daly the members should dine together, tickets 7s 6d, and for visiting brethren 12s 6d. To the ordinary reader this contrast between members' and visitors' tickets might, at first sight, seem strange, but then the former paid subscriptions, which would account for the lesser charge. At the following meeting, a jewel was voted to Bro. Abbit, the immediate Past Master, for his valuable services in the chair. At the meeting, on 19th April 1842, a motion was submitted and read in open Lodge, by Bro. Abbit the Secretary, to the following effect:—"that any W.M., S.W., J.W., S.D., J.D., and I.G. who should not be in attendance within ten minutes of the time be fined 2s 6d for every neglect, such fine to be paid to the Treasurer and added to the funds of the Lodge." This motion, with an amendment proposed by Bro. P. Master Blake, that the Past Master should be likewise subjected to the penalty was agreed to unanimously at the November meeting. In December, Bro. Barrett was elected W.M., and Bros. Kincaid and Speight re-elected Treasurer and Tyler respectively. The Report of the Audit Committee was submitted this year (1843) at the meeting in February, or somewhat later than usual, but the excellent balance of the previous year was as nearly as possible equalled. On this occasion, too, "an authority for holding a Lodge of Instruction under the sanction of this Lodge was duly signed by the W. Master in open Lodge," while no less than five gentlemen were proposed as initiates. After a P.M.'s jewel to Bro. Daly I.P.M. had been unanimously voted, the Lodge adjourned. In March the sum of one guinea was voted in aid of the funds of the St. Michael's Lodge of Instruction, and then the W. Master was requested to "tender the votes to which this Lodge is entitled at the election of annuitants to the 'Royal Masonic Annuity Fund' on the 19th May next in favour of Bro. Speight, the Tyler." At the October meeting we have symptoms of some irregularities, for the initiations, passings, and raisings having been brought to an end, Bro. Daly P.M., having submitted to the Lodge the copy of a letter he had addressed to Bro. Barrett the W. Master, moved—"That it having been intimated to the Lodge that reports were in circulation imputing to the W. Master of the Lodge the non-observance of his obligation as a Master Mason, a Board of Past

Masters be summoned to inquire into those reports and to take such other measures as they may consider necessary." It was further proposed by the same Bro. Daly that a "Bro. Wilkinson" be summoned to attend the meeting of the Board of Past Masters, while a letter from the latter brother "expressing a wish to withdraw from the Lodge for the present" was submitted, and its consideration agreed to be held over till the next meeting of the Lodge. What came of this apparent imbroglio does not appear, and we are left to assume, therefore, that any difficulties which might have occurred were smoothed over. The W. Master for the year 1844 was Bro. Sheard, and as far as the financial condition of the Lodge, when he entered on his office, was concerned he had every reason to be satisfied. In February 1844, a Committee was entrusted with the consideration of the necessary measures "for altering the Lodge from a Supper to a Dinner Lodge." In April this Committee reported in favour of the proposed change, but at the same time submitted that, in consequence thereof the annual subscription should be increased from two to four guineas, while the visiting fee, though remaining as heretofore at the maximum of two guineas, could not be reduced at the option of the Worshipful Master to a less sum than twelve shillings and sixpence. They further proposed that the Lodge should meet on the third Tuesday in the months of January, February, March, April, October and November, and that election night should be changed from December to November. These proposals were unanimously accepted, and after the W. Master had been requested to record the Lodge votes in favour of Bro. Bird, the business closed. In October of this year, we read that the resignation of Bro. Muggerridge P.M. was tendered and "accepted, with the unanimous regret of the brethren." Five other resignations were accepted at the same meeting, subject to the usual conditions as to the payment of dues. Among the principal business at the October and November meetings were sundry resolutions intended to deal with members in arrear with their subscriptions, the only other points worthy of notice being that at the latter Lodge Bro. Kincaid P.M. was elected W. Master for the year 1845, and Bro. Blake P.M. Treasurer, Bro. Speight being re-appointed Tyler. After the installation of the new Master in January, it was unanimously agreed that a Past Master's jewel of the usual value be presented to Bro. Sheard, the retiring Master, in recognition of his services, and it was further proposed, on the motion of Bro. Daly P.M., seconded by Bro. Wilson P.M., that, as some slight testimony to the new W. Master's conduct as Treasurer for the previous five years, a jewel be presented to that W. Brother, but at the latter's own request the proposal was withdrawn, and a vote of thanks was substituted. The Report of the Audit Committee showed a balance to the credit of the Lodge, amounting to the respectable sum of £43 15s. About this time there are noticeable in the minutes entries to the effect that "the Lodge was then called off for refreshment," and afterwards resumed. In November Bro. Justins was elected W.M., while Bro. Kincaid resumed his office of Treasurer, and the veteran Bro. Speight was re-chosen Tyler. Bro. Justins was installed at the usual meeting, but the financial report, which, however, was satisfactory, was not submitted and approved till the next meeting in February. In the November following a letter from a Bro. Z. J. Clark, tendering his resignation as member, was read, but at the same time Bro. Clark respectfully declined to pay the demand made upon him for arrears, as he had never attended the Lodge since the day of his initiation, his dues amounting to eight pounds. Whereupon it was resolved that Bro. Clark's resignation be accepted upon his paying four pounds, viz., two pounds in lieu of arrears, and two pounds for the current subscription. This Bro. Clark was proposed in October 1844, and elected and initiated in the November following, and all we think it needful to remark is, that the Lodge was well quit of a member who was so uniformly absent, while the Lodge is to be congratulated on the consideration it exhibited towards the defaulting member. Bro. Goodchap having been elected W.M., the Lodge adjourned, and that brother was duly installed in office in February 1847, instead of the preceding month, a resolution changing the day of installation having been agreed to. We regret to say that the balance for the new year, though on the right side of the account, was subject to outstanding bills considerably in excess of its amount, so that once again we have to notice an unfavourable fluctuation in the financial condition of the Lodge. A Past Master's jewel was voted to Bro. Goodchap's predecessor, Bro. I.P.M. Justins. The minutes of the 10th November 1847 bring the Minute-Book, which has thus far been under notice, to a close.

(To be continued.)

THE MAIDEN'S BOWER:

A SERENADE.

The dews of night are falling light
Upon the maiden's bower;
The evening star now shines afar
High over hill and tower.
My lady sleeps, no vigil keeps,
And calm is her repose,
Whilst I'm awake for her sweet sake,
And scarce mine eyelids close.
Sleep soft, my love. Oh! God above,
Now shield her from all harm;
Let heavenly gleams shine through her dreams,
And keep her from alarm;
I'll tune my lays to chant her praise,
And serenade my queen,
The fairest flower in maiden bower,
The sweetest, too, I ween.

EMMA HOLMES,
Author of "Amabel Vaughan," &c.

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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GRAND LODGE OFFICERS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In an "editorial" of last week, your contemporary the *Freemason* cites the rule, that in the absence of the G.M. and Deputy, the G.L. Officer highest in rank shall preside—and construes the usage whereby the Senior Provincial or District Grand Master is called upon to take the chair, as being equivalent to a constitutional sanction of such practice.

Yet the fact is—that not a shred of authority is to be anywhere found, which will sustain the usage referred to. If we ask how, why, or wherefore, the Prov. G.M. of "Blankshire," and the D.G.M. of "No-Man's-land," are Officers of Grand Lodge? reply is made (in effect), "because they are," and with this we are forced to be content.

But even if it be conceded, that the usage in question impliedly favours the contention of your contemporary—how is this reconcilable with another usage, which also read along with the Constitutions bears in quite another direction? For example, in the Book of Constitutions, at p 19, we find:—"No brother shall hold more than one office in the Grand Lodge at one and the same time."

It will be in the recollection of all, that H.R.H. Prince Leopold, whilst Prov. G.M. of Oxfordshire was appointed Junior Grand Warden. Clearly, therefore, we have here, an authoritative ruling by the Grand Master, that the provincial distinction enjoyed by his illustrious brother was not an office in Grand Lodge.

This ruling, it is true, conflicts with the view of the law as presented by the *Freemason*, but if the latter be correct, the inference is unavoidable—that the Constitutions of Masonry were entirely overriden on the occasion of Prince Leopold's appointment as Grand Warden.

With the purely social part of this question, few will be concerned. If the brother in the chair, at a Masonic banquet, calls upon the most distinguished guest to reply for "the Officers of the Lodge," and himself responds for "the Visitors," he has a perfect right to do so: nor, in the opinion of a good many, would this method of procedure be one whit more objectionable, or irregular, than the habit of calling upon the Grand Master of a Province or a District to acknowledge the toast of "the Officers of the Grand Lodge of England." No one wishes to derogate from the rank and pre-eminence of our Provincial and District Grand Masters, and when, happily, any of these dignitaries are present at a banquet, the toast of "the Grand Lodge of England" will bring them on their feet.

If, indeed, each Provincial or District G.M. is a veritable Grand Lodge Officer, Londoners may reasonably complain of their almost total supersession in G.L. office by country and colonial brethren.

The Lodges in work on the English roll, at the close of last year, were in number about 1729, viz. :—

Country Lodges	-	-	971	Prov. G.M.'s	-	-	39
Foreign do	-	-	457	D.G.M.'s	-	-	29
Town do	-	-	301	Prov. or D.G.M.'s	-	-	None

The Home and Foreign Provinces thus respectively averaging 25 and 15 subordinate Lodges each.

It will be seen that whilst the 1428 Country and Foreign Lodges are represented on the Dais by sixty-eight brethren of permanent rank, the 301 Town Lodges are, so to speak—"loft out in the cold!"

To re-adjust the "balance of preferment," and to place Metropolitan brethren on a footing of equality with the more fortunate "Provincials" and "Colonials," many changes would be requisite, including a considerable widening of the Dais. If, for instance, the privileges of Londoners were rendered co-extensive with those of their brethren in the "Bahamas," the appointment of one hundred and fifty Provincial Grand Masters in the Metropolitan district would become a necessity! Fifty less, or one hundred, would suffice to place London Lodges on an equality with those in "Gibraltar," the "Eastern Archipelago," and "Griqualand;" whilst only seventy-five would be needed to attain for them a proportionate representation with "North China," "Japan," "Montreal," and "the Argentine Republic."

The American practice in regard to private Lodges situate at a distance from the seats of Masonic authority, would seem not unworthy of our imitation. In Massachusetts, for example, and I believe also in other States, Deputy District Grand Masters are appointed, with a limited control over the Lodges assigned to their jurisdiction. This system seems a far better one than our own, which draws no distinction between a foreign province of three or of thirty Lodges,* and gives alike to each the cumbrous machinery of a District Grand Lodge. With a roll of three Lodges, as in "Gibraltar," "Singapore" and "Griqualand," the fixed establishment of D.G.M., Deputy, &c. &c. may be characterised as a huge staff of officers, without any rank and file, since the D.G.M., in each case, must be sorely exercised in mind, how to find even a sufficiency of brethren to act as office bearers!

It is a standing grievance with Colonial brethren, that they are wholly ignored in the distribution of office, by the Mother Grand Lodge. If, however, each District G.M. is an actual Officer of the G. Lodge of England, the Colonies, instead of enjoying less, possess more, than their fair share of G.L. preferment. In this view of the case, the question suggests itself, on what ground the one G. Lodge office apportioned to each foreign district, should be locked up in a

* The Masonic District of the "Bahamas" comprises two, and that of "Victoria" sixty-seven Lodges!!

single individual, until his death or resignation? Clearly, one of two things must result—either the D.G.M. gets too much honour, or the other brethren of the province get too little!

Yours fraternally,

A LONDON AND COLONIAL P.M.

THE UNITED STATES AND MASONIC CHARITY.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I like to see a man with the courage of his opinions, and Bro. Hughan, if he is of the same mind as to the tendency of American Freemasonry as he was five years and a-half ago, is greatly to be applauded for boldly proclaiming the fact. But he is somewhat unfortunate in the reasons he gave last week for remaining still unconvinced by your article of the 2nd January 1875, as supplemented by that which appeared in your issue of the 7th instant. Kentucky, for instance, deserves, and will no doubt receive, all possible honour for its Institution for Widows and Orphans, opened in 1878, but this is not a case in point. Your criticism, which was general in its character, was published in the very infancy of the year 1875. It is, of course, out of my power to interpret your meaning, but I suppose your picture of American Freemasonry referred to the years preceding 1875, when Kentucky had no such building, or the scheme for erecting one was only in embryo. This case, therefore, does not affect your argument, or affects it only in a very slight degree. I have nothing but praise to utter in behalf of North Carolina, with its "Masonic Orphan Asylum, at Oxford, with 137 inmates," or of Louisiana with its Relief Lodge, No. 1 of New Orleans. I admit, also, that Pennsylvania has done some noble work besides erecting one of the costliest of American Masonic Temples, but these are all the jurisdictions which Bro. Hughan seems able to specify, and yet in the United States there are some eight and forty Grand Lodges. Many of these, especially those lying out in the far West, and in as yet thinly-populated districts, are small, and their Lodges much scattered. Idaho, Indian Territory, Nevada, New Mexico, Utah, Washington Territory, Wyoming, in these there are probably not more than three score subordinate Lodges altogether. But what of New York with its subscribing membership of over 80,000 brethren; and how about Alabama, 387 Lodges; Arkansas, 337; wealthy California, 203 Lodges; compact Connecticut, 120 Lodges; Georgia, 300 Lodges; Illinois, 693 Lodges; Indiana, 528 Lodges; Iowa, 348 Lodges; little Maine, 179 Lodges; Maryland, 174 Lodges; Massachusetts, 221 Lodges; Michigan, 338 Lodges; Mississippi, 314 Lodges; Missouri, 490 Lodges; New Jersey, 149 Lodges; Ohio, 400 Lodges; S. Carolina, 182 Lodges; Tennessee, 406 Lodges; Texas, 479 Lodges; Vermont, 100 Lodges; Virginia, 231 Lodges; Wisconsin, 208 Lodges? These jurisdictions taken together comprise over 6,700 Lodges, or with New York some 7,500 Lodges, but Bro. Hughan has nothing to say about these, unless I am to include them among "the several Grand Lodges," which "like Pennsylvania, have done a noble work." I am not, however, in love with generalities, and should be better satisfied of the force of Bro. Hughan's apology, if he were somewhat more precise in his information. But, says he, "the majority of Grand Lodges are comparatively new bodies." Admitted, but not so "comparatively new," they might not have made a beginning in the direction already marked out by Kentucky founded in 1800, Louisiana in 1812, North Carolina 1777, and Pennsylvania 1764—I take my dates, as I have taken my figures above, from Kenning's *Cosmopolitan Calendar*, 1880. For example, of the Grand Lodges I have enumerated, Alabama was founded in 1821, Arkansas in 1832, California in 1850, Connecticut in 1789, Georgia in 1786, Illinois in 1840, Indiana in 1818, Iowa in 1844, Maine in 1820, Maryland in 1787, Massachusetts in 1733, Michigan in 1836, Mississippi in 1818, Missouri in 1821, New Jersey in 1786, New York in 1787, Ohio in 1808, S. Carolina in 1787, Tennessee in 1813, Texas in 1837, Vermont in 1784, Virginia in 1778, Wisconsin in 1843. If these are not such "comparatively new bodies" but they can find means and the inclination to embark in distant pilgrimages, muster in their thousands at triennial grand encampments or on sundry grand occasions, have grand processions, and erect grand and costly temples, they cannot be so "comparatively new" that they cannot raise funds for the relief of necessitous brethren. The youngest of the above Grand Lodges can point to an existence of thirty years, and it has 203 Lodges on its roll. Is this too short a time to think of doing something towards erecting a Masonic Asylum or Institute, or are the Lodges too few and the membership too limited for anything to be done in that direction? Bro. Hughan seems to have lost sight of the fact that his argument about the newness of the Grand Lodges cuts both ways, and as I have said, if they have been able to find the time and means for what they have done, they might and should have had some regard for Charity.

I am surprised at Bro. Hughan's reference to the "Masonic Relief Associations," and regret he should have descended so low in his conception of the true character and scope of Freemasonry as to place it in the category of Sick, Burial, and Insurance Funds, or what are known generally as "Benefit Societies," in which the members pay each a certain sum weekly, monthly, or otherwise. Then, if one of them falls sick, he receives a certain allowance; if he dies, his representatives receive the wherewith to defray the funeral expenses, and perhaps, in addition, a given amount, as in cases of Life Insurance. This may be Freemasonry according to Bro. Hughan's ideas, or in the estimation of American brethren, but it has nothing in common with the Freemasonry of Desaguliers, Payne, Anderson, and as more or less similarly understood and observed by successive generations of brethren from 1717 to the present time. It is Freemasonry modelled on the lines of the Accident Insurance Society (Limited), of which you recently gave some particulars, but

to any such view I for one must decline to subscribe. We are very proud of our own and other Masonic Benevolent Institutions, where-soever they may have been established on the face of the earth; at the same time, we must bear in mind that such Institutions are the outcome of Freemasonry, not Freemasonry the outcome of the Institutions. When we erect an asylum or establish a fund for the relief of unfortunate brethren or their families, we illustrate our belief in one of the most important articles of our Masonic creed. A Masonic Relief Association is a Masonic Limited Liability Company, the members of which, as I have already pointed out, are entitled to a certain measure of relief in return for certain periodical payments. It is an investment on one's own account against a rainy day, not a seasonable contribution in aid of others. I do not suppose that Bro. Hughan anticipated or desired, when he laid such stress in his letter of last week on these associations and the "one million pounds" they have been the means of raising "during the last few years," that any such interpretation should be put upon his statement. Yet, in all seriousness, I ask your numerous readers, Is this not a legitimate interpretation thereof?

Bro. Hughan speaks of the noble work that is done by "several Grand Lodges like Pennsylvania," and that "without any paid staff." Well, the unpaid staff deserve credit for the disinterestedness of their labours, but our Grand Lodge Fund of Benevolence and the Funds of our three Institutions are in each case administered by an unpaid staff. There are paid officers, of course, but then they give up the whole of their time to the fulfilment of their arduous and important duties. On the other hand, Bro. Hughan passes unnoticed the mileage allowances to brethren attending Grand Lodge, which, in the accounts of so many of the American Grand Lodges, form so considerable an item of expenditure. Their Grand Secretaries are paid officers, and I think I am right in saying that many American Grand Masters have travelling allowances. I fear that in drawing attention to these points I have overstepped the limits of the original contention; but in comparing English and American Masonry it is only just that such matters as these should be noticed.

I agree with you and Bro. Hughan that "the more careful the Grand Lodges are in the selection of their initiates, the less need there will be for charity." Let me, however, point out to Bro. Hughan that this is beside the question. He objected, and objects, to the statement in your first number, that American Masons love show and costly temples, &c., but when it is asked, "Where are the American Masonic Benevolent Institutions, &c.?" it is left to Echo to reiterate the question. Whether the American and English Grand Lodges are as careful as they should be in the selection of initiates is a matter of opinion, and whether, if they exercised the greatest possible care in this respect, there would be no need for charity, is also a matter of opinion. But our three noble Masonic Benevolent Institutions are three grand facts, and the comparative absence of anything of the kind in the eight-and-forty Grand Lodges of the United States, is likewise a fact, though I leave it to our American brethren and your readers to qualify the latter as they think proper.

Yours faithfully,

BRITON.

JACHIN AND BOAZ.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Accord me a little space in your columns for the purpose of noticing the points in Bro. Norton's letter, which appeared last week.

I judged, and as it turns out, judged rightly, that 1760 was a clerical error for 1762, but as the point at issue was one of a few years only I thought it well to notice it.

I mentioned, not with any idea of boasting, but in justification of my offering any criticism at all, that I had had a great deal to do with books, both new and old, but I did not therefore, "pronounce the copy of 'Jachin and Boaz' in the Masonic Temple incomplete." I am well aware of the fact that in those days printers very commonly considered the title page and the blank page at back as pages i. and ii., so that the first page of the preface—if any—would rightly be iii., the second iv., and so on. I readily accept Brother Norton's statement that the Boston copy is perfect, nor should I have questioned it had his description been more complete or more lucid, or perhaps a little more of both. But then it does not follow it is a copy of the original edition of Jachin and Boaz.

As to the other *might-have-beens*, they were not so much intended as arguments—though as such they, perhaps, are not without a certain value—as to show that assertions, even by Bro. Norton, might be met in various ways.

With reference to the fourth point that I have "coolly" requested Bro. Norton "to produce positive evidence that the said pamphlet *Jachin and Boaz* was not printed before 1757," I will content myself with pointing out that as Bro. Norton is the assailant, it is for him to produce evidence that Oliver's position is untenable. If it is as strong as he imagines, it will sweep all before it, but in order to do this Bro. Norton will have to achieve the notoriously difficult task of proving a negative. I decline to accept all the late Dr. Oliver's statements about Freemasonry, but I must equally decline to reject them all. The Editor of the *Freemason* thinks Oliver is right in this particular instance, and he is no mean authority in such a matter. Bro. Walter Spencer, the present representative of the firm which published most, if not all, of Dr. Oliver's Masonic Works, inclines to the same opinion. Therefore, something more is wanted than the opinions of Bros. Carson and Hughan, eminent as Masons though they may be, in order to convict Oliver of a mistake.

With reference to the result of Bro. Pulsifer's examination of the *Gentleman's Magazine*, it does not disprove Oliver's statement. All it proves is that a "Jachin and Boaz" was published in 1762, which the Editor of the *Magazine* has described as a "new book," when, in fact, it may have been only a "new edition." The absence of any

notice of "Jachin and Boaz" before 1762 is by no means conclusive as to there having been no edition published prior to that year.

I shall, when I get a little leisure time, take Bro. Norton's advice and have a look through publications before 1762, but even if I fail to discover anything about a 1750 "Jachin and Boaz" I object to receive as final a dogmatic assertion by Bro. Norton, though even it may be founded on the opinion held by Bro. Carson.

I am, faithfully and fraternally,

K. T. L.

PROVINCIAL APPOINTMENTS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I am pleased to see that you have given prominence to the remarks in the *Keystone*, about the importance of Provincial Grand Masters or their Deputies visiting the Lodges under their jurisdictions from time to time. If this duty were fulfilled, even in a small degree, there would be far more harmony at Provincial meetings than is often to be found at present, and instead of the best offices in the Province being frequently given to brethren whose very names are perfectly unknown, either Masonically or socially to the brethren, and hard working Masons being left out in the cold, we should find a much fairer division of honours. When a Provincial G.M. or his Deputy scarcely ever sees the inside of a Lodge from year end to year end, how can he possibly judge of the respective merits of brethren? He is totally dependent upon all kinds of back stair influences which are brought to bear upon him, and the result is unfair and unjust in the highest degree.

I have seen so many instances of this that I hold strong opinions on the subject, and should like to see some improvement made in the matter. My own conviction is, that the fairest method to be adopted would be for the Prov. Grand Master to send an official intimation to each Lodge which he proposed to honour by one or more offices, naming what offices he purposed bestowing on that Lodge, and asking for the names of brethren to be submitted to him who were regarded by the members of the Lodge as most deserving. A scroll might then be taken in open Lodge, and the result forwarded to the Prov. G. Master's Deputy. This would ensure the satisfaction of each Lodge, and the promotion of working Masons instead of dummies.

I am, yours fraternally,

A PAST PROVINCIAL OFFICER IN THE NORTH.

MASONIC TESTIMONIALS.

SIR,—With all respect for my good friend Mr. Emra Holmes, whose letter you published on Saturday, and with sincere appreciation of the kind feeling expressed therein, I cannot but fear that its publication may produce a sense of constraint in the minds of those who may not agree with the writer, and who would yet be sorry to appear less friendly than himself.

There is one point especially calculated to provoke controversy which he would be the first to regret.

I therefore trust he will forgive me for deprecating the proposal made in his letter.

My confidence in the personal sympathy of the Freemasons of Cornwall is such that I feel sure they will not misconstrue my motives in writing this; my only desire being to save them from being placed in a false position, to express distinctly my belief that any vote from Lodges for the object proposed would be wrong, and to prevent the subject being discussed in the newspapers.

Yours obediently,

MOUNT EDGCUMBE.

23 Belgrave-square, S.W.

We publish in another column an article extracted from the *Masonic Advocate* of Indianapolis, which we think still further supports us in our view of American Masonry, so far as its charitable institutions are concerned. As we said on a recent occasion in reference to this subject, it has taken a long time for the echo of an answer to our question of January 1875 to reach us, but now that attention has been directed to the subject by the American Masonic Press the cry seems to be taken up, and we hope at no very distant date to see some result.

There is some bogus Masonry afloat in Canada, an expelled Mason, named Westlake, having attempted to revive the illegitimate "Grand Lodge of Ontario." This bastard was interdicted by Grand Master Clark, of Pennsylvania, in 1876, and likewise by, so far as we know, all the Grand Lodges of the United States. Lately the said Westlake, with some abettors, has been unsuccessfully attempting to sell so-called Masonic degrees for five dollars, then even offering to give them away—with no takers. The impostors attempted to organize a Lodge at Port Hope, Canada, but after having been exposed, gave up the endeavour. They have since left for parts unknown. Look out for them.—*Keystone*.

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OF

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By G. BLIZARD ABBOTT, of Lodge No. 1385,

ASSOCIATE OF KING'S COLLEGE, LONDON.

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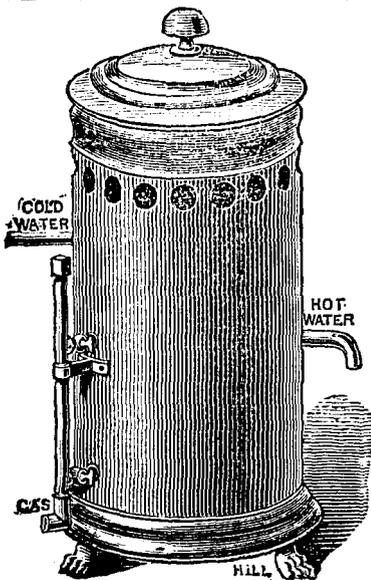
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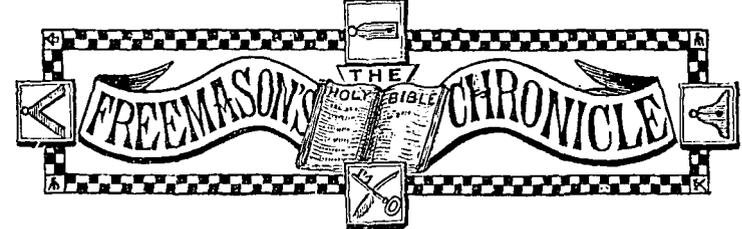
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THE TRIENNIAL CONCLAVE OF KNIGHTS TEMPLAR AT CHICAGO.

TUESDAY was the great day of the assemblage of American Knights Templar, at Chicago, when it was expected that from fifteen to twenty thousand Knights would master in line. A telegram conveying congratulations from the Ancient Ebor Preceptory of Knights Templar at York to their Pilgrim Friends of the Mary Commandery of Philadelphia, who are taking part in the proceedings of the meeting, was despatched on Tuesday morning from York by **Bro. T. B. Whythead P.E.P.,** and would doubtless be greatly appreciated by the American brethren. A few days since the Ancient Ebor Preceptory forwarded to the Mary Commandery a magnificently illuminated address, designed by **Bro. Whythead** and executed by **Mr. Morton (illuminator),** of York, conveying the good wishes of the Preceptory on the occasion of the great gathering of the Order. The illumination measured about 2 feet by 1 ft. 8 in., and represented two Knights of the Temple in the Ancient costume of the Order, supporting Preceptors' banners of the Ancient Ebor Preceptory and Mary Commandery, of which last body the Preceptor of the Ancient Ebor Preceptory for the time being is an honorary member. The Knights are represented as standing upon a chequered pavement and resting upon their respective shields. At each upper corner are

the seals of the Order, and of the Ancient Ebor Preceptory, and the Arms of that Preceptory occupy a central position between the seals. The address, which fills the space between the figures of the Knights, runs as follows:—

Militia Templi.

United Religious and Military Orders of the Temple and St. John of Jerusalem, Palestine, Rhodes, and Malta, under the Great Priory of England and Wales.

The Eminent Preceptor, Officers, and Knights of the Ancient Ebor Preceptory, No. 101, York, England,

To the Eminent Commander, Officers and Knights of the Mary Commandery, No. 36, Philadelphia, United States, send Fraternal Greetings

On the occasion of the Triennial Conclave of Knights Templar, at Chicago, U.S., in August 1880, and desire, whilst expressing regret that circumstances render it an impossibility for any of their Knights to accept the kindly proffered hospitality of their American Frates, to assure them that their hearts will be with them at the great gathering of the Order, and that they will then and ever cherish for their

Brethren in Arms

on the opposite shores of the great ocean the warmest feelings of chivalric regard, as well as most fraternal and pleasurable reminiscences of the visit of the Pilgrim Knights to York, in 1878.

Signed on behalf of the Ancient Ebor Preceptory, by—

Wm. Thos. Orde-Powlett E.P.
T. B. Whytehead P.E.P. Reg.
George Simpson Coustable
J. E. M. Young Marshal

James Meek P.E.P.
William Lawton P.E.P.
William Valentino P.E.P.
J. S. Cumberland P.E.P.

We may add that the initial letters throughout the address all contain appropriate designs connected with Masonry and the Order. The address has been photographed, and we are asked to state that copies may be obtained at cost price (3s), on application to Bro. T. B. Whytehead, York.

GRAND LODGE OF SCOTLAND.

A QUARTERLY communication of the G. L. of Scotland was held on Friday, the 5th inst.—the Most Worshipful Grand Master Mason, Sir Michael R. Shaw-Stewart, Bart., on the throne. The Earl of Kintore was at his post as Senior Grand Warden; and Brother William Mann, Proxy District Grand Master of all India, acted as Junior Grand Warden. The other Grand Officers present were:—Sir A. C. Campbell of Blythswood, Substitute Grand Master; Brothers D. Murray Lyon, Grand Secretary; David Kinnear, Grand Cashier; Rev. T. N. Wannop, Grand Chaplain; James Caldwell of Craigielea, Junior Grand Deacon; F. L. Law, Grand Jeweller; C. W. Maxwell Müller, Grand Director of Music; William M. Bryce, Grand Tyler. Brothers Mackintosh Balfour, Bombay, Grand Master of all India; T. J. King, District Grand Secretary of South Australia; and James Williams, Port Adelaide, were amongst the visitors; and there were also present:—Brothers G. D. Clayhills Henderson, Provincial Grand Master of Forfarshire; Dr. Falconer, Proxy Provincial Grand Master of New South Wales; Alexander Hay, Proxy Provincial Grand Master of Jamaica; James H. Neilson, Proxy Provincial Grand Master of Venezuela; F. A. Barron, Past Grand Senior Warden; Albert Aphorpe, Past Grand Marshal; and the following representatives of Foreign G. Lodges:—Brothers R. S. Brown, Kentucky; George Maclean, Nebraska; W. Officer, Grand Orient of Egypt; Thomas Swinton, Liberia; George Fisher, Cuba; F. A. Brown, Iowa; John Baird, Cuba. The following Grand Lodges were also represented:—The Grand National Mother Lodge of the three Globes, Prussia; Royal York, Prussia, Saxony, Canada, New Brunswick, West Virginia, Missouri, Pennsylvania, Wyoming. Apologies for absence were intimated from Brothers the Earl of Mar and Kellie, Depute Grand Master; R. F. Shaw-Stewart, Junior Grand Warden; Earl of Haddington, Senior Grand Deacon; William Hay, Grand Architect; H. Y. D. Copland, Grand Sword-Bearer, and Proxy District Grand Master of Queensland; J. Wolfe-Murray of Cringletie, Provincial Grand Master of Peebles and Selkirkshires; Thomas Halket, Grand Bible-Bearer; James Crichton, Vice-President of Grand Stewards; Captain Russell-Colt of Cartsherie, Proxy Provincial Grand Master of Trinidad; and Captain William Hills, Grand Marshal. Grand Lodge having been opened, Reports of the Proceedings of the following Grand Lodges were received, with thanks:—England, New York, New Mexico, Arkansas, Florida, New Jersey, Massachusetts, Colou, Island of Cuba, the Netherlands, and New Hampshire. A vidimus prepared by the Grand Cashier was submitted, which showed that during the three months ending 24th July the income of Grand Lodge had exceeded its expenditure by about £470, and that the number of entrants to the Craft had been 1640. It was reported that Brothers James Dalrymple Duncan and John Johnson, Glasgow, and William Auchterlonie, Paisley, had been elected members of Grand Committee *ad interim*, in room of Brothers John Baird, F. A. Barron, and Robert Nisbet resigned. Grand Secretary submitted letters from Brother Sir James Bain, the first accepting the office of Provincial Grand Master of the Glasgow City Province, and the second withdrawing his note of acceptance, thanking Grand Lodge for the honour they had conferred on him, and respectfully declining the appointment. On the recommendation of Grand Committee, the following appointments were made:—Brother William Pearce to be Provincial Grand Master of Glasgow City Province, in room of Brother Colonel W. Montgomerie Neilson, of Queenshill, resigned; Brother Captain Clayhills Henderson to be Provincial Grand Master of Forfarshire in room of Brother Lord Ramsay (now the Earl of Dalhousie), who had resigned on his election as a member of Parliament; Brother H. C. E. Muecke to be District Grand Master of South Australia, in room of Brother C. H. Todd Connor, resigned; and Brother Thomas Nisbet Robertson, Past

Master, as representative to the Grand Lodge of New Brunswick, in room of Brother Robert Gowan deceased. The Senior Grand Warden, the Earl of Kintore, was appointed to instal the New Provincial Grand Master of Forfarshire. Reports were submitted from Grand Committee as to the propriety of erecting a Provincial Grand Lodge for the City of Edinburgh. That Committee had approved of a report by a special committee, to the effect that it was most desirable to have the twenty-six Lodges which are within the bounds of Edinburgh and Leith, and the ten country Lodges which are attached to the Metropolitan district, all placed under Provincial Grand Lodge supervision; but at a subsequent meeting Grand Committee resolved to request Grand Lodge to delay consideration of this subject until it had been further considered and again reported on. This was agreed to by Grand Lodge. Reports of a satisfactory nature were submitted from Brothers J. Clarke Forrest of Muirhouse and Sir Archibald C. Campbell of Blythswood, Provincial Grand Masters of the Middle Ward of Lanarkshire and Renfrewshire East respectively. The annual report of the Grand Lodge of all Scottish Freemasons in India was submitted, and Grand Secretary was instructed to thank the Grand Secretary for the information it contained. From this report it appeared that there are now 30 Lodges on the roll of the Grand Lodge of India under Scotland, and that in 1879 there were 126 initiations, as compared with 97 in 1878. In a few districts the Lodges had suffered to some extent on account of the services of the military members comprising them being engaged on the frontier; while, on the other hand, in stations composed mostly of civilians there had been a marked improvement. Brother Atkins, who had consecrated the Lodge "Independence" at Lucknow, reported that at first they found it difficult to get a place for their meetings, but now they had purchased from Government an old Mahomedan mosque which, during the mutiny, was strongly entrenched and fortified by the mutineers, and had to be carried at the point of the bayonet. It had remained unused and dilapidated since the mutiny, but as the walls were seven feet thick, the building itself had suffered little. Now it had been thoroughly repaired, ante-rooms and outhouses had been built at a large outlay; and thus the Independence had one of the finest Lodge rooms in India. In compliance with a memorial from the Grand Lodge of all India, Grand Lodge, on the recommendation of Grand Committee, sanctioned certain modifications of the law in connection with the working of that Grand Lodge, in respect of India being so vast a province and its railway communication being so imperfect. The Grand Master of all India thanked Grand Lodge for their resolution, and in the course of some interesting remarks gave a description of the parties that met in India, and spoke of the heartiness with which the work of the Craft was entered into in India. The time was not long past, he remarked, since they had much cause to complain of something like inattention to their interests on the part of the Grand Lodge of Scotland, but he had now to assure the Brethren that under the administration of the present Grand Master, Sir Michael Shaw-Stewart, and owing to the energy of the Grand Secretary, the utmost satisfaction prevailed throughout all the Lodges in India. In conclusion, Brother Balfour expressed the great gratification which he felt in meeting the Brethren in Grand Lodge. After consideration, Grand Lodge passed a resolution providing for the more efficient working of Provincial Grand Lodges, by empowering all Provincial Grand Lodges to frame such bye-laws, in accordance with the laws and constitutions of Grand Lodge, as might be deemed necessary—these in the first place to be sanctioned by Grand Lodge. After disposing of some other business, Grand Lodge was closed in ample form.—*Edinburgh Courant.*

MEETING OF THE LODGE OF BENEVOLENCE.

THE monthly meeting of the Lodge of Benevolence was held on Wednesday evening, at Freemasons' Hall, when there were present—Bros. J. M. Clabon P.G.D. President, Joshua Nunn P.G.S.B. Senior Vice-President, James Brett Junior Vice-President, the Rev. J. Stadholme Brownrigg P.G.C., C. A. Cottebrune P.G.P., Wm. Stephens, S. Rawson Past District Grand Master for China, J. D. Collier, H. Massey, Col. H. S. Somerville Burney G.D., E. P. Albert P.G.P., C. C. Dumas P.A.G.D.C., Charles Atkins, H. Garrod, A. L. Cole, W. H. Perryman, F. R. Spaul, Thomas Butt, Thomas W. Adams, S. W. Wilkinson, Wm. Clarke A.G.P., Thomas Wm. Murley, J. Brauker, J. H. Matthews, George Powell, Charles T. Kingsford, Nicholson Brown, L. Norden W.M. 205, Neville Green, T. H. Meredith, H. Carter, C. H. Webb, W. Bray, A. C. Moffatt, T. H. Vohmann, J. McPhail, J. W. Baldwin, John Hammond, E. H. Thiellay, Henry Lovegrove, Henry Speedy, A. J. Ireton, M. D. Loowenstark, H. Potter, Henry Shaw, E. Mallett, H. G. Buss Assistant Grand Secretary, Wm. Dodd, and H. Sadler Grand Tyler. The Board of Masters was first held, after which the brethren, on the Lodge of Benevolence being opened, confirmed recommendations made at last meeting to the amount of £295. Two out of thirteen new cases were deferred, not being complete. The remaining eleven were relieved with £115, the largest amount being a grant of £150.

Gr. High Priest Woodruff, of New York, has, according to the *Utica Herald*, decided that by the action of the Grand Lodge of New York forbidding Masonic intercourse with Masons hailing from the Jurisdiction of the Grand Lodge of Connecticut, all Royal Arch Masons from the Jurisdiction of the New York Grand Chapter, and at the same time from the Jurisdiction of the Grand Lodge of Connecticut, become at once virtually in a state of suspension in the Chapter, and must be excluded as visitors therefrom both in New York and Connecticut.

Soc. Rosier. in Angliâ.

"COXWOLD."

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.—Of the many interesting villages in North Yorkshire none probably is more delightfully situated than is Coxwold; by whatever way it is approached it is found environed with beauty. In its neighbourhood are numerous monastic remains—notably Byland, Newburgh, and Hode; whilst the natural scenery is of the most romantic and charming description. Its history, too, is intertwined with names that have a place in our national records and literature, whilst the village itself preserves a quaintness of architecture, and an old English aspect full of poetry and sentiment. Where will you find a more characteristic village inn of the olden time than the one which, with its whitewashed walls, old-fashioned windows, and thatched roof, extends its front under yon magnificent elm, and by its scrupulously clean exterior invites the sojourner to the hospitalities of "The Fauconberg Arms?" The romantic beauty of the village, diversified with hill and valley, wood and stream, speaks in its very name, suggested undoubtedly in the first instance by bird and tree. It appears in Domesday as *cucvalt*—two Saxon words, *cuc* to cry, and *vult* a wood, signifying to cry in the wood, or cuckoo-wood. The Manor was then nine miles long, and four miles broad. At Coxwold was the seat of the noble family of Colvill, which came here from Fifeshire. Robert the heir of the house, was slain with his royal master James IV. at the battle of Flodden Field, A.D. 1513. Robert, the first lord, was knighted by Charles I., and created a baron by Charles II., and the Colvils were benefactors to Newburgh Priory in immediate proximity. Some part of their original hall probably remains in the village. Sir George Orby Wombwell, Bart., is now lord of the manor and owner of the soil.

In such a place it seems almost as easy to conjure up the past as to realise the actual present; and as we stroll up the wide, steep street, with the picturesque Grammar School on one hand, and the fine old Church on the other, and stand in front of "Shandy Hall"—little altered from the days when it was inhabited by Laurence Sterne—we find ourselves transported a century back. Here the facetious author of *Tristram Shandy* finished that work, and wrote his *Sentimental Journey*, spending the last eight years of his life—having been presented to the curacy of Coxwold by Lord Fauconberg. Here he enjoyed a "sweet retirement" in books, painting, fishing, and shooting, after foreign wanderings and London gaieties, and made the villagers familiar with his lean, lanky figure, his hectic and consumptive appearance, and his peculiar features—"his nose shaped as the Ace of Clubs, and his Voltairean mouth as the lower half of the Ace of Hearts." In a letter dated 7th June 1767, he says, "I am as happy as a prince at Coxwold, and I wish you could see in how princely a manner I live—'tis a land of plenty. I sit down alone to venison, fish, and wild fowl, or a couple of fowls or ducks; with cards, strawberries and cream, and all the simple plenty which a rich valley, under the Hambleton Hills, can produce I have a hundred hens and chickens about my yard, and not a parishoner catches a hare, or a rabbit, or a trout, but he brings it as an offering to me." He died, not at Coxwold, but among strangers in a London lodging, on the first floor of No. 41 New Bond Street; on Tuesday, 22nd of March 1768; he was buried, no one attending as a mourner, in the graveyard of St. George's, Hanover Square, in the Bayswater Road; and on the night of Thursday, the 24th, he was sacrilegiously stolen from his grave. His body was taken, enclosed in a case, to Cambridge, where a gentleman who knew him whilst living was asked by the anatomical professor to attend a dissection. He went, and fainted as he recognised the body of his friend. It was remarked at the time that each fibre of Sterne's heart seemed relaxed and wrung with sorrow. What became of the mangled corpse is unknown. No sooner was he dead than his widow and daughter, who had been long estranged, to raise means sold all his books to Todd and Sotheran, booksellers in York. The following flippant and fulsome epitaph was placed over his empty grave:—

"Near this place lies the body of
THE REV. LAWRENCE STERNE, A.M.

Died March 18, 1768,

Aged 53 years,

'Ah! molliter ossa quiescant!'

"If a sound head, warm heart, and breast humane,
Unsulied worth, and soul without a stain;
If mental powers could ever justly claim
The well-worn tribute of immortal fame;
STERNE was the man, who, with gigantic stride
Mowed down luxuriant follies, far and wide.
Yet what, though keenest knowledge of mankind
Unsealed to him the springs that move the mind,
What did it boot him? Ridiculed, abused,
By fools insulted, and by prudes accused.
In his, mild reader, view thy former fate;
Like him, despise what 'twere a sin to hate.

"This monumental stone was erected to the memory of the deceased by two Brother Masons; for although he did not live to be a member of their Society, yet all his incomparable performances evidently prove him to have acted by rule and square; they rejoice in this opportunity of perpetuating his high and irreproachable character to after ages."

Coxwold Church is finely situated on rising ground, and is dedicated to St. Michael. In the external wall over the east window are boldly displayed the Fauconberg Arms. Some one remarking the incongruity

of the fact, was answered by Sterne—"Come into the church, and you will see at once it is 'the house of the lord!'" alluding to the imposing display of family monuments in the chancel. It has a fine perpendicular octagonal western tower, an open parapet in trefoil, crocketed pinnacles in the angles and between the windows, and gurgoyles representing grotesque human heads. The original church is supposed to have been built about the year 700; the present structure consists of nave and chancel, the latter rebuilt in 1767, and the edifice generally exhibits the architecture of the time of Henry VI. There is no break in the wall of the present chancel, and the only opening in its south wall is a plain pointed doorway. The east window is of five lights. The nave is lighted on the north side by five fine windows of three lights, and on the south by four, the fifth space being occupied by the porch. The ceiling is panelled, and has grotesque painted heads and figures at the intersections; and there are remnants of richly stained glass in the upper portions of the windows, representing archangels and saints.

In the porch is the following curious but mutilated inscription:—"Ecclesie de Bainton rectoris et patroni filia Elizabetha Faucon ex primis virgo virginibus adventu sponsi epistolaus atrio hoc sacro disoubuit suæ 28, Dni 1654 Oct, dormiente Jesu respice surgente rea" At the entrance is an ancient flat tombstone much worn, bearing the representation of an axe laid across the shaft of a cross-fleury standing on two steps. There is also in the nave a brass with an inscription partially illegible.

The elaborate and costly monuments of the Fauconbergs have always proved a source of attraction to the Church. The oldest is a painted and gilded altar-tomb to Sir William Bellasayse, who died 14th April 1603, supporting two recumbent figures representing the Knight and his lady, their hands folded, their feet resting on a stag and a lion respectively, with figures of their five children on the dado, all in the costume of their time; and architectural ornaments with blazoned shields, &c., reaching to the ceiling. It exhibits the workman's name to the following curious legend:—"John Brown Did Carve this Tomb Himselfe alone, of Haslewood Stone." On the north side of the chancel is a beautiful piece of statuary in white marble, surmounted by the family arms, and the motto "*Bonne et belle assez*." In a recess are life-size effigies of Thomas Earl Fauconberg, and Henry his son, the former with a viscount's coronet in his hand, and dressed in his Parliamentary robes, the latter in a Roman habit. Two angels support a crown of glory above, and a long Latin inscription is in parallel columns below. This lord, who died 31st December 1700, aged 72, married as his second wife, at Whitehall, with all imaginable pomp, Mary, daughter of Oliver Cromwell, of whom Bishop Burnet writes that "She was a wise and worthy woman, more likely to have maintained the post of Protector than either of her brothers, according to the saying that went of her, that those who wore breeches deserved petticoats, but if those in petticoats had been in breeches they would have held faster." It was as the consequence of her well-planned and boldly executed manoeuvre that her descendants at Newburgh Priory claim to possess and reverently guard the bones of the Lord Protector.

A massive monument of Grecian design on the south side bears effigies of Thomas, Viscount Fauconberg, and Barbara, his wife, kneeling on cushions facing the east; and on the same side is a high altar-tomb, with Gothic canopy and spiral work, but no effigies, containing the remains of Henry, Earl Fauconberg, who died in 1802, and Charlotte, his wife, who died in 1790. A neat Gothic monument on the north of the chancel is erected to the memory of the late Sir George Wombwell, Bart., who died in 1855. Opposite to it is one to the memory of the third son of William IV. who died in 1856 whilst on a visit to Newburgh.

The Tower contains three bells, two of the 17th century, and one dated 1771. The Registers are preserved from 1583.

The village has a Free Grammar School in the Tudor style, nearly opposite the Church, founded in 1603 by Sir John Harte, knt., citizen and grocer of the city of London, originally a poor boy, born at Kilburn, near Coxwold, who found humble employment at a wholesale grocer's in London. He was advanced in course of time, became a partner, married his master's daughter, and eventually became Lord Mayor of London, and was knighted. There is also a "Poor man's Hospital," founded by Thomas Earl Fauconberg in 1696, and other endowments for the benefit of the poor in various forms, to which the present proprietor has generously added.

REVIEWS.

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All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, 23 Great Queen Street, W.C.

Freemasonry according to the Discoveries of Belzoni and Commander Goringe. Also Egyptian Symbols compared with those discovered in American Mounds. By John A. Weisse, M.D., Author of "Origin, Progress, and Destiny of the English Language and Literature." With coloured and plain Illustrations, the Hieroglyphs of the American and English Obelisks and Translations into English by Dr. S. Birch. New York: J. W. Bouton, 706 Broadway. 1880.

We pointed out some time ago in some comments we offered on the alleged discovery of Masonic Symbols by Lieut.-Commander Goringe, U.S.A. Navy, that, before expressing a well-defined opinion on the value of such discoveries, it would be necessary we should have further information. All we knew at the time was that in making his arrangements for the removal on shipboard of the Obelisk, presented by the Egyptian to the American Government, with a view to its being transported to New York, Commander Goringe discovered certain stones which, in his opinion, and that of others, were Masonic in their character, and as such might be regarded as evidence of the

existence of something very like our system of speculative Masonry. We gave as reasons for the caution we felt it incumbent on us to exercise, that while, on the one hand, there were people who laughed to scorn the idea that Freemasonry could point to a respectable antiquity, such as has been claimed for it by some of its most enthusiastic and ablest supporters, there were, on the other hand, those who but too readily accepted every sign or symbol they chanced to find on an ancient stone or monument as evidence that Freemasonry had had a home in the country where it was erected. Hardly any country is richer in its monumental or architectural remains than Egypt, and, as our readers are aware, to Egypt is assigned a conspicuous place in the old Masonic legends, and also in our Lodge work. Here, then, would be a splendid field for the exercise either of sound judgment or the wildest imagination.

To the knowledge we had already of these allegorical Masonic symbols, Dr. Weisse cannot be said to have added very largely. His work has been one of compilation, and though the matter he has brought together is, in part, most interesting, we cannot say we feel much better able to judge of Commander Goringe's discoveries. The argument in the Preface, "that an Institution similar to *Freemasonry* existed in Egypt before *pyramids* and *obelisks*, because the Masonic tools—*perpendicular*, *square*, *compass*, *plummet*, &c.—were required to construct Egypt's architectural wonders, and must, therefore, have antedated these wonders;" and that, moreover, these implements must have been used in building Babel, Nineveh, and Babel's Tower in the valley of the Euphrates," must be taken for what it is worth. Neither these nor any other buildings could have been erected without some kind of Masonic implements, but that only proves the indisputable fact that Egypt, like other countries, had her operative masons as well as her architects, not that "an Institution similar to *Freemasonry* existed in Egypt before *pyramids* and *obelisks*." We have more than once explained the sense in which we use the word "antiquity" in connection with Freemasonry, but, with all deference to Dr. Weisse's opinion, we must hesitate before adopting his conclusion from the data he furnishes. We allow that the statement of opinion as to the five stones discovered at the base of this obelisk being correctly placed Masonically is interesting, but even on the supposition they are so placed, it is not necessarily a point of any great significance, and merely proves that in the erection of monuments and buildings an architect observed certain general rules then as now.

We have said the information collected in these pages is mostly interesting. Chapter I. contains a description of the obelisk and its dimensions, together with the opinions of Past Grand Master Zola, Dr. Fanton, Mariette Pacha, and the American Consul-General in Egypt Farman. But here again we must begin by taking exception to some of Dr. Weisse's assertions. At p 27 is given the inscription on a certain claw in which it is recorded that in the year eight of Augustus Cæsar, Barbarus, Prefect of Egypt, erected (this monument), Pontius being the architect. Of this Dr. Weisse remarks, "The inscription on the crab's claw is of great importance, fixing as it does the time of the obelisk's erection at Alexandria, and giving the name of the architect, Pontius, who must have been a Mason." We see no objection to the former part of the statement, but why, we ask, must Pontius have been a Mason *because* he is mentioned as the architect? There is no such *sequitur* in the case. And even if he were a Mason, as well as the architect of the obelisk, what then? What connection does this point to between the Freemasonry of these days and the architecture and Masonry of the days of Augustus Cæsar, when Barbarus was Prefect of Egypt and erected a certain obelisk with Pontius for his architect?

The chapters that follow, with the coloured illustrations, and the descriptions of the aprons and mystery chambers, &c., &c., so illustrated, are well worth reading, and may have that greater significance which many have shown themselves inclined to attach to them; and the same may be said of that in which are recorded the author's account of his recollections of Madame Belzoni. From this last we quote the following. Though it has no reference to the main subject of the book, it is one of those strange inexplicable mysteries, which we have occasionally met with elsewhere. Dr. Weisse gives the anecdote as nearly as possible in the words of Madame Belzoni:

"In 1823 I was in Paris; I went to bed and fell asleep, but was suddenly awakened by two or three very strong knocks at the head-board of my bed. It immediately flashed upon me, that something must have happened to my husband, who was in Africa, and on his way to Timbuctoo. I saw the curtain of my bed move; I jumped out of bed, thinking I perceived a human figure; I felt as though something were gliding by me. The moon was shining very bright; I searched the room, walked all round the bed, and looked under it, but saw nothing. I looked at my watch, it was two o'clock. I did not feel like going to sleep again, so I dressed myself, feeling much agitated, and sure that Belzoni was dead. I sat down, wrote the day and hour, the circumstances under which I awoke, together with my feelings and impressions. Several months after I received the sad news that my beloved husband had expired the very night and hour he had so decidedly manifested himself to me in Paris. This was but a confirmation of what I knew. Twenty-six years have elapsed since that heart-rending event, but I recollect it as vividly as if it had occurred last night. I shall never forget it."

We next come to a quantity of matter in which occur several lists of names of "Antediluvian Alumni," "Postdiluvian Alumni," Grand Masters of Masonry in England, and other worthies, together with brief particulars of Eleusinian Mysteries, Dionysian Architects, which, in a future edition, should the work be so fortunate as to need a second issue, Dr. Weisse will do well to excise mercilessly and without benefit of clergy. It is impossible to condemn too seriously the practice which finds favour with some writers of describing all the distinguished people of all nations as Masons, if not Grand Masters of Masons. What, for instance, did the unfortunate Emperor Augustus do that he should be written down as a member of the Masonic Craft? Yet because his name and those of the Prefect Barbarus and Architect Pontius occur in the inscription already alluded to,

the author gravely writes, "Hence we conclude that the Emperor prefect, and architect, were all of the Craft and knew about it, which clearly proves that theoretic and operative Masonry of some kind existed in the very beginning of our era." And later on, "Therefore let us henceforth honour Augustus, Barbarus, and Pontius, as high Masons of their epoch. Thus did Masonry flourish in the Nile under Rameses the Great, hero of Kadish, about 1500 B.C., and under the great Augustus, hero of Actium 31 B.C." We should prefer, if Dr. Weisse intends this for a joke, that he should have forbearance enough to keep Masons outside the reach of his elephantine gambols. At p 101, too, we are told of Pope Boniface IV. A.D. 614, "We read that this liberal Pontiff granted to the Masonic guilds and corporations a diploma, giving them exclusive privilege to erect all religious buildings and monuments, and, by the same authority, made them free from all local, royal or municipal statutes." Instead of the query as to whether Boniface was a Mason or not, we should very much like to be furnished with chapter and verse for this statement. Where did Dr. Weisse read this, which is as silly as his inference that Augustus was a Mason because his name appears in an old inscription in connection with the name of an architect, or the assertion that the Masonic apron is derived from the figleaves which Adam and Eve adopted in the Garden of Eden. Again, at pp 107 and 112 occur two very similar passages. At the former we read "After such a chain of revered names invoked from Tubalcain to Joseph and Solomon, and of great men elected from Hiram Abiff to Sir Christopher Wren;" at the latter, "with such a galaxy of great intellects from Tubalcain to Sir Christopher Wren and from Rameses the Great to Washington." Does Dr. Weisse take all Masons for nincompoops, or is he again practising some joke at our expense?

Many brethren will be as much edified by the chapter in which the various Egyptian obelisks remaining are described as they will be disgusted by such passages as we have quoted above, and whether Dr. Weisse is a Mason or not, we cannot help expressing our regret that he should have introduced so much matter which is both utterly irrelevant and cannot fail to give pain to many worthy and discreet men, whose only fault is that they have been initiated into Freemasonry. Moreover, the parts we have condemned must very seriously detract from the merits of what the earliest and concluding chapters and of the compilation are worth reading.

Unity Lodge, No. 1637.—This lodge met at its new quarters, Bro. T. Veal's, "Abercorn Arms," Gt. Stanmore, Middlesex, on Saturday, 14th August. The Lodge was called for two o'clock, and shortly after was opened by the W.M. Bro. C. J. W. Davis P.M. Prov. A. G. D. Ceremonies, assisted by his Officers. The Prov. Grand Master Bro. Col. Sir Francis Burdett having honoured the W.M. by accepting his invitation, a deputation of the brethren was sent to meet him, and he was received in the usual Masonic manner and saluted according to his rank. He requested Bro. Davis to retain the gavel, and the ordinary business of the Lodge was then proceeded with. The I.P.M. Bro. W. Stephens announced, with great regret, that Bro. Grist the S.W. was still unable to attend the Lodge, owing to long continued illness, and suggested to the brethren that as this was the annual period of election within the Lodge, that they should at the proper time elect the J.W. as W.M. for the ensuing year. Bro. Larkin was then passed to the second degree, and Bro. C. Hickling of Lodge Tolerance, No. 538, was unanimously elected a joining member. The election of officers for the ensuing year was then proceeded with, and the Lodge, acting on the advice of Bro. Stephens, unanimously elected for its W.M. Bro. S. A. Cooper J.W., who will prove a worthy successor to Bro. Davis. Bro. Wm. Stephens I.P.M. P.P.G.D.C. Middlesex was elected Treasurer, and Bro. Middleton Tyler. A vote of thanks was ordered to be recorded to Bro. King Hon. Sec. for representing the Lodge at the Festival for Aged Freemasons, and also to Bros. Stephens and Penn for a like service at the Festival for Boys. The Lodge was then closed and adjourned to refreshment, in which, according to a resolution of the members at their last meeting, they were joined by the ladies. The usual Loyal and Masonic toasts were proposed by the W.M., and responded to by the following:—Bros. Cubitt, for the Grand Officers, S. A. Cooper for the Officers of this Lodge, Bristow for the Ladies, Cantle for the Visitors. The musical programme, carried out by Bros. Knight-Smith and Cantle, added in no small degree to the enjoyment of the assembled company. We must also not forget to mention the W.M.'s "Jolly Waggoner." After dinner the room was cleared and dancing engaged in, in a hearty manner, to music by Bro. Knight-Smith. In addition to the Prov. G.M., the visitors included Bros. Cantle P.M. 1257, Knight-Smith I.P.M. 1441, T. Cubitt P.G.P. P.P.G.D.C. Middlesex, J. Hurdell J.D. 1348, Mrs., Miss, and Mr. Davis, Mrs. Cantle, Mr. and the Misses Cooper. The company, who were favoured with very fine weather, separated at about 9 o'clock, having enjoyed themselves in every way.

The *Freemason's Repository* very truthfully says: "an intelligent and loyal membership is the most essential element of strength in any society. The Masonic Institution need have no fear of decay or death so long as it is sustained by a devoted constituency. What we want is not so much a gain in numbers, or an increase of means, as the deepening of a steadfast love for Masonry in the hearts of all its upholders. Such true loyalty always gives power."

It is a great and noble thing to excuse the failings of a friend; to draw the veil before his defects, and to display his perfections; to bury his weakness in silence, and to proclaim his virtues upon the house-top.

A Fraternity of St. George was established by Act of Parliament in the reign of Edward IV., for the defence of the "English Pale" in Ireland, and a force of two hundred horse and foot was maintained for that service, a subsidy of poundage on all merchandise imported and exported—except hides, and the goods of France, of Dublin, and Drogheda—being established for their pay and maintenance.

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, 21st AUGUST.

- 1612—West Middlesex, The Institute, Ealing. (Emergency)
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

MONDAY, 23rd AUGUST.

- 58—London Masonic Club Lodge of Instruction, 101 Queen Victoria-street, at 9
174—Sincerity, Railway Tavern, London-street, E.C., at 7 (Instruction)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
518—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
704—Camden, Red Cap, Camden Town, at 8 (Instruction)
1306—St. John of Wapping, Gun Hotel, High-st., Wapping, at 8 (Instruction)
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8 (Instruction)
1445—Prince Leopold, Mitford Tavern, Sandringham-road, Dalston, at 8 (Inst.)
1489—Marquess of Ripon, Pembury Tavern, Amlhurst-rd., Hackney, at 7.30 (In.)
1507—Metropolitan, White Swan, Coleman-street, E.C., at 7.30 (Inst.)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 7.30 (Inst.)
1623—West Smithfield, New Market Hotel, King-st., Snow-hill, at 8 (Inst.)
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road, at 8 (In.)
1693—Kingsland, Canonbury Tavern, Canonbury, N., at 8 (Instruction)
1695—New Finsbury Park, Plimsoil Arms, St. Thomas Road, at 8 (Instruction)
48—Industry, 34 Denmark-street, Gateshead.
302—Hope, New Masonic Hall, Darley-street, Bradford
307—Prince Frederick, White Horse Hotel, Hebden Bridge
724—Derby, Masonic Hall, Liverpool (Instruction)
827—St. John, Masonic Temple, Halifax-road, Dewsbury
999—Robert Burns, Freemasons' Hall, Manchester
1440—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)

TUESDAY, 24th AUGUST.

- 14—Tuscan, Freemasons' Hall, Great Queen-street, W.C.
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7 (Instruction)
141—Faith, 2 Westminster Chambers, Victoria-street, S.W., at 8. (Instruction)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
554—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)
860—Dulhouse, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
1349—Friars, Liverpool Arms, Canuing Town, at 7.30 (Instruction)
1360—Royal Arthur, Prince's Head, Battersen Park, at 8 (Instruction)
1446—Mount Edgcombe, 19 Jermyn-street, S.W., at 8 (Instruction)
1472—Henley, Three Crowns, North Woolwich, at 7.30 (Instruction)
1507—Metropolitan, Anderton's Hotel, Fleet-street, E.C., at 7.30 (Instruction)
1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-st.-rd., at 8 (In.)
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst.)
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30.
24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle, 7.30 (In.)
178—Antiquity, Royal Hotel, Wigan
241—Merchants, Masonic Hall, Liverpool, at 6.30 (Instruction)
253—Tyrian, Masonic Hall, Gower-street, Derby
448—St. James, Freemasons' Hall, St. John's-place, Halifax
510—St. Martin, Masonic Hall, Liskeard.
1016—Elkington, Masonic Hall, New-street, Birmingham
1609—Dramatic, Masonic Hall, Liverpool
1675—Ancient Briton, Masonic Hall, Liverpool
R.A. 159—Adam, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
R.A. 823—Everton, Masonic Hall, Liverpool,

WEDNESDAY, 25th AUGUST.

- 193—Confidence, Railway Tavern, London-street, at 7 (Instruction)
212—Euphrates, Masons Hall, Basinghall-street, E.C.
228—United Strength, Hope and Anchor, Crowndale-rd., Camden-town, 8 (In.)
538—La Tolerance, Green Dragon, 2 Maddox-street, W., at 7.45 (Inst.)
720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
754—High Cross, Seven Sisters' Tavern, Page Green, Tottenham (Install.)
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
813—New Concord, Jolly Farmers, Southgate-road, N., at 8 (Instruction)
863—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—Creston, Prince Albert Tavern, Potobello-ter., Notting-hill-gate, at 8 (In.)
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
163—Integrity, Freemasons' Hall, Cooper-street, Manchester
210—Duke of Athol, Bowling Green Hotel, Denton
220—Harmony, Garston Hotel, Garston, Lancashire
274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester
290—Huddersfield, Masonic Hall, South Parade, Huddersfield
304—Philanthropic, Masonic Hall, Great George-street, Leeds
363—Keystone, New Inn, Whitworth.
439—Scientific, Masonic Room, Bingley
625—Devonshire, Norfolk Hotel, Glossop
724—Derby, Masonic Hall, Liverpool
750—Friendship, Freemasons' Hall, Railway-street, Cleekeaton
972—St. Augustine, Masonic Hall, Canterbury (Inst.)
996—Sondes, Eagle Hotel, East Dereham, Norfolk
1039—St. John, George Hotel, Lichfield
1083—Townley Parker, Mosley Hotel, Beswick, near Manchester
1085—Hartington, Masonic Hall, Gower-street, Derby (Instruction)
1119—St. Bede, Mechanics' Institute, Jarow
1219—Strangeways, Empire Hotel, Strangeways, Manchester
1264—Neptune, Masonic Hall, Liverpool, at 7 (Inst.)
1293—Ryburn, Central-buildings, Town Hall-street, Sowerby Bridge
1392—Egerton, Stanley Arms Hotel, Stanley-street, Bury, Lancashire
1403—West Lancashire, Commercial Hotel, Ormskirk
1511—Alexandra, Masonic Hall, Hornsea, Hull (Inst.)
1633—Avon, Freemasons' Hall, Manchester
1723—St. George, Commercial Hotel, Town Hall-square, Bolton
R. A. 42—Unanimity, Derby Hotel, Bury, Lancashire
R. A. 80—Lebanon, Masonic Hall, Prescott
R. A. 503—Belvidere, Star Hotel, Maudstone
R. A. 605—De Tabley, Seacombe Hotel, Seacombe, Cheshire.
R. A. 1356—De Grey and Ripon, Masonic Hall, Liverpool
M. M. 178—Wiltshire Keystone, Town Hall, Devizes
R.C.—Philips, Masonic Rooms, Athenaeum, Lancaster

THURSDAY, 26th AUGUST.

- General Committee, Girls' School, Freemasons' Hall, at 4
3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30 (Instruction)
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
211—St. Michael, The Moorgate, Moorgate Street, E.C., at 8 (Instruction)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)

- 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
1227—Upton, King and Queen, Norton Folgate, E.C., at 8. (Instruction.)
1614—Covent Garden, Nag's Head, James Street, Covent Garden, at 7.45 (Inst.)
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)
R.A. 1471—North London, Jolly Farmers', Southgate-road, N., at 8 (Inst.)

- 111—Restoration, Freemasons' Hall, Archer-street, Darlington
203—Ancient Union, Masonic Hall, Liverpool, at 7.30 (Instruction)
215—Commerce, Commercial Hotel, Haslingden
249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)
286—Sanmaritan, Green Man Hotel, Bacup
348—St. John, Bull's Head Inn, Bawdshawgate, Bolton
594—Downshire, Masonic Hall, Liverpool.
784—Wellington, Public Rooms, Park-street, Deal.
807—Cabbell, Masonic Hall, Theatre-street, Norwich
904—Phoenix, Ship Hotel, Rotherham
935—Harmony, Freemasons' Hall, Islington-square, Salford
966—St. Edward, Literary Institute, Leek, Stafford
971—Trafalgar, Private Room, Commercial-street, Batley
1313—Fermor, Masonic Hall, Southport, Lancashire
1325—Stanley, 214 Gt. Homer-street, Liverpool, at 8 (Instruction)
1459—Ashbury, Justice Birch Hotel, Eyle-road, West Gorton, near Manchester
1505—Emulation, Masonic Hall, Liverpool
1514—Thornhill, Masonic Room, Dearn House, Lindley
1612—West Middlesex, Feathers' Hotel, Ealing, at 7.30. (Instruction)
1626—Hotspur, Masonic Hall, Maple-street, Newcastle
R. A. 216—Sacred Delta, Masonic Hall, Liverpool
R.A. 307—Good Intent, White Horse Hotel, Hebden Bridge
R.A. 337—Confidence, Commercial Inn, Uppermill
R. A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields
R. A. 1086—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

FRIDAY, 27th AUGUST.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7.
25—Robert Burns, Union Tavern, Air-street, W., at 8 (Instruction)
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
766—William Preston, Feathers' Tavern, Up. George-st., Edgware-rd. 8 (Inst.)
780—Royal Alfred, Star and Garter, Kew Bridge, at 7.30. (Instruction)
802—Burgoyne, Red Cap, Camden Town, at 8 (Instruction)
893—Doric, Duke's Head, 79 Whitechapel-road, at 8 (Instruction)
1056—Metropolitan, Portugal Hotel, 155 Fleet-street, E.C. at 7 (Instruction)
1153—Belgrave, Jermyn-street, S.W., at 8 (Instruction)
1288—Finsbury Park M.M., Earl Russell, Isledon-road, N. at 8 (Instruction)
1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8 (In.)
1365—Clapton, White Hart, Lower Clapton, at 7.30 (Instruction)
1642—E. Carnarvon, Mitre Hotel, Goulborne-rd, N. Kensington, at 8.0 (Inst.)
R. A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8 (Inst.)
810—Craven, Devonshire Hotel, Skipton
1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield
1393—Hame, Masonic Hall, Liverpool.
1712—St. John, Freemasons' Hall, Grainger-street, Newcastle
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
R. A. 242—Magdalen, Guildhall, Doncaster
R. A. 680—Selton, Masonic Hall, Liverpool

SATURDAY, 28th AUGUST.

- 1541—Alexandra Palace
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
Sinai Chapter of Instruction, Union, Air-street, Regent-st., W., at 8
1462—Wharfedale, Rose and Crown Hotel, Penistone
R. A. 178—Harmony, Royal Hotel, Wigan.

NOTICES OF MEETINGS.

York Lodge, No. 236.—The regular meeting of this Lodge was held on Monday evening, when the chair was occupied by the W.M., Bro. W. H. Gainforth, there being also present Bros. A. Buckle I.P.M., J. Todd P.M. and Treasurer, T. B. Whytehead P.M., G. Balmford P.M., J. S. Cumberland P.M. 1611, M. Rooke S.W., J. S. Rymer J.W., T. G. Hodgson as Sec., Rev. A. B. Day Chaplain, Garbutt S.D., Draper J.D., Hopkins Organist, Holling as I.G., and several other members and visitors. Mr. White (War Office, York) having been accepted, was initiated by the W.M., the charge being delivered by the S.W. Bro. Todd P.M. presented to the Lodge, on behalf of Lord Zetland, a photograph of his Lordship, and on behalf of Brother W. J. Hughan a copy of the Constitutions of 1836. Bro. Todd stated that the series of Constitutions in the possession of the Lodge was now complete, with one exception, owing to the kind exertions of Bro. Hughan. Votes of thanks to the donors were proposed by Bro. Buckle P.M., seconded by Bro. Whytehead P.M., and carried unanimously. The Secretary read a letter from Bro. Kenneth Mackenzie, thanking the Lodge for a sympathetic letter received on the occasion of the death of his uncle the late Grand Secretary, and it was ordered to be placed on the minutes. The report of the Committee appointed to consider the best form of testimonial to Bro. J. Todd P.M. was brought up. It recommended a grant from the Lodge, to be supplemented by a subscription, limited to half a guinea. On the motion of Bro. Whytehead, seconded by Bro. Buckle, the report was adopted. Bro. Todd moved a resolution expressive of the sense of the loss the Lodge had sustained by the death of their late Bro. J. Ward, which was seconded by Bro. Balmford P.M. and carried in solemn silence. After the close of the Lodge a number of the brethren met at the table of refreshment, when many Loyal and Masonic toasts were drunk. During the Lodge proceedings a resolution was passed regretting the departure from York of the brethren of the St. Patrick's Lodge (4th Dragoon Guards), and wishing them all prosperity. It was ordered to be signed by the W.M. and Secretary, and forwarded to the W.M. at Aldershot Camp.

St. Peter's Lodge, No. 481.—The regular meeting of this Lodge was held on 9th inst., in the Masonic Hall, Maple Street, Newcastle-on-Tyne. There was a good attendance of members and visitors, among the latter the following did honour to the occasion, Bros. Jno. Wood W.M. 48, Jno. Braithwaite W.M. 1427, Jno. Page P.M. 406, J. T. Taylor P.M. 1676, G. E. Macarthy J.W. 1427, H. Dixon S.D. 1427, J. W. Gibson I.G. 1427, H. S. Bird Sec. 1664, H. Usher Sec. 511. The Lodge was opened in due form by the W.M. Bro. Jno. Duckitt jun., assisted by his Officers, as follow:—Bros. Jno. Usher I.P.M., Thomas Prentice S.W., Charles B. Ford J.W., Jno. Spearman Treasurer, E. J. Gibbon Sec., Jos. Cook D.C., Thos. Stafford S.D., Thos. Dinning J.D. who acted in the absence of D. McDonald, R. Ferry Organist, Jno. Mackay I.G., Lowry S.S., Thos. Dinning J.S., G. S. Sims Tyler. Bro. R. V. Dobson having satisfactorily answered the

questions, received the test of merit and retired for preparation. The Lodge was then opened in the second degree, when Bro. R. V. Dobson having been re-admitted, was passed by the W.M. in a very praiseworthy manner. After the investment Bro. Usher I.P.M. continued the ceremony in the N.E., Bro. Prentice S.W. explaining the working tools. The W.M. then gave the lecture on the tracing board. The Lodge having been closed to the first degree the discussion of the Amended Bye Laws was proceeded with, the same being adopted. The Lodge having been closed in love and harmony the brethren adjourned for refreshment. The usual loyal and Masonic toasts were proposed and honoured, while the efforts of several musical brethren rendered the evening very enjoyable.

Perseverance Lodge, No. 573.—This Lodge held its annual meeting on Tuesday, the 10th inst., at the Sheuston Hotel, Halesowen. Present—Bros. Josiah Beckley W.M., W. B. Keen S.W. and W.M. elect, G. F. Grove J.W., E. Prentress Secretary, G. T. Bloomer Treasurer, W. M. Pritchard S.D., W. Waldron J.D., W. Somers P.M. D.C., E. Brettell Steward, John Toy I.G., C. Southall Tyler. Past Masters Bros. P. H. Bloomer, A. Pearson, G. P. Chapman, T. G. Bloomer, W. R. Colbourn, C. E. Bloomer, J. G. Beasley. Visitors—Bros. R.W. W. Masfield D.P.G.M. Worcestershire, W. Bristow P.G.S., I. Foley P.G.S.B., J. Hartley 252, J. Boddington P.M. Unity Lodge 567 P.P.D.C. Warwickshire. Business—The circular convening the meeting was read, and the minutes of last meeting were confirmed. The Lodge formally received the D.P.G.M. and his Officers, and the W.M. for the ensuing year was duly installed; he appointed his Officers. A hearty vote of thanks was given to the D.P.G. Master for his attendance. A very pleasant evening was afterwards spent.

Dalhousie Lodge of Instruction, No. 860.—On Tuesday, 17th instant, at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, Bros. Clark W.M., Polak S.W., Carr J.W., Brasted S.D., Marsh J.D., J. Lorkin Secretary, Smyth I.G., Wallington Preceptor, Dallas, &c. Lodge was opened and the minutes of last meeting were read and confirmed. Bro. Dallas, a candidate for raising, was interrogated; the Lodge was opened in the third degree, and the ceremony rehearsed, the W.M. giving the traditional history. Bro. Webb worked the first section of the lecture, assisted by the brethren. The Lodge was resumed to the first degree. Bro. Polak was elected W.M. for the ensuing week. This Lodge is opened every Tuesday evening throughout the year, at eight o'clock, under the able Preceptorship of Bro. P.M. Wallington.

Doric Lodge of Instruction, No. 933.—The regular meeting was held on the 13th inst., at Bro. Clayton's, Duke's Head, Whitechapel-road, E. Present—Bros. Cohen W.M., Dix S.W., Stephens J.W., Richardson S.D., Loane J.D., P.M. Cundick Preceptor, P.M. Musto Secretary, Tyer I.G., P.M. Barnes, P.M. Webb, West, Eschwege, Clayton, Macdonald, &c. After due observance of formalities, the ceremony of passing was rehearsed, Bro. Cundick acting as candidate. Bro. Macdonald worked the first, second, third, fourth and fifth sections of the lecture, assisted by the brethren. Lodge was lowered, and Bro. Dix was elected to the chair for the ensuing Lodge meeting.

Amherst Lodge, No. 1223.—The regular meeting of this influential Lodge was held at the School House, opposite the Amherst Arms Hotel, Riverhead, near Sevenoaks, on Saturday the 7th inst. Present:—Bro. C. J. Dodd W.M., Smalman Smith J.W., R. Dartnell P.M. Treasurer, J. H. Jewel P.P.G.O. Secretary, C. E. Birch J.D., H. L. Hall I.G., W. C. Banks I.P.M., E. J. Dodd P.M., A. W. Duret P.M.; Thorpe, Jno. Waller, Pilliner, Stevenson, Stewart, Morgan and Taylor. Visitors:—A. O. Steed P.P.J.W. Suffolk and John G. Horsey I.P.M. Sackville Lodge 1619. Lodge was opened about three p.m., in due form, and the minutes of the previous meeting were read and confirmed. Bros. Wm. Stewart and Rufus Stevenson, candidates for passing, were then entrusted and they retired. The Lodge was opened in the second degree, and these brethren passed to the degree of Fellow Craft. There were four candidates for initiation, viz.:—Mr. Richard Langley, Mr. Philip Hanmer, Mr. Jos. Ithall Birch, and Mr. F. J. Crowest. The ballot proving unanimous, these gentlemen were duly admitted into the secrets of Freemasonry. The degrees were conferred in a very able and careful manner by the W.M. Bro. C. J. Dodd, to whom great praise is due, as also to all his Officers for their support. After other business the Lodge was closed, and the brethren sat down to a well provided banquet at Bro. John Waller's, the Amherst Arms Hotel, at which the usual toasts were duly honoured and a very pleasant evening passed.

Friars' Lodge of Instruction, No. 1349.—Held at Bro. Pavitt's, Liverpool Arms, Canning town, on Tuesday, 17th inst. Bros. Pavitt W.M., Myers S.W., Brownson J.W., Forss S.D., Johnson J.D., Watson I.G., Worsley Secretary, Musto Preceptor; also P.M.'s Barnes, Wiltshire, &c. Lodge was opened in due form and the minutes of last meeting were read and confirmed. Lodge opened in the second degree, when Bro. Johnson answered the necessary questions. Lodge opened in the third degree, and the ceremony of raising was rehearsed. Bro. Forss worked the sections of the degree, assisted by the brethren. Bro. Myers was appointed W.M. for the ensuing week, when sections only will be worked, commencing with those of the second ceremony. Bro. Barnes referred to the summer outing of the members on the previous day; he was highly pleased with the manner in which it had been conducted; the arrangements had made it a great success. He proposed a vote of thanks to the Committee for their exertions. This was seconded by Bro. P.M. Musto and carried unanimously. On Tuesday next the business of the evening will commence at seven o'clock precisely.

United Service Lodge, No. 1428.—On Friday evening, 13th inst., at the regular meeting of this Lodge, held at the Masonic Hall,

Highbury Street, Portsmouth, an interesting presentation was made, in the presence of a large number of Past Masters and members. The recipient was Bro. T. Mares, and the testimonial consisted of a Treasurer's massive gold jewel, with the following inscription on its back:—"Presented to Bro. T. Mares, by the members of the United Service Lodge, No. 1428, as a token of their fraternal regard for his valuable services as Treasurer for the past seven years, August, 1880." The jewel, which was manufactured by Messrs. H. M. Emanuel and Sons, jewellers and silversmiths to the Queen, Ordnance Row, Portsea, is of eighteen carat gold, and has flags on each side, while at its lower part are two cross guns, with shot and wreath, in the centre being a garter of blue enamel, on which are two cross anchors, and the brooch bears upon it the number of the Lodge. The presentation, which was made by the W.M. of the Lodge, Bro. G. R. Strick, was suitably acknowledged by the recipient.

Prince Leopold Lodge of Instruction, No. 1445.—At Bro. Stevenson's, The Mitford Tavern, Sandringham-road, Dalston. On Monday, 16th inst. Present:—Bros. T. E. Goddard W.M., Partridge S.W., Lewis J.W.; also Bros. McDonald, Robson, Kimbell, Seymour-Clarke Sec., and others. After preliminaries, the Lodge was opened in 2nd degree, and Bro. Kimbell answered questions and was entrusted, when the ceremony of raising was well rehearsed by the W.M. Practice was then made in opening and closing, and Bro. Partridge was elected W.M. for Monday next. Bro. Myers the Preceptor, in company with the members of the Friars Lodge of Instruction, was at their summer outing; the duties of his office were, however, most ably performed by Bro. McDonald.

Sir Hugh Myddelton Lodge of Instruction, No. 1602.—Held its regular meeting at the Crown and Woolpack, St. John Street Road, on Tuesday, the 17th inst. Bros. R. H. Halford P.M. of 228 presided. Bros. W. Williams S.W., Charles J.W., R. Pearcy P.M. 228 Preceptor, Fenner acting Sec., Payn S.D., Hirst J.D., Rothschild I.G., and a fair attendance of brethren. The ceremonies of initiation and passing were rehearsed. Bro. H. P. Isaac, the W.M. of 1693, will rehearse the ceremony of installation at the next meeting, Tuesday 24th inst., when it is to be hoped brethren who wish to gain knowledge of that ceremony will avail themselves of the opportunity. Lodge meets at 8 p.m.

West Middlesex Lodge of Instruction, No. 1612.—Meeting held at the Feathers' Hotel, on Thursday, 12th inst. Present: Bros. A. Jones W.M., Rickwood S.W., C. Andrews J.W., C. Bellerby S.D., C. Porter J.D., Smith I.G., H. E. Tucker Treasurer and Preceptor, E. J. Brown, C. O. Walter, J. J. Clarke, J. Wells. After preliminaries, the W.M. rehearsed the ceremony of initiation, Bro. C. O. Walter candidate. The W.M. gave the charge in a very able manner. Bro. Andrews worked the first and second sections of the lecture. Bro. Rickwood was unanimously elected W.M. for the meeting on 26th inst.

Handyside Lodge, No. 1618.—The annual festival of the Handyside Lodge of Freemasons, No. 1618, and installation of the W.M. elect for the ensuing year, took place at the Lodge Rooms, Saltburn, on Monday, 9th inst. There was a numerous attendance of Past Masters and brethren from the neighbouring Lodges. The Lodge was opened in ample form, after which Bro. Geo. Taylor (the W.M. elect) was presented to the Installing Master, Bro. Geo. Marwood, R.W. P.D.P.G.M., who, in a most impressive manner, installed Bro. Taylor as W.M. for the ensuing year, after which the following Officers were appointed and invested, viz.:—Bros. H. N. Ground I.P.M., H. Adairson S.W., T. Dickinson J.W., John Walton S.D., I. Robinson J.D., D. W. Dixon Treasurer, Edwin Ianson Secretary, John Goundry S., H. I. Webster S., Wm. Harland I.G., R. Deighton O.G. The brethren dined together in the evening at the Zetland Hotel, when a most *récherché* spread was provided by Mr. and Mrs. Verini.

EXTRAORDINARY ANNOUNCEMENT.

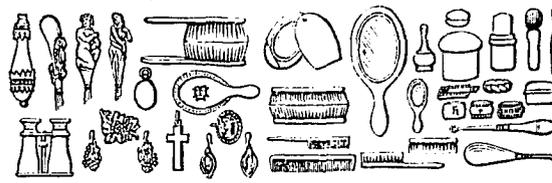
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ADELPHI.—At 7.20, THE MAID OF CROISSEY. At 9, FORBIDDEN FRUIT.
GAIETY.—At 7.15, THE WATERMAN. At 8.15, HIGH LIFE BELOW STAIRS. At 9.15, YOUNG RIP VAN WINKLE.
OLYMPIC.—At 7.30, FARCE. At 9, THE EVICTION.
STRAND.—At 7.15, RUTIP'S ROMANCE. At 8.0, MADAME FAVART.
VAUDEVILLE.—At 7.30, OUR BITTEREST FOE. At 8.15, THE GUV'NOR, &c.
CRITERION.—At 8, JILTED. At 8.15, BETSY.
OPERA COMIQUE.—At 8, IN THE SULK. At 8.15, THE PIRATES OF PENZANCE.
FOLLY.—At 7.15, HESTER'S MYSTERY. At 8.15, THE UPPER CRUST.
CONNAUGHT.—At 7.30, THE RENDEZVOUS, and FALSELY JUDGED
NEW SADLER'S WELLS.—At 7.30, DRINK.
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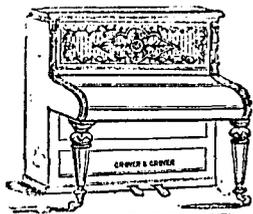
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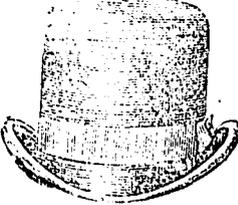
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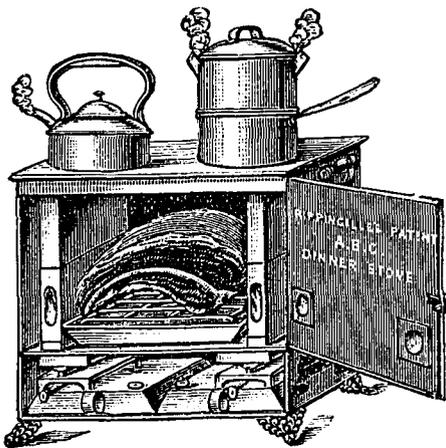
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