

THE
Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

Registered at the G.P.O. as a Newspaper.

VOL. XIV.—No. 345.

SATURDAY, 6th AUGUST 1881.

[Issued to Subscribers
13s 6d per annum, post free]

FREEMASONRY IN INDIA.

WE learn from the *Masonic Record of Western India* for the month of June that at the last half-yearly Convocation of the District Grand Lodge of Bombay, Right Worshipful Bro. E. Tyrrell Leith District Grand Master, who presided, was numerously supported by his District Grand Officers, as well as by representatives of the Lodges in his District, while the meeting was honoured by the presence of Captain Henry Morland Immediate Past Grand Master of all Scottish Freemasonry in India and his Grand Officers. It appears from the address of Bro. Leith that the Craft in Bombay is in a very prosperous condition. The Alexandra Lodge at Jubbulpore, which for some years had been in an unhappy state, had resumed full work, under the auspices of a new Worshipful Master, and there seemed to be every prospect of its continuing its labours successfully. Other Lodges, which in the half year then closing had been visited by his Deputy, were also reported upon most favourably, but in the case of two Lodges—those at Sholapore and Deesa respectively—as they had been in abeyance for two years, their warrants had been returned to England. Bro. Leith then expressed the great pleasure he experienced on finding, on his return to Bombay, “that the appeals made to the English Masons in the District in favour of the new Bombay Masonic Association for the education, maintenance, and support of the children of indigent and deceased Freemasons, had met with so much success.” A sum of 10,000 rupees already stood to its credit—a fact which our readers will allow, speaks volumes in favour of the zeal and energy of the Bombay brethren. It is scarcely possible indeed for a better beginning to have been made, and we endorse the hope expressed by Bro. Leith, that the brethren will not relax their efforts in behalf of the Charity. After enumerating the sums subscribed by the different Lodges, and expressing his regret that the up-country Lodges had not more largely contributed, especially as the Fund was one that concerned the up-country brethren as much as, if not more than those resident in Bombay, he expressed his thanks to Bro. Hussey for the pains he had taken in advocating the Charity. He concluded by stating that during his late visit to England he had taken the opportunity of visiting several Lodges, and he was proud to say their own Lodges in the way of work had nothing to fear in respect of a comparison with those in the old country. After a few further remarks, expressing his hearty thanks for the kind reception he had met with on his return, the Reports on the various Committees were read. From that of the Committee of Benevolence, it appeared that the Bombay Masonic Association had 8,000 Rupees already invested in Government paper, on which interest to the extent of 345 Rupees was due at various dates, while a further 1,000 Rupees was shortly to be invested. The Report of the Committee of General Purposes was very brief, being limited to a recommendation to the effect that the names of certain D. Grand Officers who had omitted to pay their fees of honour should be struck off the roll of District Grand Officers. This and the previous report having been adopted, Bro. H. R. Cormack was unanimously re-elected District Grand Treasurer, after which the Right Worshipful District Grand Master proceeded to appoint and invest the following brethren as his District Grand Officers for the year, namely:—

Bros. J. W. Smith P.M. 549 S.G.W., Bala Mangesh Wagle P.M.

1709 J.G.W., the Rev. T. Corfield, M.A., Grand Chaplain, H. R. Cormack G. Treasurer, P. M. Jeejeebhoy P.M. 1189 G. Registrar W. H. Hussey P.M. 944, 1359, and 1709 G. Secretary, E. T. Fox W.M. 415 S.G.D., E. G. Davies P.M. 1508 S.G.D., J. Greaves P.M. 944 J.G.D., H. N. Ghista P.M. 1359 J.G.D., C. P. Huard P.M. 1122 G. Sup. Wks., D. M. Jeejeebhoy P.M. 1189 G.D. of C., Shantaram Narayan P.M. 1709 G.S.B., J. G. Russell G.O., W. Atherton W.M. 944 G.P., W. C. H. Gill 549 G.S., J. H. Wilbond 757 G.S., Henry Stead 944 G.S., W. B. Green 1100 G.S., Pestonjee Muncherjee 1359 G.S., J.W. Seager 757 G. Tyler.

The appointment and election of brethren to serve on the Committees of General Purposes and Benevolence followed, after which the R.W. D.G. Master expressed his thanks to Captain Morland and his Grand Officers for having honoured the D.G. Lodge with their presence. The compliment having been suitably acknowledged, and the other business of the day having been dispatched, the D.G. Lodge was closed with the accustomed formalities.

The Auditors' report in respect of the D.G. Treasurer's accounts was satisfactory. On the profit and loss account there was a balance to the good of over 347 rupees. In the statement of assets and liabilities, the former showed an item of “cash at Oriental Bank Corporation 1927 Rupees.” The balance sheet on 31st December 1880, displays a total of 7,500 Rupees in government stock, and cash at Bank of Bombay amounting to 577 Rupees.

We gather from the rules of the Bombay Masonic Association that a donor of 1,000 Rupees becomes by virtue of his donation a Vice-Patron, with thirty votes at all elections for life. He who gives 500 Rupees is constituted a Vice President, with fifteen votes; of 100 Rupees a Life Governor, with two votes; and of 50 Rupees a Life Subscriber, with one vote; while a donation of 10 Rupees carries with it one vote at such elections as may take place during the year in which the money is subscribed. Vice Patrons, Vice Presidents, and Life Governors may present their donations in one sum, or in successive amounts of not less than 50 Rupees; while in the event of their paying over the whole amount in the course of twelve months, and serving the office of Steward at one of the Festivals immediately following, they are allowed twenty, ten, and two votes respectively, a Life Subscriber serving the same office receiving one additional vote. The qualifications of Masonic bodies are double those of individual Masons; while donors who are ladies, or non-Masons, acquire the same privileges on payment of half the above sums. A Festival, with or without a banquet, is to be held annually in the month of April, while the annual meeting at which the election of children to the benefit of the Fund takes place is fixed for March. Children of all religious denominations, and of both sexes, are eligible, provided they are not less than six, and not more than sixteen years of age, and provided also that in every case the father has been a registered Mason for not less than five years, and a subscribing member of some Lodge for two years, “save and except where a child has been deprived of all support by reason of the father during such membership dying, or being rendered destitute by shipwreck or fire, or being permanently incapacitated by bodily infirmity from earning a livelihood.”

From the accounts of the regular quarterly Communication of the Grand Lodge of Scottish, Freemasonry in India, at which, in the absence of the Grand Master, Captain Henry Morland Immediate P.G. Master presided, it seems that here likewise the report for the past year is most favourable. There are, it appears, thirty Lodges on the roll, of which no less than twenty-four are in full activity, the aggregate of their subscribing members amounting to 604. It further

appears that so far as the returns had been received, there had been during the year 1880, 103 initiations, 93 passings, 78 raisings and 51 affiliations, as against 121, 103, 93, and 71 respectively in the year 1879. The accounts for the past year were still more satisfactory. The General Fund exhibited receipts, including the balance brought forward of upwards of 2,575 Rupees, amounting to 5,685 Rupees, while the expenditure but slightly exceeded 2,165 Rupees, so that the balance in the Agra Bank on the 31st of December 1880, was over 3,520 Rupees. The account of the Scottish Freemasons' Benevolent Society for the same period started with a balance in hand of 5,307 Rupees. The Receipts, consisting of Donations, 250 Rupees, interest, 270 Rupees, and Fees, &c. 847 Rupees, amount to 1,367 Rupees, making altogether the very handsome debit of over 6,674 Rupees. The per contra side of the account shows an expenditure of 395 Rupees in the way of Benevolence and 2 annas for stamps, leaving a balance of 6,279 Rupees, consisting of 4,122 Rupees Government paper, 2,018 Rupees in Government Savings' Bank, and 139 Rupees in cash. We cannot but congratulate the Society on the modesty of its expenses. Two annas are the equivalent of three pence sterling, so that the actual outlay of the Scottish Freemasons' Benevolent Society in respect of office management is just the one-fourth part of a shilling. We think it would be difficult to lay one's hand on a greater instance of economy. The remaining business transacted at the meeting does not need any special comment.

THE APOLOGETIC MEMBER.

THE man of many apologies! Who is there that has not at some time or other made the acquaintance of such an individual? Frequently to be found in the ordinary pursuits of life, he is consequently among the types of character generally looked for in a Masonic Lodge, where either as member or visitor he finds ample opportunity for exercising his peculiar foible. If he be thoroughly proficient he is ready with an apology on every occasion, and not unfrequently he actually apologises for troubling the world with his existence. But for all this he is seldom an objectionable man, he can and does make himself agreeable, and, once his peculiarity is known, his remarks give rise to no little mirth. It is very interesting to study the means which men of this stamp adopt in exercising their peculiar trait. They apologise upon subjects which would pass the notice of the ordinary observer, and the way in which they do so sometimes creates a doubt in the mind as to whether the limits of good taste have or have not been exceeded.

In the Lodge the apologist is quite at home. He regrets, to this or that brother that, as the case may be, so few or so many members are present; he apologises because there is no work in the second or third degree, or that the ceremony peculiar to the latter is the only one to be worked that evening. If only Bro. P.M. — were in attendance it would be a treat indeed. The present Master has not had the experience of the absentee in that particular branch of the ritual, and consequently cannot work it so well. These and similar remarks are among those most frequently made use of. At the festive board the rule equally applies, but here, the license being much greater, the scope for the display of a brother's particular weakness is correspondingly wider. Accordingly, we have it applied with much greater frequency. The visitor in this respect, as in all other studies of Masonic character, supplies the best illustration. How frequently an apologetic visitor is to be found? To begin with there is not one in six but apologises, because, in his own estimation, he is so unworthy a representative of the guests of the day, and we think a good majority of them preface their remarks with an apology for taking up the time of the meeting with the few remarks they are about to offer. The man who can carry out this latter apology consistently is indeed a character, and may really be denominated a study in himself. He will take ten minutes to explain that at the late hour at which they find themselves, it would be unjust for him to occupy the time of the brethren with any lengthened remarks. If time permitted, it had been his intention to refer more particularly to the working of the several

Officers, to the general good feeling evinced by the brethren, and to the apparent unanimity of the Lodge, but all this he regrets is cut short by the exigencies of the occasion, and so he contents himself, as we have already said, with speaking for a considerable time with the view of explaining that he will not say anything. Then there is the member who could not depart comfortably unless he, some time during the evening, had an opportunity of publicly apologising for something or other; he is a terror to the Master, who never knows when to expect his rising, or to anticipate the subject he will select for his comments. In days gone by, we knew a splendid specimen of this peculiar genus. He and ourselves were members of the same dramatic society, and whenever we gave a performance, his hearty co-operation was a certainty if we could guarantee his appearing before the audience, at least once during the evening, as an apologist. We could not afford to discourage him, and, as a consequence, our readers may imagine that some very peculiar excuses were made during the progress of our performances. Since those days we have come to the conclusion that he was not exactly alone in his peculiarity; for it appears to be a recognized part of an amateur performance to have some such character introduced during the evening. But the worst form in which this peculiarity asserts itself is, when it is practised by the Master. Happily such instances are rare, as the training a man has to go through before he can attain the highest position in the Lodge tends to remove any such blemishes. But as we believe there are some men who are born with this peculiarity in them, it is of course useless to suppose it can be wholly prevented even in the occupant of the chair. In such cases a moderate display of the weakness might pass almost unnoticed, while a confirmed apologist would soon convince his hearers that he was really under the influence of a kind of monomania, and thus would be entitled to sympathy rather than otherwise.

LODGE OF BENEVOLENCE.

WE have latterly been favoured with several letters on the present system of administering relief as authorised by the Constitutions, and as this system will be made the subject of a motion at the next meeting of Grand Lodge, there is just now a favourable opportunity for discussing the pros and cons of the case. We have already called attention to the delay which occurs in the payment of all grants in excess of £50. An article appeared in these columns on 29th May of last year, and in it we may be said to have first foreshadowed the objection which has so recently been taken by Bro. Perceval to the system at present in force. However, before we enter upon our argument, it will be as well if we place before our readers, in brief, the regulations which the Constitutions impose upon the Lodge of Benevolence for the administration of the Fund entrusted to its care. Of the pre-requisite conditions with which every applicant for relief must comply it is unnecessary to say more than that they have been framed with the greatest care, and are thoroughly calculated to ensure the maximum of security from imposition. The important consideration is the terms of payment. Smaller votes or recommendations—that is, for sums not exceeding £10—take effect immediately, without needing confirmation by the Lodge of Benevolence; but as regards a vote or recommendation for any greater sum “it shall not be effectual until confirmed at the next or subsequent meeting” of the said Lodge, “except in cases of recommendation to Grand Lodge.” At the same time “the Lodge may at once pay any sum not exceeding ten pounds on account of any vote or recommendation of the Lodge exceeding that sum.” Should the Lodge, in the exercise of its discretion, see fit to reconsider the case, then “the Lodge, instead of confirming the grant or recommendation, may reduce it to any sum not less than that which has been paid on account, and the resolution of reduction shall not require confirmation.” It is within the competence of the Lodge to order payment of any sum not exceeding £20 towards the relief of a brother, or £10 to that of a widow or child—where there is a widow with a child or children dependent on her, or where there is more than one orphan this may be increased by £20—subject, of course, in the case of amounts over £10, to the prescribed confirmation,

at the next meeting. Where £20 is not held to be sufficient "the Lodge may recommend such cases to the Grand Master, who may grant any sum not exceeding forty pounds." Grants of £50 must be recommended to Grand Lodge, and are payable on its approval, "but should the vote exceed fifty pounds, it shall not be valid until confirmed at the next Grand Lodge." To put the matter still more concisely. If a sum not exceeding £10 is voted, the applicant receives it forthwith. If it be over £10 but under £50, he must wait a full month, until the Lodge has confirmed its vote or recommendation, though he may receive in the interim any sum not exceeding £10. If the grant or recommendation is of £50 it must be referred, for approval, to Grand Lodge, and the distressed brother must wait close on one, two, or three months, having to content himself with £10 on account during the interval. If, however, the case is held to be worthy of relief to an extent beyond £50, then he must wait a further period of three months, the £10 on account being all he is entitled to receive until Grand Lodge has affirmed its approval of the recommendation submitted to it by the Lodge of Benevolence. Now, as we said in the article already referred to, "This is certainly an anomalous state of things, and requires amendment . . . Even if the Lodge of Benevolence were prodigal of the funds entrusted to its administration, so considerable a delay would be unnecessary; but as it is well known the Lodge is careful to relieve only when it has fully satisfied itself of the necessity there is for relief, a second confirmation by Grand Lodge is certainly supererogatory."

We trust our readers will understand that we are very far from wishing there should be any relaxation of those stringent conditions which the Constitutions very wisely lay down for the administration of the Fund of Benevolence, that is to say, of course, so far as they relate to the inquiry into the applicant's circumstances and the truth of his statements. So far from desiring this, we should not hesitate to suggest that the resolutions should be made still more stringent if we had the slightest doubt as to their sufficiency. But we confess we are at a loss to understand why it is necessary our Fund of Benevolence should be so administered that where the necessity for help on a liberal scale is admitted, there the delay in rendering that help is most prolonged. The Lodge of Benevolence has a vast range of experience. It is impossible to doubt that it exercises its functions with admirable firmness, delicacy, and judgment, and for this very reason it is we say that the further delay of three months which the Constitutions impose in the case of grants exceeding £50 is unnecessary. We lay on the Lodge of Benevolence certain grave responsibilities, and, as we have just said, the Members of the Lodge demonstrate to the public the sense they entertain of the gravity of such responsibilities by the extreme caution with which they fulfil their duties. The cases during the last few years in which a grant once made has been revoked, reduced, or even questioned, might be numbered on the fingers of one hand—a fact which is alone sufficient to show how needless is this further provision by which the recommendation of any grant above £50 must not only be approved by Grand Lodge, but such approval must be confirmed before the money can be paid over. Surely this is an excess of caution on the part of our rulers, with which we could very well afford to dispense.

Many other reasons there are which might be urged in favour of relaxing this particular regulation; but we shall content ourselves with stating one only in the present article. A most deserving case is submitted to the consideration of the Lodge, and they come to the resolution to award the applicant the sum of £200. They do so, because they are given to understand or have good reasons for believing that the sum in question will enable him to make a fresh start in life, with a reasonable chance of regaining something like his old position in the world. But the opportunity of making this fresh start is lost because of the delay that occurs in the payment of the amount awarded. Here the very object the Lodge of Benevolence had in view in voting the £200 is frustrated because the Constitutions require that the Grand Lodge approval must be confirmed before payment is made. Nothing surely is needed beyond the careful inquisition made by the Lodge of Benevolence, its recommendation, and the approval of Grand Lodge. As we have said, the case of a grant being revoked, reduced, or even questioned, is of the rarest occurrence, and hence we think this particular regulation as to so prolonged a delay might with reason be abrogated.

STOVES AND FILTERS.

IF we may judge from the weather we have had and are having, there is fair reason to suppose that the summer of this year of grace 1881 will be abnormally warm. Consequently, we may express our utmost confidence in the probability that any suggestion or invention which has for its object the saving of labour and the promotion of comfort will find favour with all classes of the people. On these grounds we see no reason why we should not go out of our way in order to bring as prominently as possible under the notice of our readers certain inventions—not of the Enemy of all Mankind, but of one of its greatest and most consistent friends. In doing this, we request our readers to bear in mind that we speak not from hearsay, but from experience, when we say that the Oil Cooking Stoves and the Filters of Messrs. Hooper and Co., of 121 Newgate-street, are a most valuable addition to the many excellent inventions of the present day. We do not, nor do the Messrs. Hooper, for one moment profess to say that stoves and filters are inventions of but yesterday, which only require to be described in the press in order to be appreciated as they deserve. But there is no question that the manufacture of these serviceable utensils has, in the course of the last few years, attained a high degree of perfection. The old kind of Bachelor's Kettle, which boiled a pint or two of water in a hurry and cooked a sausage or a rasher of bacon promptly, has been long since superseded by an elaborate machine which enables a bachelor or even a family man, to be to a great extent independent of coal fires. Gas stoves came first, but mineral oil stoves now find great favour with the public, and Messrs. Hooper & Co., are to be congratulated on the variety, excellence, and cheapness of those which they undertake to supply. These stoves are of all sizes, and prices. There is, for instance, the mere "small hand stove for boiling a small quantity of water, cooking an egg or potato, warming a bowl of soup, &c." This with pint kettle costs the modest sum of 3s 9d. A saucepan and fryingpan cost fifteen pence additional, while if a quart kettle and saucepan are preferred, the extra outlay is about sixpence. Then there is the grand cooking range which is "capable of cooking all the requirements of a family," with its capacious oven for joints, pastry, bread, &c. It has a large cistern with appropriate fittings, so that hot water can always be had. It will cook a joint of 8 lbs.; in fact, a complete dinner may be prepared for a good sized family, with no more trouble than is involved in a little watching, and at no greater expense than the cost of the oil. The cost of this stove is in round figures some £5 10s.

These Stoves are not the only specialties which the Messrs. Hooper have on sale to the public. Their Duplex and other Lamps are well built and tastefully ornamented, combining originality of design and the most perfect finish, with an excellence of make which leaves nothing to be desired. Then there are their Filters of all sizes, shapes, and material, and those who know what warm weather is, and can fully appreciate the benefit arising from always having at hand a draught of pure cold water, will have no doubt that the family requirements in this particular are amply satisfied by this enterprising firm. The prices of these Filters vary considerably, but in no case can they be set down as excessive. Even the "Household Filter," which is capable of holding twenty gallons of water, costs no more than five guineas; while a Drawing-room Filter, which contains one gallon, and is made so as to be ornamental as well as useful, costs one guinea, a handsome stand of ebonized wood being obtainable at an additional expenditure of seven shillings. Having tested the merits of Messrs. Hooper's Stoves, Filters, and Lamps, we cannot do better than draw the attention of our readers to their many merits, but especially to the moderate prices at which they are offered to the public.

A new Lodge, bearing the style and title of the Graystone, No. 1915, Whitstable, was consecrated on Thursday the 28th ult., by R.W. Bro. Viscount Holmesdale P.G.M. of Kent, who was zealously assisted in his task by Bros. J. S. Eastes D. Prov. G. Master, the Rev. R. Jamblin Prov. G. Chaplain, H. Ward P.M. 31, &c. as D. of C. and Dr. Longhurst W.M. 31 Organist. There were present about one hundred brethren, among whom were the Prov. G. Treasurer Bro. Thorpe, Bro. Spencer Prov. Grand Secretary, with other past and present Grand Officers of the Province, there being no less than forty installed Masters in attendance. After the ceremony of consecration, which was most impressively carried out by Lord Holmesdale, the installation of Bro. R. Boughton-Smith W.M. by Bro. Eastes D.P.G.M. followed. The Officers of the Lodge are Bro. Williams S.W., G. Barton J.W., A. Anderson Treasurer, J. T. Reeves Secretary, H. Gann S.D., W. P. Coleman J.D., — McCue I.G. The Prov. Grand Master, his Deputy, and Bro. Rev. R. Jamblin having had accorded to them a vote of thanks, accompanied by election as honorary members of the Lodge, Lodge was closed and the brethren sat down to banquet, under the presidency of Bro. Boughton-Smith W.M., Lord Holmesdale and his Officers being also present. We sincerely trust the Graystone Lodge, No. 1915, will enjoy a long and prosperous career. It has certainly started well.

At the recent annual conclave of the Grand Commandery of Georgia, Sir Knight W. S. Rockwell, of Savannah, was elected Grand Commander, and Sir Knight Charles R. Armstrong appointed Grand Recorder.

THE ORIGIN OF MASONRY A JOKE.

ONE of the contributors to Charles Knight's "London," published by Bohn, London, 1851 (vol. 2, p. 14), offers the following amusing speculations as to the origin of Freemasonry. Most Masons are of opinion that the Institution was born centuries before Sir Christopher Wren's day, and that it was *born again* about the time that eminent brother died. But our profane friends must have their little joke, and we may as well enjoy it with them:—

"There is a curious question connected with the building of St. Paul's, regarding the origin of Freemasonry. Herder, in one of his fugitive pieces, asserts (but without stating his authority) that Freemasonry [meaning thereby modern European Freemasonry—the Freemasonry of St. John, as it is called] had its origin during the erection of the cathedral, in a prolonged jest of Wren and some of his associates. Herder's story is, that, on the stated days on which Wren was accustomed to inspect the progress of the building, he and his friends were accustomed to dine at a house in the neighbourhood; that a club was thus formed, which by degrees introduced a formula of initiation, and rules for the conduct of the members expressed in symbolical language, derived from the Masonic profession. [The writer probably means, derived from operative Masonry.] Similar jocular affectations of mystery are not uncommon; an interesting instance is mentioned by Goethe in his "Dichtung und Wahrheit," in which he took a prominent part during his residence in Wetzlar. It seems rather corroborative of Herder's assertion, that, while the biographers of Wren mention the attendance of the Lodge of Freemasons, of which he was the Master, at the ceremony of placing the highest stone of the lantern, no mention is made of their attendance at the laying of the foundation stone. It is also worth notice that every Lodge in Great Britain (and we may add, on the Continent) is an offshoot from that one Lodge of which Sir Christopher was so long Master, now generally known by the name of the Lodge of Antiquity. It is difficult to conceive the tolerant spirit of Masonry—its recognition of the personal worth of men, irrespective of their opinions, as their sole title to esteem—adopted by any body of men, while the inhabitants of Europe were growing into thinkers through the fever-fit of sectarianism. The age and nation in which Milton defended the liberty of the press, Taylor advocated the "liberty of prophesying," and Locke wrote in defence of toleration, are the first in which we can well fancy an association imbued with that principle to originate. Lastly, there are several circumstances connected with Wren's general career, and with the building of St. Paul's in particular, which seem to be mirrored in Masonry. We pronounce no decided opinion on Herder's assertion, leaving the history of Masonry, as far as we are concerned, in a state of dubiety, which seems more congenial than clear knowledge to such a mysterious Institution. Should any zealous Mason grumble at our implied scepticism regarding the great antiquity claimed by his Order, we would respectfully remark that Sir Christopher Wren is as respectable a founder as he has any chance of getting—that he 'may go farther and fare worse.'

"Wren was a man well qualified for drawing around him an intellectual and social circle of acquaintances. His talents were of the highest order, and he had overlooked no branches of knowledge cultivated in his day. Evelyn, in his Diary, says—'1654, July 11th. After dinner, I visited that miracle of a youth, Mr. Christopher Wren, nephew to the Bishop of Ely;' and in his 'Sculpture, or History of Chalcography,' 'Such at present is that rare and early prodigy of universal science, Dr. Christopher Wren, our worthy and accomplished friend.' His Latin composition is elegant; his mathematical demonstrations original and perspicuous. In 1658, he solved the problem proposed by Pascal as a challenge to the scientific men of England; and proposed another in return, which was never answered. In his fifteenth year he was employed by Sir Charles Scarborough, an eminent lecturer on anatomy, as his demonstrating assistant; and he assisted Willis in his dissections for a treatise on the brain, published in 1664, for which he made the drawings. His anniversary address to the Royal Society, in 1664, bears testimony to the comprehensive and varied range of his intellect, as also to his constant recurrence to observation as to the fountain and corrector of theory. With the characteristic carelessness of true genius he freely communicated the progress and results of his inquiries, unchecked by any paltry anxiety to set his own mark upon them before he gave them currency. The early annals of the Royal Society bear record that many small men have plumed themselves upon inventions and discoveries which really were Wren's, but which he did not take the trouble to reclaim. His was a social disposition, and the workings of his intellect afforded one of his means of promoting the enjoyment of society. It is a flattering testimony to his temper, that during his long life he seems never to have lost a friend. Steele, in his sketch of Wren, under the name of Nestor, in the 'Tatler,' dwells with emphasis on his modesty:—'His personal modesty overthrew all his public actions;' 'the modest man built the city, and the modest man's skill was unknown.' It was, however, no sickly modesty—the want of a proper consciousness of his own strength. The bitter tears he wept when forced to abandon his original design for St. Paul's are a proof how truly he estimated its value. When told, one morning, that a hurricane which occurred in the night had damaged all the steeples in London, he replied with his quiet smile, 'Not St. Dunstan's, I am sure.' There are passages in his Report to the Commissioners [for the erection of fifty additional churches in the cities of London and Westminster], conceived in the very spirit in which Milton announced his hope to compose something which future ages 'would not willingly let die.' An anecdote of Sir Dudley North, preserved by his brother Roger, conveys a distinct notion of Sir Christopher's conversation:—'He (Sir Dudley) was so great a lover of building, that St. Paul's, then well advanced, was his ordinary walk; there was scarce a course of stones laid, while we lived together, over which we did not walk. . . . We usually went there on Saturdays, which were Sir Christopher Wren's days,

who was the surveyor: and we commonly got a snatch of discourse with him, who, like a true philosopher, was always obliging and communicative, and in every matter we inquired about gave short but satisfactory answers.' His equanimity supported him when the intrigues of German adventurers deprived him of the post of surveyor-general after the death of Queen Anne. 'He then,' observes his son, 'betook himself to a country life, saying only, with the stoic, *Nunc me jubet fortuna expeditius philosophari*; in which recess, free from worldly affairs, he passed the five last years of his life in contemplation and study, and principally in the consolation of the Holy Scriptures, cheerful in solitude, and as well pleased to die in the shade as in the light.' It is said—and it must be true—that the greatest enjoyment of his latter days was an occasional journey to London to feast his eyes upon St. Paul's. On one of these occasions he was residing in St. James's-street. He had accustomed himself to take a nap after dinner, and on the 25th of February 1723, the servant who constantly attended him, thinking he slept longer than usual, went into his apartment, and found him dead in his chair.

"His mortal relics are deposited beneath the dome of St. Paul's, and his epitaph may be understood in a wider sense than even of that sublime interior; it embraces not merely the British Metropolis, but every region where one man is to be found who has benefited by the light which Wren and his associates in philosophical inquiry were so instrumental in kindling:—

SI MONUMENTUM REQUIRIS CIRCUMSPICE."

A MASONIC DREAM.

BRO. EDITOR:—I had been to a Masonic banquet, where everything in the shape of good things to eat had been duly consumed.

* * * I was in the land of morbid dreams, and found myself wandering at night through the deserted streets of the city. Stumbling on in the darkness, I was suddenly grasped by two strong men, one on each side, with a Herculean grip. In the darkness I had not seen them until they were upon me. At first I thought they were highway ruffians, bent on robbing me, but one of them in a stentorian voice said, "You are wanted." I knew what that meant. I was arrested.

Instantly there came flashing across me everything I had ever done, and I thought, what crime had I committed that I should be seized in the dead of night and hurried off to justice or injustice. It must be a mistake, thought I. I have been arrested by mistake for some other person. I shall soon establish my innocence before the tribunal. All these thoughts went like lightning through my brain, for in truth there was not much time for thought at all.

In the strong grip of these two stalwart officers of justice I was rushed through a door of some great building, which, in the darkness, I could not make out, and up a staircase so steep as to quite take away my breath. Presently we were ushered into a dimly lighted room, and before me sat two or three men masked in sombre black, whose features were entirely undiscernible. No one else was visible.

Presently a voice came from the black-robed judge at the head of the table, deep and sepulchral, "Guards, who have you there in charge?" I recognized the voice as that of the old patriarch Enoch—the same that built the famous vault of nine arches, and hid away the golden plate for posterity to find.

The guards, thus challenged, answered in a firm, decided tone, "A Mason who is accused of violating his Masonic obligation."

"A Mason who has violated his Masonic obligation! Can it be possible? Knowest thou not, unhappy wretch, that no crime of which a man can be guilty is deeper or more damning than this? Stand forth and answer!" All this, from the deep sepulchral tones of the patriarch Enoch, struck down deep into my soul, and made me feel pretty serious. Still, thought I, there must be some mistake; what have I ever done to bring me here before the judges? and tried to brace myself up in conscious integrity, and wrap about me the mantle of injured innocence.

"Chancellor," said another voice, read from the book of doom the principal crimes of Masons who have gone over the gulf to perdition and let the accused answer as if he stood at the bar of eternal judgment.

That voice began, "O unhappy mortal! hast thou ever unlawfully revealed the secrets of Freemasonry?"

"Never," I answered, with the quickness of an electric telegram. I began to be sure they were after the wrong individual.

"Art thou still in the habit of using the name of God profanely, notwithstanding all thou didst promise at thy initiation into the solemn mysteries of Masonry?"

"No, sir," I replied with firmness, "never since I have been a Mason have I been guilty of that vulgar and gratuitous vice. When I was made a Mason I broke short off, and never have been guilty since." I straightened myself up in conscious rectitude, and I could plainly see that my deportment was making a favourable impression on those cowed judges, who held in their hands my Masonic, if not earthly fate.

One judge whispered to another, and I could just make out: "There must be some error in our information. This respondent has the air of an innocent and upright Mason."

"But," said the President, "Chancellor, is there not still another question?"

"There is yet one," said the official addressed.

"Read it!"

"Hast thou ever wilfully defrauded a brother Mason?"

"Not wilfully, I hope," I answered more humbly. "If I have ever done so, I trust it has been through carelessness, or forgetfulness or thoughtlessness, and not maliciously or intentionally."

"Pause and reflect!" said the sepulchral tones of all the cowed heads at once. Then, after a long pause, came thus:

"Thou hast been accused of having taken the Freemason for two

full years without paying a shilling, and of having been placed by its publishers on the delinquent list? Is that charge true?"

The last question was spoken with awful solemnity, as if it came from a yawning tomb. I heard no more. I could not speak, for my palsied tongue refused its office. The cold sweat, as of death, stood in chilly beads, glistening in the sepulchral gloom of that dim light on my brow. The blood rushing to the heart gave my face an ashy paleness and my limbs refused their office. I felt myself falling, and struck out my arms wildly and groaned aloud; then a deathly feeling seized me and I became unconscious.

The next morning, when I awoke, the horrors of the previous night racked my brain, and shortly after, on reaching my office, to which I hastened with a sorely troubled mind, I hailed Smith, my bookkeeper. "Smith, am I owing 8s to the *Freemason*?"

"No, sir," said Smith (I felt somewhat relieved), "you owe the proprietor of that paper 10s, for you did not pay your subscription, as you should have done, in advance (my pulse began to beat quicker, and the awful words pronounced in my dream harrowed my soul).

"I cried out in an excited manner, Smith, why did not you remind me of that account? I have a great mind to discharge you at once."

"I have repeatedly spoken of it," replied Smith, "but you must have forgotten the matter, it being such a small amount."

"Is it possible," I exclaimed, penitently. "Take 10s without delay to the publisher, with my most humble apology; and I authorise you, my dear boy, to send 8s whenever the first of January comes round to the *Freemason*, in advance for the coming year. You need not ask me. You have *carte blanche*. I shall hold you responsible after this."

So, Brother Editor, as there may be some others in the same boat, I have written out my dream, and hope you will publish it, and oblige yours fraternally.

[The above dream, by "HIRAM ABIF," we clip from the *Australian Freemason*. We trust the story will have due effect.]

WHAT DO WE KNOW OF MASONRY?

WHAT do we know of Masonry? is here intended as a general interrogatory that may be answered by thousands. It is an acknowledged fact that the mass of the Fraternity are not as thoroughly posted in regard to the origin and history of their Order as they should be. Very many members are satisfied with the knowledge of the esoteric part of the work, and do not pretend to study the philosophy of the forms, ceremonies and precepts.

In the Lodge we have two classes of members, namely, the dull and the bright. The dull ones are those who are rusty in the esoteric part of the ritual, while the bright ones are those who are well posted. These last are generally the peers of any in the work and good leaders, often taking the part of umpires. The highest ambition of Masons generally is to be well posted in the secret work, so as to conduct the ceremonies well, and readily work their way into other Lodges. To my mind this is the very lowest estimate of Masonry, as it is merely knowing the working part without discovering the cause of anything.

The field of history involved in the degrees of Masonry is of very great breadth, and embraces some of the most interesting events of the world, sacred and profane, not a single item of which can a Mason afford to pass by, and if all were posted in it they would hold their Institution in higher estimation than ever.

To be a "bright Mason" by merely being able to confer the degrees well is to be a Mason of only partial information. It would be better to be well posted in the origin and progress of the Institution, and dull in the work, than bright in the work, and dull in the history and ethics.

In Masonry there is scarcely anything that is not historic, and as it is traced to its foundation we can find an origin of much interest in each degree. In this search we need not confine ourselves to monitors nor encyclopædias, for the whole realm of history is open to us. To find all the facts involves a large amount of searching and reading, but there are many valuable aids, prepared by men who have taken up chains of history and brought facts to light which have been, and will be, of much benefit to the Craft.

What do we know of Masonry? is indeed an important question. How many of our number can take up any part of our work and tell where any given part of the ceremony came from; what part of the world's history it belongs to; what was its original meaning, and what its application in Masonry? for we must not forget that everything in Masonry has a double meaning, as has almost everything in the Bible. In the latter it has a historical and spiritual signification, and in Masonry a historic meaning and a Masonic application.

Masonry in its first degrees is often charged with discountenancing the Lord Jesus Christ, yet nothing could be further from the truth. The earlier degrees of Masonry embody a history and commemorate events long anterior to Christ, and could a character so important in history be regarded as having come and acted his part in a time hundreds of years before his appearance? Then the Messiah or the Redeemer was prophesied as a being yet to come, and in the early degrees the Redeemer is recognized, and in that respect Masonry is consistent with itself and Biblical history.

What do we know of Masonry? suggests the thought that there should be some way of supplying our Lodges with libraries sufficient for the purpose of generally diffusing information among the members. To point out the means of getting a carefully prepared history of everything Masonic, in its continued connection, perhaps would be hard to do, but most of us can find many interesting ways to improve ourselves in such knowledge. Many of the articles in the Masonic publications of the day are replete with such information.

If an intelligent person who is not a Mason, or if any newly made Mason, were to ask any one of the majority of the Craft where any certain point of the ceremonies came from, how many could answer

the question? For instance, how many could give an explanation of the Ark of the Covenant; of the Mercy Seat; of the Ground Floor of the Temple; or of the Tabernacle, and state historic reasons for the same. How little we know generally of the five orders in architecture, the Tuscan, Ionic, Doric, Corinthian, and Composite, and their origin; or of the Winding Stairs, and a number of other such things! Now, for all of these and many more, there are reasons, but how few of us try to post ourselves upon them!

It is very evident that we do not know near what we should of Masonry, and that hence we should be readers as well as workers. If we are unable to furnish ourselves with a complete library, we can at least have some leading publications containing information gleaned and published for us by the best readers and thinkers of the Fraternity, and thereby gain knowledge of great value to us. I believe this is the kind of work we most need to do, as a means of promoting our fervency and zeal.—W. S. Hooper, in *Voice of Masonry*.

High Cross Lodge, No. 754.—The regular meeting of this Lodge was held at the Seven Sisters' Hotel, Tottenham, on Wednesday, 27th July 1881. Bros. H. V. Clements W.M., J. Farrer S.W., J. Garrod J.W., M. Tegg S.D., J. Lewis J.D., A. G. Fidler I.G., G. Rowe D.C., T. Cunningham Sec.; P.M.'s Bros. Linzell, Maller, Jones, Townsend, Barham, Dance, Stevens, Burford, and a good muster of the members and visitors. The usual preliminaries having been duly observed, the first business was to ballot as a candidate for Freemasonry for Mr. C. Wyman, which proved unanimous in his favour, and he will be initiated next Lodge meeting. The Bye-laws were then read, after which Bro. J. Garrod was elected W.M. for the ensuing year. Bro. David Roberts, through pressure of business, having resigned the Treasurership of the Lodge, which office he had held for many years, Bro. Dance was unanimously elected in his stead, and Bro. J. Verry re-elected Tyler. It was proposed in eulogistic terms by Bro. W. Dance, and seconded by the W.M., that a hearty and cordial vote of thanks be recorded on the minutes to Bro. Roberts for the able and faithful manner in which he had discharged the duties of Treasurer of the Lodge for so many years past. The resolution was carried unanimously. Some minor business having been disposed of, the brethren adjourned for refreshment, under the able presidency of the W.M., and a most harmonious and agreeable evening was spent.

Messrs. Cassell, Petter and Galpin are about to issue, in Monthly Parts, "The Peoples of the World, Being a Popular Description of the Characteristics, Manners, and Customs of the Human Family," by Robert Brown, M.A., Ph.D., F.L.S., F.R.G.S., profusely illustrated. We quote the following from their Prospectus:—When, nearly ten years ago, the publication of "The Races of Mankind" was commenced, the large circulation which it at once attained showed conclusively that a want had been met by the issue of a work, which, accurate in all its details, and combining the author's personal experiences with the result of the latest travel and exploration, was yet written in a style thoroughly interesting and lucid, and rendered additionally attractive by the hundreds of woodcuts with which it was illustrated. Since that date travellers and savants have been busy in every part of the world. Tribes formerly little known are now familiar, and others whose names were but shadowy abstractions demand a place in any comprehensive account of the families of man. The old science of Ethnology has been gradually giving place to the newer one of Anthropology, which occupies itself less with the more instructive facts which a study of the customs, legends, mysteries, and mental processes of the race affords. Folk-lore, which until recently was considered as little loftier in its aim than the raking together of nursery tales, has now assumed its proper place as one of the most useful of all the handmaids of science, and is daily bringing to light the strangest and most interesting data affecting the origin, religious promptings, and the wanderings of early man. Under these circumstances the publishers have determined, with the co-operation of the author, to produce an Edition of their very popular work, "The Races of Mankind," so entirely re-cast and greatly enlarged as to be actually a new book. Every page will be minutely revised, so as to bring the descriptions abreast of the latest standpoint of knowledge.

The Grand Lodge of the Province of Middlesex will be held this day (Saturday), at the Railway Hotel, Feltham. The Prov. G. Lodge will be opened at Three o'clock.

We beg to remind our readers that the annual meeting of the Provincial Grand Lodge of Hants and Isle of Wight will be held at the Lecture Hall of the Soldiers' Institute, Grand Parade, Portsmouth, on Tuesday next, the 9th inst., under the presidency of R.W. Bro. W. W. B. Beach Prov. Grand Master.

The annual meeting of the Provincial Grand Lodge of Essex will take place at the Public Hall, Southend-on-Sea, on Tuesday, the 9th instant. It is expected that Lord Tenterden, K.C.B., Provincial Grand Master, will preside. A banquet will follow, at the Terminus Hotel, punctually at 4 p.m.

CORRESPONDENCE.

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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—:O:—

THE LODGE OF BENEVOLENCE.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—It is so eminently desirable that the point raised by Bro. Perceval as to the delay in administering the relief granted by the Lodge of Benevolence should be kept before the Craft, that I feel confident you will excuse my reverting to the question, and suggesting that all should be done that is possible towards strengthening the hands of our worthy brother when he brings the subject before Grand Lodge. The matter is one of the very greatest importance. It may be taken for granted that no one will go through the painful ordeal of submitting his private circumstances in the first place to his Lodge, and in the next to the Lodge of Benevolence, unless necessity compels him. But few Craftsmen, knowing the strict inquisition which will be made into the particulars of his case, will venture to apply for relief without sufficient cause. A glance at the reports of Grand Lodge and Lodge of Benevolence will show that during the last seven years the cases in which a grant has been revoked or reduced are of very rare occurrence. And when a brother is voted assistance to the extent of £100 and £150, you and I and every one else are justified in imagining that his necessities are very urgent. But what a farce it is that this poor and distressed brother should be compelled to wait five or six months for the money that is granted, a tenth or a fifteenth being all he is allowed to draw in the interval. The Constitutions are very stringent, "whenever vote for a sum of money not exceeding fifty pounds shall be carried in Grand Lodge, pursuant to recommendation from the Lodge of Benevolence, the same shall be paid forthwith, but should the vote exceed fifty pounds it shall not be valid until confirmed at the next Grand Lodge." I allow that it is impossible to be too particular, and that the Lodge of Benevolence and Grand Lodge are bound to take every precaution against the wiles of the adventurer, but, on the other hand, it is admittedly hard lines that a brother should have to wait so long when he has been adjudged worthy of receiving an abnormally large grant. Would it not be possible so to amend the Constitutions that a brother who is awarded a sum in excess of £50 should be permitted to draw on account to the extent of £40 or £50, when the recommendation of the Lodge of Benevolence has been endorsed by Grand Lodge, the balance being due and payable when the endorsement has been confirmed. If something of this kind were done, then the very reasonable objection to the delay now caused would be removed.

Yours faithfully,

"S. E. V."

PROVINCIAL CHARITY ORGANISATIONS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I think every Province should have its Charity Organisation. Except, indeed, in the case of those which are strong in membership, there are none, in my opinion, which are ever likely to get along satisfactorily without something of the kind. A strong Province, when it sends up a candidate for one of our Institutions may be said to command success, but a small Province, unless it is able to control the votes of members and borrow or lend them, as necessity may require, stands a very poor chance of ever carrying its candidate. It may seem to involve the abstraction of those privileges to which a brother becomes entitled when he subscribes his five or ten guineas or more, that he should be as it were compelled to record his votes for a particular candidate, in whom he has no personal interest whatever; still it is only by the combination of the many that the success of a local candidate is ever likely to be secured. For these reasons it is that I express my belief as to the proposed Essex Charity Organisation, that if it is to effect any enduring benefits, its regulations as to the disposition of votes must be somewhat exacting. If members are to be at liberty to support whom they please, it must be clear to every one that the candidate adopted by the Province will stand but a very indifferent chance of securing his election. Let those who may incline to think it a somewhat harsh proceedings to deny a brother the personal exercise of this privilege keep in mind the old story about the bundle of sticks. Let them also bear in mind that by the exercise of a very little care and ingenuity, a couple of hundred votes may be easily made to do duty for three or four times the number. For instance, Essex has a candidate for the Girls' School, aged eight years. Either five or six elections must be held before the child becomes ineligible in respect of age. The Province has, we will assume, six hundred votes, all told, for the various Institutions, equally divided among the three; that is, two hundred for the Girls', two hundred for the Boys', and two hundred for the Benevolent. The last two hundred being available for both Funds, male and female, it follows that in the course of the year Essex has twelve hundred votes, though the marketable rates in the exchange value of the votes for the Charities of necessity vary. For instance, a hundred boys may be equal to two hundred girls, and fifty old men to twice that number of women; but taking them at par value, twelve hundred votes are enough to carry an election under ordinary circumstances, while, in exceptional cases, it might be found expedient to anticipate just so many as would ensure success. Any such arrangement, however, would be impossible unless the members

of the Province, who enjoy votes, bind themselves to give their support to the Provincial Association. Hence the value of the opinions which you, Dear Sir and Brother, have enunciated in your article of last week on the "Provinces and Voting Organisation," and I sincerely trust the Province of Essex will act upon these opinions.

Faithfully and fraternally yours,

A PROVINCIAL.

LODGE WORK.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I confess to having read with an unusual degree of pleasure, Brother Klotz's letter as extracted from the pages of your Transatlantic contemporary the *Canadian Craftsman*. I regret with him that Masonic literature and especially Masonic magazines and journals do not receive a heartier measure of support, and with him also I agree as to the probable explanation of this indifference. Brethren may say what they like about the beauty of our ceremonies, but we cannot shut our eyes to the fact that nothing is so tedious as to be compelled constantly to listen to the same thing, be it the most impressive sermon or the most exhaustive lecture. Moreover, I think with him, as I always have thought, that nothing could be easier than to make some change in order to do away with this monotony. He is quite in the right—at least as regards Lodge business—when he asks, "What is there ever done inside the Lodge, or in the pages of Masonic periodicals, to induce the public to believe, and I may add, to convince the brethren themselves, that progress in art and science has anything whatever to do with Masonry?" We may not care much about impressing the outside or profane world with the nature and extent of our claims to artistic and scientific knowledge, but it is obviously a great shortcoming on our part that we do nothing to convince our brethren of the reality of such claims. As Bro. OTTO KLOTZ remarks later on in his letter, we have accomplished nothing more up to this year of grace 1881, than "to know the definition of a square and of a centre," which two form "the sum and substance of all our knowledge of geometry taught us inside the Lodge." And yet as candidates for the second degree we are taught that "Geometry, as one of the seven liberal arts and sciences, is a special branch of instruction in the Fellow-craft."

Now what can a man of education think of Masonry, when, if he has the leisure, to say nothing of the requisite courage, to attend a lodge meeting say three times in the week during seven or eight months in the year, he finds absolutely nothing done, and the same forms and ceremonies repeated? What can he think of the reports of such meetings in the columns of a Masonic journal, when for all purposes of edification, he discovers after the briefest possible experience that one stereotyped form will suffice for all, the only points of difference between any given two of them taken at hazard, being that there are two sets of officers, members, and visitors, while in the case of one Lodge there is a candidate initiated, and in the other some brother is passed or raised. The one exception in the year to this terrible monotony is the report of Installation Meeting. Otherwise you, Sir, or I, or indeed, any brother so minded, might in five minutes prepare a form of report, which would suffice to describe the regular proceedings of every Lodge in the United Kingdom. The same may be said of Installation Meetings, and of the Meetings of Prov. Grand Lodges, the mere local details of time, place, and brethren alone indicating the difference between one gathering and another. It is even worse with Lodges of Instruction, for in them you look to obtain something out of the beaten track. Yet the rehearsal of ceremonies and the working of sections is the sum and substance of the information vouchsafed. Surely I am not expecting too much when I ask occasionally for a lecture other than those one is compelled to hear over and over again, or that an exposition by some well read brother, of a branch or section of Masonic history, or of Masonry as an Art and as a science, might be given. I am well aware that a frequent repetition of our forms and ceremonies is necessary, and especially in Lodges of Instruction, which brethren attend presumably in order to attain a certain degree of proficiency in them against the time when they themselves may be required to work them. But this does not exclude the possibility of something of real interest being done as well. As it is now, the bulk of our Lodge Meetings have one stereotyped programme in three parts, namely—Part I, Work so called; Part II., Dinner; Part III., Toasts. Will it never be too late to amend this programme.

Yours fraternally and faithfully,

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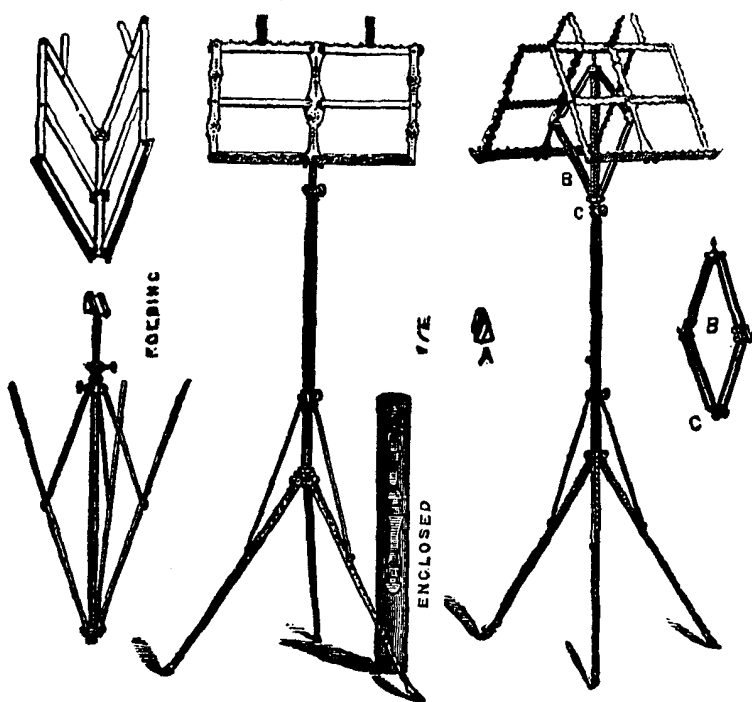
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Deputy Provincial Grand Master.

NOTICE IS HEREBY GIVEN, that A PROVINCIAL GRAND LODGE will be holden at the PUBLIC HALL, SOUTHEAST-ON-SEA, on Tuesday, the 9th day of August next, at Half-past One o'clock in the afternoon, for the transaction of General Business.

The Grand Lodge will be opened punctually at Two o'clock. The Treasurer's Accounts will be audited at One o'clock.

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

THOS. J. RALLING,

Provincial Grand Secretary.

Colchester, 23rd July 1831.

A BANQUET will take place at the TERMINUS HOTEL (close to the Railway Station), punctually at Four o'clock. Tickets, 10s 6d each (including Wine and Dessert). Brethren intending to dine should send in their names at once to the Secretaries of their respective Lodges, who in their turn should forward a list to the P. G. Secretary, by the 3rd August at latest, in order that proper provision may be made by the Local Committee.

Trains from Fenchurch Street to Southend ... 9.15, 10.32

" " Liverpool Street " " ... 10.40

" " Southend " " ... *6.45, 8.50

* For the convenience of Brethren travelling by the Colchester Line, the Great Eastern Railway Company have kindly consented to stop the 8.40 p.m. Train from Liverpool Street at Forest Gate, on the 9th day of August.

GRAND LODGE

OF

THE PROVINCE OF HAMPSHIRE AND THE ISLE OF WIGHT.

THE R.W. BRO. W. B. BEACH, M.P., PROV. G. MASTER.
THE W. BRO. W. HICKMAN D. PROV. G. MASTER.

THE GRAND LODGE OF THIS PROVINCE will assemble, by command of the R.W. Prov. G. Master, in the Lecture Hall of the Soldiers' Institute, Grand Parade, Portsmouth, on Tuesday, the 9th day of August, at high noon, and be closed tyed punctually at 1 p.m., where the Provincial business will be transacted.

A Banquet will take place at 3 p.m. precisely, at the Soldiers' Institute. Tickets 7s each, including Wine.

In order to ensure the comfort of every one who attends, the W.M.'s of Lodges are earnestly requested to send (addressed to the P.G. Sec., Southampton) the names of all who propose to join the Banquet, not later than Wednesday morning, the 3rd August.

The attendance of visiting Brethren is particularly invited.

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

A. J. MILLER, P.M.

Prov. G. Sec.

Southampton, 22nd July 1831.

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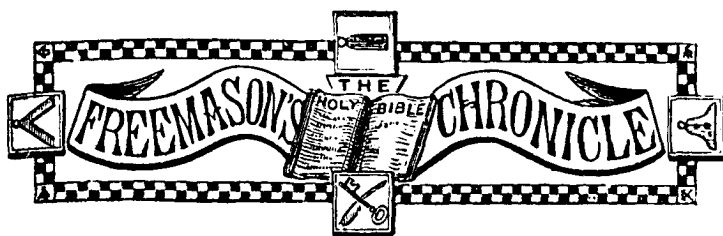
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SUPREME GRAND CHAPTER.

THE Quarterly Convocation of Supreme Grand Chapter of Royal Arch Masons of England was held on Wednesday evening, at Freemasons' Hall. There were present—Comps. Samuel Rawson as Z., J. A. Rucker as H., and Col. Creaton Grand Treasurer as J. The other Companions present were, Col. Shadwell H. Clerke S.E., Robert Gray S.N., Rev. J. S. Brownrigg P.S., Rev. Ambrose W. Hall 1st A.S., J. Sampson Pierce 2nd A.S., A. J. Duff-Filer G. Sword Bearer, Rev. C. W. Arnold, Joshua Nann, J. H. Scott, Magnus Ohren, Raphael Costa, H. G. Buss, E. Letchworth, F. Adlard, Thomas Massa, C. F. Hogard, Neville Green, W. H. Lee, James Lewis Thomas, Wilhelm Ganz, H. Massey, H. J. P. Dumas, G. S. Wintle, J. W. Lambert, Elias Somers, Charles Pulman, A. M. Thomas, H. Goulden, J. S. Badkin, W. H. Perryman, James Hillhouse, and H. Sadler G. Janitor. After the reading and confirmation of the minutes of last Convocation in May, warrants were granted on the motion of Col. Creaton, Grand Treasurer, President of the Committee of General Purposes, for the following new Chapters—The Alexander Chapter, No. 1668, Newark-upon-Trent; The Fitzroy Chapter, No. 569, Head Quarters, Honourable Artillery Company, London; The Gilbert Greenall Chapter, No. 1250, Warrington, Lancashire; The Thynne Chapter, No. 1478, Warminster, Wilts; The Universal Chapter, No. 181, Freemasons' Hall, London; and The Temple Chapter, No. 558, Folkestone. On the motion of Comp. Robert Grey, it was resolved that the hour of meeting of the Committee of General Purposes should be altered from three o'clock to four, and the Grand Chapter was then closed.

The following are the Bye Laws proposed for the Charity Organisation of the Province of Essex:—

1. For the purpose of organising and concentrating the strength of the Province at the election of Candidates for the Masonic Charitable Institutions a Committee shall be formed, to be called "The Charity Committee for the Province of Essex."

2. Such Committee shall consist of the Provincial Grand Master and his Deputy, the Provincial Grand Chaplain, Provincial Grand Treasurer, and Provincial Grand Secretary, and one Member from each Lodge in the Province, who shall be elected annually on the day of Installation of the W.M. and whose name and address shall be transmitted to the Secretary of the Lodge to the Provincial Grand Secretary immediately after the Election.

3. Should any Brother so elected die, resign, or otherwise become disqualified to serve his term of office, another Brother shall be duly elected in his stead, on the next regular Lodge night, when due notice of such fresh election shall be forwarded to the Provincial Grand Secretary.

4. The Charity Committee shall meet at least twice in each year, as soon as the lists of the Candidates for the several Institutions have been obtained, and at such other times as they may be convened by the Provincial Grand Master or his Deputy. Any Member who cannot attend may be represented by any Brother of his Lodge he may depute.

5. The Committee shall select, by majority of Members present, the Candidates to be supported by the Province, and appoint a Brother or Brethren to conduct the business of the Elections.

6. All votes belonging to the Provincial Grand Lodge, or its Officers as such, shall be forwarded to the Provincial Grand Secretary, and be dealt with according to decision of the Provincial Grand Lodge Charity Committee.

7. Whenever the Committee shall have resolved that any case is worthy of the support of the Province, they shall forthwith communicate with the several Lodges in the Province, and take such other steps as may appear advisable to make known the merits and claims of the Candidate, and to secure the support and co-operation of the Lodges, and the assistance of the Subscribers to the various Charitable Institutions, in order that their efforts may be united and attended with success.

HOLLOWAY'S PILLS are especially adapted for treating diseases incidental to females. At different periods of life women are subject to complaints which require a peculiar medicine; and it is now a indisputable fact that there is none so suitable for functional errors of this nature as Holloway's Pills. For all those peculiar disorders incidental to the sex and in every contingency perilous to the life and health of women—youthful or middle-aged, married or single—this great regulator and renovator of the secretive organs and the nervous system is an immediate cure. Their purifying qualities render them invaluable to females at these ages. They are searching and cleansing, yet invigorating; a few doses will speedily remove every species of irregularity in the system, and thereby establish health on a sound and firm basis.

THE MIDSUMMER HOLIDAYS.

THE Great Eastern Railway Company is to be congratulated on the excellence of its arrangements during the Holiday season. Very popular indeed are the majority of the sea-side resorts on our Eastern Coasts, and it is all the more gratifying, therefore, to know that every facility of access to these watering places has been placed by the Great Eastern Railway Company at the disposal of the working class. Yarmouth, the town *par excellence* of the bloater, has for years enjoyed almost a world-wide celebrity. It has a splendid sea, and the accommodation in the principal hotels, or in the private apartments, is on a large and satisfactory scale. Cromer and Hunstanton, Lowestoft, Southwold, Aldeburgh, Felixstowe, Harwich and Dovercourt, Walton-on-the-Naze, and last, but not least, Clacton-on-Sea, all have their friends and admirers, and to all of these the Great Eastern Railway has a frequent and well-ordered train service. Thus to Yarmouth, Lowestoft, Cromer, and Southwold, there are issued, in the first instance, the ordinary Friday or Saturday to Monday Tickets, at twenty shillings first class, fifteen shillings second class, and ten shillings third class, the double journey, the exception being Southwold, to which first and third class tickets only are issuable. Fortnightly tickets are charged 27s 6d first class, 20s second class, and 15s third class, and "two-monthly tickets," 34s, 28s 9d, and 21s 6d respectively, Southwold being in this, as in the former case, the exception as regards the issue of second class tickets, while the other classes in the Two-monthly list are somewhat lower. Hunstanton and Aldeburgh form a second group, for tickets to which in the respective classes the following prices are charged, namely:—Friday or Saturday to Monday, first class 15s, second class 12s, third class 9s 6d; fortnightly, first class 25s, second class 18s, third class 13s; two-monthly, first class 30s 6d, second class 26s, third class 18s, Aldeburgh being a trifle less in all classes in the last class. A third group includes Aldeburgh, Felixstowe, Harwich, and Dovercourt, Walton-on-the-Naze, and Clacton-on-Sea, the fares to which are as follow:—Friday or Saturday to Monday, 12s 6d, 10s, and 7s 6d in the several classes; fortnightly, 17s 6d, 12s 6d, and 10s; and two-monthly, 23s 4d, 17s 9d, and 14s 6d in the case of Felixstowe, but only 20s, 16s 9d, and 12s 6d in that of the other places. It may be as well to add that the new express train is timed to leave the Liverpool-street Station at 2 p.m. on Saturday, reaching Lowestoft at 5 p.m., and Yarmouth at 5.10 p.m., returning on Monday from Lowestoft at 7.40 a.m., and Yarmouth 7.35 a.m., reaching Liverpool-street at 10.45 a.m. For the train service between such interesting inland cities and towns, as Norwich, Cambridge, Ipswich, and Colchester, we must refer our readers to the ordinary lists published by the Company.

According to *Le Monde Maçonnique*, the Council of the Grand Orient of France has addressed a circular letter to the Lodges owing it allegiance, in which it announces that, in the name and on behalf of the Grand Orient, it (the Council) has contributed the sum of 500 francs to the *Alliance Israélite* (Jewish Alliance), Paris, towards the relief of the unfortunate Jews in the South of Russia, who are now suffering such terrible persecution at the hands of the Imperial Government. The Council, however, makes no appeal to the Lodges, but leaves it to them to contribute as they may severally think fit.

There are, it seems, at the present time 318 Masonic bodies in the jurisdiction of the Grand Orient of France, namely, 272 Lodges, 31 Chapters, 13 Councils, 1 Consistory, and 1 Grand College of Rites, Supreme Council. These are distributed in manner following, namely: in Paris 52 Lodges, 5 Chapters, 2 Councils, and the Grand College of Rites; in the rest of the department of the Seine, 8 Lodges; in the other departments 174 Lodges, 16 Chapters, 6 Councils; in Algeria, 11 Lodges, 2 Chapters, and 1 Council; in the French Colonies, 7 Lodges, 2 Chapters, 1 Council; in foreign parts, 20 Lodges, 6 Chapters, 3 Councils, and 1 Consistory.

The following are among the Officers of the Grand Lodge of Iowa, who were appointed and installed at the thirty-eighth Annual Communication recently held in Davenport City in that state on the 7th—9th June 1881, namely: Bros. G. W. Vansant M.W.G.M., Lafayette Young R.W.D.G. Master, W. W. Douglas G. Senior Warden, C. A. Binckley G. Junior Warden, and T. S. Parvin G. Sec. The Grand Treasurer's account showed receipts to the amount of 15,683 dollars, the balance remaining in hand at the close of the year being over 680 dollars.

A meeting of the Metropolitan Council (Time Immemorial) Allied Ma-sonic Degrees will be held at the Mitre Hotel, Hampton Court, on Saturday, the 13th instant, at three o'clock p.m., for the installation of Worshipful Master, appointment and investiture of his Officers, and to receive the Treasurer's Report. The Annual Festival will be held at five o'clock.

BRO. PAUL REVERE, THE PATRIOT FREEMASON.

REPRINTED FROM THE KEYSTONE.

BRO. PAUL REVERE was one of the most conspicuous of America's Revolutionary patriots, and one of the most distinguished of American Freemasons. His life was full of romance, and his fame is recorded both in history and poetry. The Craft also has enrolled his name among those who have attained its highest honours. We do not know of any more interesting subject to which we can now invite our readers' attention than the Masonic and patriotic achievements of this hero.

His Masonic career first demands notice. At the age of forty-two years, Lieut.-Col. Bro. Paul Revere was elected Junior Grand Warden of the Grand Lodge of Massachusetts. This was the foundation of the independent Grand Lodge of that jurisdiction, on 8th March 1777, when the Brethren met at the "Green Dragon Inn," and elected Bro. Joseph Webb Grand Master, this being the earliest independent Grand Lodge founded in the United States.* The records that remain to us prove that Bro. Revere was from this time forward an active Freemason for at least twenty-three years of his life. He served as Junior Grand Warden in 1777-8, Senior Grand Warden in 1779-82, Deputy Grand Master in 1782-4, and also in 1790-1, and Grand Master of the Grand Lodge of Massachusetts from 1794 to 1797. In 1776 it is said he engraved the seal of American Union Lodge, No. 1, of Marietta, Ohio (then an Army Lodge).† In 1797, while Grand Master, he officially addressed a letter to Ex-President, Bro. Gen. George Washington, on the occasion of his retirement from public life, in which he used the following memorable language:—

"Though as citizens they lose you in the active labours of political life, they hope as Masons to find you in the pleasing sphere of fraternal engagement. From the cares of State and the fatigue of public business, our Institution opens a recess, affording all the relief of tranquillity, the harmony of peace, and the refreshment of pleasure . . . It is our earnest prayer that when your light shall be no more visible in this earthly Temple, you may be raised to the All Perfect Lodge above, be seated on the right of the Supreme Architect of the Universe, and receive the refreshment your labours have merited."

To this address Washington returned a most fraternal reply on 12th June 1797, in the course of which he said:—

"In that retirement which declining years induces me to seek, . . . my attachment to the Society of which we are members will dispose me always to contribute my best endeavours to promote the honour and interest of the Craft."‡

On 11th January 1800, Bro. Paul Revere P.G.M., in connection with Bros. Warren and Josiah Bartlett P.G.M.'s, addressed a letter of condolence to the widow of our then deceased Brother, George Washington, in which he said:—

"The Grand Lodge of the Commonwealth of Massachusetts have deeply participated in the general grief of their fellow-citizens on the melancholy occasion of the death of their beloved Washington. . . . To their expressions of sympathy on this solemn dispensation, the Grand Lodge have subjoined an order, that a *Golden Urn* be prepared as a deposit for a lock of hair, an *invaluable relique* of the Hero and the Patriot, whom their wishes would immortalise; and that it be preserved with the jewels and regalia of the Society."§

To this request Mrs. Martha Washington replied, through Mr. Lear, inclosing a lock of Washington's hair. In Mr. Lear's reply he says:—

"In complying with this request, by sending the lock of hair which you will find enclosed, Mrs. Washington begs me to assure you that she views with gratitude the tributes of respect and affection paid to the memory of her dear deceased husband; and receives with a feeling heart the expressions of sympathy contained in your letter."

Thus was Bro. Revere instrumental, in connection with Bros. Warren and Bartlett, in securing for the Grand Lodge of Massachusetts a most valued relic of Washington, and one that is to this day ceremoniously delivered by each of its Grand Masters to his successor in office, as a precious charge, to be sacredly guarded as long as time shall endure.

In 1782 Bro. Revere was one of a committee of six, appointed by the Grand Lodge of Massachusetts, to report a declaration of reasons on which it justified its independence, at that time and during the preceding five years. Their paper is a terse, broad and sound one.|| In 1787 he was a member of the Committee appointed to bring about a union with the outstanding Prov. Grand Lodge of Massachusetts. This union was perfected in 1792.

Thus much for the Masonic life of Paul Revere, a Brother who was "first among his equals," in every sphere of life in which he laboured. Let us turn to his no less brilliant, and more romantic secular history.

Paul Revere was a Boston boy, born on New Year's day 1735, and he died in the same city on 10th May 1818.¶ He was of Huguenot descent, and, like Bro. Philip Syng, Grand Master of Masons of Pennsylvania in 1741, was by trade a gold and silversmith. At the beginning of the Revolutionary War, he was one of the four engravers then in America. By his own efforts he learned the art of copper-plate engraving. The following were some of his notable works: In 1766, a popular print, emblematic of the repeal of the Stamp Act; in 1770, a print of the "Boston Masacre," while in 1775, he engraved the plates, made the press, and printed the bills of

the paper money ordered by the Massachusetts Provincial Congress. He was sent by that body to Philadelphia, to visit the powder-mill there, and learnt the art of making powder; and on his return he set up a powder mill with complete success. As early as 1756, when he was but twenty-one years of age, he was a Lieutenant of Artillery, and stationed at Fort Edward, near Lake George. He was a member of the famous "Boston Tea Party," that planned the destruction of the Tea in Boston harbour. That which perhaps has given him greatest fame is known as "Paul Revere's Ride," rendered immortal by Longfellow's verses, under that title, in his "Tales of a Wayside Inn," the concluding lines of which are as follow:

"So through the night rode Paul Revere;
And so through the night went his cry of alarm
To every Middlesex village and farm,—
A cry of defiance and not of fear;
A voice in the darkness, a knock at the door,
And a word that shall echo for evermore!
For, borne on the night wind of the Past,
Through all our history to the last,
In the hour of darkness and peril and need,
The people will waken and listen to hear
The hurrying hoof-beats of that steed,
And the midnight message of Paul Revere."

These are the interesting historical facts of this ride: On 18th April 1775, the day before the battle of Lexington, Gen. Warren, learning of the intended approach of the British, under Gen. Gage, too Concord and Lexington, despatched Bro. Paul Revere to the latter town, via Charlestown, to warn the patriots of the enemy's approach. The historian, Bancroft, thus notes the memorable rising of the signal light in the tower of the North Church, Cambridge:

"Revere stopped only to engage a friend to raise the concerted signals, and five minutes before the sentinels received the order to prevent it, two friends rowed him past the *Summerset* man-of-war across Charles River. All was still and suited the hour. The ship was winding with the young flood; the waning moon just peeped above a clear horizon; while from a couple of lanterns in the tower of the North Church, the beacon streamed to the neighbouring towns, as fast as light could travel. A little beyond Charlestown Neck, Revere was intercepted by two British officers on horseback; but being himself well mounted, he turned suddenly, and leading one of them into a clay pond, escaped from the other by the road to Medford. As he passed on he waked the Captain of the Minute Men of that town, and continued to rouse almost every house on the way to Lexington."*

Longfellow thus chronicles in poetry, the stirring incident of the beacon-light: Revere

"Said to his friends, 'If the British march
By land or sea from the town to-night,
Hang a lantern aloft in the belfry arch
Of the North Church tower as a signal light,—
One, if by land, and two, if by sea;
And I on the opposite shore will be,
Ready to ride and spread the alarm
Through every Middlesex village and farm,
For the country folk to be up and to arm.'"

Elias Phinney gives the following picturesque account of Revere's arrival at Lexington:

"Col. Paul Revere passed over the ferry to Charlestown, and rode with all speed to Lexington, where he arrived a little after midnight. The family of Mr. Clark had retired to rest. On the arrival of Revere he was hailed by the guard and stopped. He desired to be admitted to the house. Munroe, not knowing him, nor the object of his errand, refused to let him pass, stating that the family had just retired to rest, and had desired that they might not be disturbed by any noise about the house. 'Noise,' said Revere, 'You'll soon have a noise that will disturb you all. The British troops are on their march, and will soon be among you.' He passed without further ceremony.†

At the close of the Revolutionary War, Bro. Paul Revere was engaged in business in casting cannon and Church bells; and in 1795 he assisted at the laying of the Corner-stone of the Boston State House. He afterwards established the extensive copper-rolling works at Canton, Massachusetts, which business is still prosecuted by the "Revere Copper Company."‡

A late number of the Boston *Advertiser* states that the card of the once famous firm of "Paul Revere & Son," issued in 1800, was recently placed in its possession. It is a good specimen of conventional design and engraving, with the text:—

PAUL REVERE & SON,
at their Bell and Cannon Foundry,
at the North part of Boston,
Cast Bells and Brass Cannons of
all Sizes, and all kinds of
Composition Work, Manufactured
Sheets, Bolts, Spikes, Nails, &c.
from Malleable Copper and
Cold Rolled.
N.B.—Cash for old Brass and
Copper.

* "Proceedings of Grand Lodge of Massachusetts for 1877," p 24.

† Hayden's "Washington and his Masonic Compeers," p 44.

‡ "Hayden," p 170-2.

§ "Hayden," p 220-1.

|| Quoted in full in Massachusetts "Proceedings" 1877, pp 48-50.

¶ Drake's "Dictionary of American Biography," 763.

* Bancroft's "History of the United States," VII. 289.

† Elias Phinney's "History of the Battle of Lexington," p 16.

‡ Drake's "Dictionary of American Biography," p 763.

Bro. Paul Revere was the first representative of his family who came prominently before the public, and he himself would probably have been astonished if he had been told how prominent a figure he would be in poetry and history. A prosperous engraver, quietly, but energetically, pushing his business interests, he had none of that military training which many Revolutionary leaders found of such eminent service; but he had an organizing brain, great judgment and courage, a determined will, unfailing energy, and remarkable executive ability. He was a born leader of men, and his influence was pervading, especially among the mechanics and working men of Boston, with whom his popularity was unbounded. Several Boston families have articles of his manufacture in silver ware in their possession. Previous to the Revolutionary outbreak, he was a busy and prosperous artisan in his specialty, gold and silver work, but the aggression of Mother England so wrought upon his impetuous nature, that he quitted his work-shop, and threw himself with characteristic ardour into the opening struggle. At its conclusion he again entered business pursuits with renewed energy, and aided to his former occupation, as we have stated, that of a copper and brass founder.

P.G.M. Bro. Revere's patriotism was inherited by his posterity. His grandson, Paul J. Revere, died in 1863, of a wound received at the battle of Gettysburg; while a second grandson was wounded and made a prisoner at Ball's Bluff, afterwards exchanged, and served in the Army of the Potomac until his death. A third grandson was a surgeon in the army, and killed at the battle of Antietam.

Such were the achievements of Bro. Paul Revere, a Mason of whom the American Craft, and especially our Massachusetts Brethren, have just cause to be proud, for he stood in the front rank of American patriots and Freemasons.

EMINENT MASONS.

—O—

BRO. SAMUEL W. WILLIAMS, 32°.

FROM THE VOICE OF MASONRY.

"THERE is no kind of writing," says a learned and brilliant author, concerning Lockhart's Life of Sir Walter Scott, "which has truth and instruction for its main object, so interesting and popular, on the whole, as biography;" and there are many facts, connected with the career of the distinguished Mason whose life is now passing, for brief review, under our hands, which might be made valuable and instructive to any reflecting mind that may have the literary fortitude to endure the tedium of this article.

Samuel Wright Williams was born near Howell's Ferry, on Broad River, in the District of York, South Carolina, 23rd August 1828. He was named for Dr. Samuel Wright, a prominent physician in those parts, and a kinsman by marriage. Bro. Williams's family came from old Revolutionary stock; his maternal grandfather, then only seventeen years old, being under General Green in his retreat before Lord Cornwallis, which ended in the battle of Guilford Court House. His grandfather Williams was also in the same war, and remained until he received a hip wound, at the taking of Charleston, South Carolina, where General Lincoln was forced to surrender. This last named ancestor carried an ounce of British lead, in the shape of a musket ball, to his grave. For this disabling wound he received, as long as he lived, a pension from the State of South Carolina.

His father, the Rev. Aaron Williams, was a self-educated man, but one who, by dint of perseverance and economy, acquired a thorough classical training, and graduated, in 1813, from Washington College, East Tennessee, then under the presidency of the Rev. Samuel Doak, D.D. Bro. Williams's mother also belonged to a talented family, and was herself endowed, not only with an extraordinary intellectual power, but with great force of will and obstinacy of purpose. His father diligently and liberally imparted to him the rich gleanings which he had made in the fields of literature and learning, but it was evidently through his mother that he inherited much of the indomitable adherence to his purposes, when once formed, which has ever been so characteristic of him, and has proved so great an element of his success in life.

In 1842, Bro. Williams emigrated with his father to Arkansas, and located at Washington, Hempstead County. One year afterwards his father, being an Old School Presbyterian clergyman, and one of the pioneer ministers of that denomination in Arkansas, was called to the charge of the church at Little Rock, and removed there with his family. They remained in Little Rock two years, and in January 1845, settled in the northern part of what was then Pulaski, but now Prairie County, near what is now known as Hickory Plains. This settling, however, did not prove permanent, for in the spring of 1846 the Rev. Aaron again moved to a new place, near what is now the town of Lonoke. In the fall of that year this place was exchanged for still another, higher up on the prairie, which involved another breaking up and settling. These several changes of domicile, under the condition of things which then existed in Arkansas, necessitated the hewing of logs, mauling of rails, clearing and fencing land, and erecting houses; in all of which the subject of our sketch took an active part and lent an honest hand, for several years; besides which he also laboured in the cultivation of the crops upon which the family subsisted. In fact, Bro. Williams hewed every log which was used in putting up a two-story house on their new place, and at the same time put in and cultivated twelve acres in corn, with one month's help of a hired hand. He was now eighteen years old, but continued to labour on the place, and supported his father's family for several years.

In February 1849 he commenced reading law, and pursued his studies by the aid of pine-knots, which he hauled from four miles away. For be it remembered that this was anterior to the advent into Arkansas of kerosene oil, gas, or other modern conveniences for

illuminating, and his good mother carefully hoarded the few tallow dips, made from the annual fatted cow, for cases of sickness in the family, and for company. He continued at this until July 1851, when two of his neighbours got into a lawsuit with each other, and one of them employed a practising attorney to attend to his side of the case. On the day of trial a friend of the opposite party advised him to secure the services of Bro. Williams, which he did, and was successful. An appeal being made to the Circuit Court, Bro. Williams advised his client to employ a lawyer to see after the case there, as he then had no license to practice; but his client insisted upon his getting out license, and following the case into the Circuit Court. He did so, and was licensed by Judge Field, 27th July 1851, being examined by Hon. E. H. English, the present Chief-Justice of the Supreme Court of Arkansas. He made his first appearance at the bar before the Circuit Court of Prairie County, in Brownsville, September 1851, and succeeded in making a favourable impression. He was then the lawyer of one book, to wit, "English's Digest," price 2.50 dollars, bought on credit. Hon. B. C. Totten, who had then recently resigned the position of Circuit Judge in Tennessee, and had located in Prairie County, offered him an equal partnership in his practice, which carried with it the use of an excellent library and the prestige of an already established professional reputation. This offer was thankfully accepted by our young friend, and he remained for three years in practice there.

In 1854, before consenting to run for Chief Justice, Judge English proposed that Bro. Williams should take charge of his business, which the latter readily consented to do, and removed to Little Rock for that purpose. He has since resided at the State Capital, and married there 18th January 1855. His wife's maiden name was Mary J. Marshall, and she has been a most devoted and exemplary consort. While Bro. Williams has never held permanently any position on the bench, he has on several occasions been called upon to sit as Special Judge of the Supreme Court of Arkansas. The opinions which he has prepared and delivered for the Court, in that capacity, have been models of judicial perspicuity and acumen. The most celebrated, though not by any means the most important, of these opinions was the one rendered by the Court in the nationally notorious controversy of Baxter v. Brooks, for the office of Governor of the State. This was, however, but one out of the thirty-three cases in which he wrote and rendered the opinion of the Court; during which time he also kept up an active and lucrative practice in the lower courts. He has twice filled the office of Attorney-General, first in 1855, to fill the vacancy occasioned by the resignation of Hon. John J. Clendenning, and again in 1863, when he was elected to the position.

Bro. Williams is a fluent and forcible speaker, and, as an antagonist in the arena of his profession, is fully capable of meeting, on even ground, the most gifted and best trained of his learned brethren.

MASONIC RECORD.

Bro. Williams was initiated in Brownsville Lodge No. 51, at Brownsville, Arkansas, in December 1852; passed in February 1853; and was raised 23rd June 1853. He was made a Royal Arch Mason in Union Chapter No. 2, at Little Rock, in 1855. In 1856, at Little Rock, he was dubbed and created a Knight Templar, in Hugh de Payens Commandery No. 1, and the same year was made a Royal and Select Master in Occidental Council No. 1. His affiliation with Western Star Lodge, in 1855, thus placed his membership in all the grades at Little Rock. When Bro. Albert Pike established the Scottish Rite in Arkansas, in 1858, Bro. Williams was selected as one of the class for that purpose, and, preparatory to organization, he received the Ineffable Degrees of that Rite, up to and including the 32°. In 1867 he was elected Senior Warden of Western Star Lodge, and the year following its Worshipful Master. Has been time and again elected High Priest of Union Chapter, and as presiding officer of both bodies has been able, punctual and efficient, in the discharge of his duties; and has ever elicited the warmest praise of his brethren and companions. He was elected Grand Orator of the Grand Lodge in 1867, and also placed upon the Committee on Foreign correspondence; and in 1868 was elected Grand Lecturer, and as such, presided over a convention of District Deputy Grand Masters, before whom he clearly and admirably exemplified the work, according to the system in vogue in Arkansas.

Bro. Williams, after years of laborious devotion to the Fraternity, at last reached the pinnacle of its honours in 1870, when, as a well merited and justly deserved recognition of eminent and faithful services, he was made Most Worshipful Grand Master. And again, in 1871, the Craft emphasized its former reward by re-electing him to that august and responsible position. He has also served, for many years, on the Committee on Masonic Jurisprudence, in the Grand Lodge, and has well established his reputation as one of the very ablest Masonic jurists in the State.

He assisted at the organization of the Grand Commandery of Arkansas, at Fort Smith, in March 1872, and was then elected its first Grand Captain General.

In 1873 he was elected Grand High Priest of the Grand Chapter of Arkansas; and re-elected in 1874.

At the last Annual Assembly of the Grand Council of Royal and Select Masters, of Arkansas, in 1877, he was elected Deputy Grand Master; and but for the dissolution of that body, as an independent organization in the State, he would, beyond doubt, have been made the chief officer of that grade also, the following year.

In the case of Bro. Williams, these high employments in the Craft have been no idle, empty, or mere honorary sinecures. His report to the Grand Lodge on Foreign Correspondence won for him an unenviable celebrity among his cultured and well informed brethren, and his addresses before the Grand Lodge, as Grand Master, are rich in literary excellencies, and display the powers of a sound and well balanced mind. In fact, upon whatever his pen has trenchanted, he has left a trace and an impress of his strong individuality and originality.

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.

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SATURDAY, 6th AUGUST.

General Committee Boys' School, Freemasons' Hall, at 4
1824—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
Sinai Chapter of Instruction, Union, Air-street, Regent-st., W., at 8

149—Peace, Private Rooms, Meltham.
308—Prince George, Private Rooms, Rottoms, Eastwood.
123—Amherst, King's Arms Hotel, Westerham, Kent
1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester

MONDAY, 8th AUGUST.

45—Strong Man, George Hotel, Australian Avenue, Barbican, at 8 (Instruc.)
174—Sincerity, Railway Tavern, London-street, E.C., at 7 (Instruction)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
648—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
704—Camden, Red Cap, Camden Town, at 8 (Instruction)
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8 (Instruction)
1439—Marquiss of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In.)
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 7. (Inst.)
1623—West Smithfield, Cathedral Hotel, St. Paul's, at 7 (Inst.)
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road, at 8 (In.)
1693—Kingsland, Canonbury Tavern, Canonbury, N., at 8.30 (Instruction)

40—Derwent, Castle Hotel, Hastings
61—Probity, Freemasons' Hall, St. John's-place, Halifax
75—Love and Honour, Royal Hotel, Falmouth
104—St. John, Ashton House, Greek-street, Stockport
151—Albany, Masonic Hall, Newport, I.W.
240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields
264—Nelson of the Nile, Freemasons' Hall, Batley
292—Sincerity, Masonic Hall, Liverpool
298—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield
297—Witham, New Masonic Hall, Lincoln
302—Hope, New Masonic Hall, Darley-street, Bradford
307—Prince Frederick, White Horse Hotel, Hebden Bridge
409—Three Graces, Private Rooms, Haworth
467—Tudor, Red Lion Hotel, Oldham
481—St. Peter, Masonic Hall, Maple-street, Newcastle
589—Druids of Love and Liberty, Masonic Hall, Redruth
613—Unity, Masonic Hall, Southport
665—Montague, Royal Lion, Lyme Regis
724—Derby, Masonic Hall, Liverpool (Inst.)
797—Hanley, Hanley Hall, Dartmouth
893—Meridian, National School Room, Millbrook, Cornwall
948—Williamson, St. Stephen School, Monkwearmouth, Durham
1021—Hartington, Masonic Hall, Custom House Buildings, Barrow-in-Furness
1174—Pentangle, Sun Hotel, Chatham
1221—Defence, Masonic Hall, Carlton-hill, Leeds
1350—Fermor Hesketh, Masonic Hall, Liverpool
1436—Sandgate, Masonic Hall, Sandgate
1448—Royal Military, Masonic Hall, Canterbury
1474—Israel, Masonic Hall, Severn-street, Birmingham
1542—Legiolium, Masonic Hall, Carlton-street, Castleford
1575—Clive, Corbet Arms, Market Drayton
1592—Abbey, Suffolk Hotel, Bury St. Edmunds
1611—Eboracum, Queen's Hotel, Micklegate, York
1618—Handyside, Zetland Hotel, Saltburn-by-Sea
1790—Old England, Masonic Hall, New Thornton Heath
R.A. 827—St. John, Masonic Temple, Halifax-road, Dewsbury

TUESDAY, 9th AUGUST.

55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
141—Faith, 2 Westminster Chambers, Victoria-street, S.W., at 8. (Instruction)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
554—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1380—Royal Arthur, D. of Cambridge, 316 Bridge-rd., Battersea Park, at 8 (In.)
1381—Kennington, Horns Tavern, Kennington, at 7.30 (Instruction)
1448—Mount Edgumbe, 19 Jermyn-street, S.W., at 8 (Instruction)
1472—Henley, Three Crowns, North Woolwich, 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.)
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst.)
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst.)

126—Silent Temple, Cross Keys Inn, Burnley
131—Fortitude, Masonic Hall, Truro
184—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent
241—Merchants, Masonic Hall, Liverpool
272—Harmony, Masonic Hall, Main Ridge, Boston
408—Northern Counties, Freemasons' Hall, Maple-st., Newc.-on-Tyne (Instr.)
448—St. James, Freemasons' Hall, St. John's-place, Halifax
473—Faithful, Masonic Hall, New-street, Birmingham
495—Wakefield, Masonic Hall, Zetland-street, Wakefield
503—Belvidere, Star Hotel, Maidstone
510—St. Martin, Masonic Hall, Liskeard.
603—Zetland, Royal Hotel, Cleckheaton
626—Lansdowne of Unity, Town Hall, Chippenham
696—St. Bartholomew, Anchor Hotel, Wednesbury
726—Staffordshire Knot, North Western Hotel, Stafford
829—Sydney, Black Horse, Sidcup
897—Loyalty, Fleece Inn, St. Helens, Lancashire
903—Gosport, India Arms Hotel, High-street, Gosport
986—Hesketh, Grapes Inn, Croston
1214—Scarborough, Scarborough Hall, Caledonia-road, Batley
1250—Gilbert Greenhall, Masonic Rooms, Sankey-street, Warrington
1325—Stanley, 214 Great Homer-street, Liverpool, at 8 (Instruction)
1343—St. John's Lodge, King's Arms Hotel, Grays, Essex
1414—Krole, Masonic Hall, Sevenoaks
1465—Ockenden, Talbot Hotel, Cuckfield, Sussex
1545—Baildon, Masonic Room, Northgate, Baildon
1637—St. Giles, Royal Oak Hotel, Cheadle
1713—Widbraham, Walton Institute, Walton, Liverpool
R.A. 285—Judea, Masonic Club, Hanover-street, Keighley
R.A. 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
R.C.—Liverpool, Masonic Hall, Liverpool

WEDNESDAY, 10th AUGUST.

Committee Royal Masonic Benevolent Institution, at 3.
193—Confidence, Railway Tavern, London-street, at 7.30 (Instruction)
223—United Strength, Prince Al red, 13 Crowndale-rd., Camden-town, 8 (In.)
539—La Tolerance, Green Dragon, 2 Maddox-street, W., at 7.45 (Inst.)
720—Panmure, Ballam Hotel, Belham, at 7 (Instruction)
781—Merchant Navy, Silver Tavern, Burdett-road, E., at 7.30 (Instruction)
913—New Concord, Jolly Farmers, Southgate-road, N., at 8 (Inst.)
992—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)

227—Upton, King and Queen, Norton Folgate, E.C., at 8. (Instruction.)
260—John Hervey, Freemasons' Hall, W.C.
274—Harlequin, Lamb Tavern, opposite Bethnal G. Junct., at 8. (Inst.)
284—Finsbury Park, Alwyne Castle, Highbury, at 4 (Instruction)
445—Prince Leopold, Moorgate Tavern, Moorgate Street, at 7 (Instruction)
475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
524—Duke of Connaught, Havelock, Albion Road, Dalston, at 8 (Instruction)
1604—Wanderers, Black Horse, York Street, S.W., at 7.30 (Instruction)
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
1791—Creton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
M.M.—Old Kent, Trocadero, Broad Street Buildings, E.C. at 8.30 (Instruction)
M.M. Thistle, Freemasons' Tavern, Great Queen Street, at 7 (Instruction)

51—Hope, Spread Eagle Inn, Cheetham-street, Rochdale
125—Prince Edwin, White Hart Hotel, Hythe, Kent
128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
146—Antiquity, Bull's Head Inn, Bradshawgate, Bolton
191—St. John, Knowsley Hotel, Haymarket-street, Bury, Lancashire
204—Caledonia, Freemasons' Hall, Manchester.
210—Duke of Athol, Bowling Green Hotel, Denton
225—St. Luke's, Coach and Horses Hotel, Ipswich
274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester
281—Fortitude, Masonic Rooms, Athenæum, Lancaster
283—Harmony, Masonic Hall, Todmorden
290—Huddersfield, Masonic Hall, South Parade, Huddersfield
363—Keystone, New Inn, Whitworth.
387—Airedale, Masonic Hall, Westgate, Shipley
493—Sympathy, Old Falcon Hotel, Gravesend
625—Devonshire, Norfolk Hotel, Glossop
666—Benevolence, Private Rooms, Prince Town, Dartmoor
750—Friendship, Freemasons' Hall, Railway-street, Cleckheaton
759—Ellesmere, Masonic Hall, Runcorn
795—St. John, Ray Mead Hotel, Maidenhead
851—Worthing of Friendship, Steyne Hotel, Worthing.
852—Zetland, Albert Hotel, New Bailey-street, Salford.
854—Albert, Duke of York Inn, Shaw, near Oldham.
972—St. Augustine, Masonic Hall, Canterbury (Instruction)
1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford.
1060—Marmion, Masonic Rooms, Church-street, Tamworth.
1091—Temple, Masonic Hall, Liverpool
1209—Lewises, Royal Hotel, Ramsgate.
1248—Denison, Grand Hotel, Scarborough.
1264—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)
1342—Walker, Hope and Anchor Inn, Byker, Newcastle.
1356—De Grey and Ripon, 140 North Hill-street, Toxteth Park, Liverpool
1398—Baldwin, Dalton Castle, Dalton-in-Furness
1403—West Lancashire, Commercial Hotel, Ormskirk
1424—Brownrigg, Assembly Rooms, Old Brompton, Chatham.
1434—Nottinghamshire, George Hotel, Nottingham.
1511—Alexandra, Masonic Hall, Hornsea, Hull (Instruction.)
1547—Liverpool, Masonic Hall Liverpool.
1643—Perseverance, Masonic Hall, Hebburn-on-Tyne.
1645—Colne Valley, Lewisham Hotel, Slaitwaite
R.A. 20—Royal Kent of Antiquity, Sun Hotel, Chatham
R.A. 77—Hermes, Clarendon Hotel, Gravesend.
R.A. 86—Lebanon, Masonic Hall, Prescott
R.A. 673—St. John, Masonic Hall, Liverpool
M.M. 192—St. Cuthbert, Masonic Hall, The Parade, Berwick.

THURSDAY, 11th AUGUST.

3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30 (Instruction)
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
902—Burgoyne, Cock Tavern, St. Martin's-court, Luigate-hill, at 6.30. (Inst.)
1158—Southern Star, 108 Blackfriars-road, at 8 (Instruction)
1339—Stockwell, Cock Tavern, Kennington Road, at 7.30 (Instruction)
1611—Covent Garden, Nag's Head, James Street, Covent Garden, at 7.45 (Inst.)
1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)

35—Medina, 85 High-street, Cowes.
97—Palatine, Masonic Hall, Toward-road, Sunderland.
139—Britannia, Freemasons' Hall, Surrey-street, Sheffield.
203—Ancient Union, Masonic Hall, Liverpool, at 7.30 (Instruction)
215—Commerce, Commercial Hotel, Haslingden
249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)
333—Royal Preston, Castle Hotel, Preston
339—Unanimity, Crown Hotel, Penrith, Cumberland.
346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn
369—Limestone Rock, Masonic Hall, Church-street, Clitheroe
456—Foresters, White Hart Hotel, Uttoxeter
462—Bank Terrace, Hargreaves Arms Hotel, Accrington
477—Mersey, 55 Argyle-street, Birkenhead.
546—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.
732—Royal Brunswick, Royal Pavilion, Brighton.
794—Wellington, Public Rooms, Park-street, Deal
971—Trafalgar, Private Room, Commercial-street, Batley
991—Tyne, Masonic Hall, Wellington Quay, Northumberland
1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.
1055—Derby, Knowsley's Hotel, Cheetham, Lancashire.
1093—St. George, Private Room, Temperance Hotel, Tredegar, Mon.
1141—Milton, Commercial Hotel, Ashton-under-Lyne.
1145—Equality, Red Lion Hotel, Accrington.
1182—Duke of Edinburgh, Masonic Hall, Liverpool.
1204—Roya, Imperial Hotel, Malvern, Worcestershire.
1273—St. Michael, Free Church School-rooms, Sittingbourne.
1369—Bala, Plasgoch Hotel, Bala.
1416—Falcon, Masonic Hall, Castle Yard, Thirsk.
1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.
1514—Thornhill, Masonic Room, Deern House, Lindley
1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
1583—Corbet, Corbet Arms, Towyn.
1697—Hospitality, Royal Hotel, Waterfoot, near Manchester.
1782—Machen, Swan Hotel, Colleshill.
R.A. 51—Patriotic, Three Cups Hotel, Co'chester
R.A. 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
R.A. 307—Good Intent, White Horse Hotel, Hebden Bridge
R.A. 337—Constatine, Three Cups Hotel, Colchester
K.T. Salamanca, Freemasons' Hall, St. John's-place, Halifax

FRIDAY, 12th 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)
746—William Preston, Feathers' Tavern, Up. George-st., Edgware-rd. 8 (Inst.)
780—Royal Alfred, Star and Garter, Kew Bridge, at 8 (Instruction)
933—Doric, Duke's Head, 79 Whitechapel-road, at 8 (Instruction)
1056—Metropolitan, Portugal Hotel, 155 Fleet-street, E.C. at 7 (Instruction)
1158—Belgrave, Jermyn-street, S.W., at 8 (Instruction)
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. (In)
R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8 (Inst.)
36—Glamorgan, Freemasons' Hall, Arcade, St. Mary's-street, Cardiff.
401—Royal Forest, Hawk to Bounty Inn, Slaidburn
453—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)
458—A re and Calder, Private Rooms, Ouse-street, Goole.
460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme
526—Honour, Star and Garter Hotel, Wolverhampton.
652—Holme Valley, Victoria Hotel, Holmfirth

1082—Dartmouth, Dartmouth Hotel, West Bromwich.
 1001—Harrogate and Claro, Masonic Rooms, Parliament-street,
 1034—Eccleshill, Freemasons' Hall, Eccleshill
 1087—Beaudesert, Assembly Rooms, Corn Exchange, Leighton Buzzard
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield
 1536—United Military, Masonic Hall, Plumstead
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
 R.A. 108—De Sussex, Masonic Hall, Maple Street, Newcastle

SATURDAY, 13th AUGUST.

1824—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)
 R.A. 1185—Lewis, King's Arms Hotel, Wood Green
 Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.
 1637—Unity, Abercorn Hotel, Great Stanmore

MASONIC TIDINGS FROM VERMONT.

THE brethren in Vermont fixed upon the month of June in which to hold the annual meetings of the Grand Lodge, Grand Chapter, Grand Council and Grand Commandery, and these governing bodies arranged to make the occasion pleasant as well as useful.

We shall speak of these in order of rank, without regard to date of meetings, though these commenced this year on Tuesday the 14th, and ended on the 17th, all in the city of Burlington.

The Grand Lodge met in City Hall on the forenoon of the 15th, and opened its 89th Annual Communication, M.W. Levant M. Read Grand Master, and other Grand Officers present. The attendance of Past Grand Officers, Past Masters, Representatives, and visitors seem to have been large; among the latter was M.W. Charles Roome Past Grand Master of Masons in New York, who was received with official formalities. The Grand Master's address, and the Grand Secretary's report were referred to Committees. The Third Degree was exemplified in the evening; during the session the Charity Fund was increased to 1,000 dols.; 200 dols. were appropriated to purchase Bro. J. B. Hollenbeck's Masonic documents; the receipts showed a favourable contrast with other years, and a balance of 2,000 dols. is in the Treasury. A gold watch and chain was presented to Grand Master Read, by members of the Grand Lodge through Bro. Hall J.G.W., who spoke in very complimentary terms of his administration. It was voted to print the proceedings of a Lodge of Sorrow, held in honour of the late Grand Master Englesby. Bro. Lucius C. Butler, of Essex, was elected Grand Master, Bro. Wm. H. Rooth is Grand Secretary. There are thirteen District Deputies and a Committee on Foreign Correspondence in the jurisdiction. The membership is 8,000.

The Grand Chapter met on the 17th, in its Sixty-fourth Annual Convocation, M.E. Alfred A. Hall Grand H.P. presiding, and other Grand Officers, and a full attendance of representatives. It was voted to allow Past Grand Treasurers and Past High Priests to vote in Grand Chapter; also to send annual dues to the General Grand Chapter; other local business was transacted. Homer M. Phelps was elected Grand H.P. and W. H. S. Whitcomb Grand Secretary. The Royal Arch Degree was exemplified on Thursday evening, for the excellence of which Grand Lecturer Goss was highly complimented.

The Twenty-eighth Annual Assembly of the Grand Council R. and S. Masters, was held on the 14th, in the evening, the Grand Officers and the representatives of fifteen subordinate Councils being present. Comp. Charles Roome was among the Visitors. Comp. A. C. Hubbell M.I.G.M. gave an interesting address; a Special Committee on General Grand Council reported, and that body was recognised by a unanimous vote. An assessment of twenty-five cents, for each Companion was laid on Subordinate Councils. Comp. William Brinsmaid was received and recognised as the representative of the Grand Council of Massachusetts, near that of Vermont. Comp. F. S. Fisher, of Vergennes, well known in Massachusetts, was elected M.III. Grand Master, and E. O. Bosworth, of Springfield, is Grand Recorder.

The Thirty-ninth Annual Conclave of the Grand Commandery was commenced in the morning of the 14th, and seems to have attracted much attention by its street parade. A fine band headed the procession which comprised three Commanderies, and these were inspected, and reviewed in City Park, by R.E. Sir E. S. Dana Grand Commander, accompanied by V.E. Sir Charles Roome Gr. G. of the Grand Encampment of the United States, to whom the Second District, which includes New York and Vermont, has been assigned by the Grand Master for inspection.

After the Conclave was opened, V.E. Sir Knight Roome was received officially, and welcomed in a neat speech from the Grand Commander. We quote a paragraph only:—

"As the Official Representative of the Grand Master of Templars we gladly and most cordially welcome you; but we extend to you a more sincere and unaffected welcome in recognition of your merits as an able and distinguished Christian Knight, whose culture and ability has gained our admiration, and whose courteous demeanour has won our hearts.

"We bid you to inspect our lines, and to convey to the Grand Master our assurance that we shall not falter in that loyalty which we owe to him as our chosen leader, or to that sacred cause which he, with us, will ever cherish and uphold."

The acknowledgment was felicitous, and closed as follows:

"I am proud to represent the Grand Master of Templars here, with you, and also to bring you the fraternal love of the Grand Encampment, trusting it will bind us together more closely, that we may form indeed a band of Christian Brothers, united by a golden chain. As a Mason I know no difference among nations, sects or creeds, so long as they meet around one common altar to worship one God, but as a Christian and a Knight I am ready to do my duty at all times, and in all places, and under all circumstances, to maintain and defend our holy religion and our faith, to defend which I am ready to die at the stake. I proclaim here and elsewhere my belief in the God who made me, the Saviour who redeemed me, and the

Holy Spirit who sanctified me, and whom I trust will guide you and me, Grand Commander, and every Frater of this Grand Body in all our Rites that tend to the advancement of our noble and magnanimous Order, to the glory of God and the benefit of mankind."

The address of Grand Commander Dana deals with a variety of subjects local and general.

He feelingly alluded to those "who have put aside the sword, and folded their hands in a long repose."

Of one of these we quote his remarks in full from the fact that in his earlier life he was strongly anti-Masonic:—

"Sir Squire Maroy, of Hartland, Past Deputy Grand Commander, died at his home, 23rd January 1881. He was born at Hartland, 12th March 1803, and had spent his entire life in his native town.

"Although a relentless opponent of the Masonic fraternity in his early history, in later life he became convinced of his error, and in 1855-56 received the Lodge Degrees in Vermont Lodge at Windsor. In 1856 he received the Capitular Degrees, and also received the Council Degrees at the same time. In November of the same year he was created a Knight Templar in Vermont Commandery, No. 4. His zeal and fidelity as a Mason was as sturdy as his opposition in former years; and he often alluded to his mistaken course with the most sincere regret.

"He was elected High Priest of this Chapter 7th Sept. 1866, and served two years. In 1860 he was elected Thrice Illustrious Master of Windsor Council, No. 8, which office he held nine years; and in 1870 was elected Eminent Commander of Vermont Commandery, No. 4, serving one year.

"In the Grand Bodies, which he regularly attended for many years, he was highly respected and fully honoured. In the Grand Chapter he was Grand King in 1865, and Deputy Grand High Priest in 1866. From 1860 to 1866, he was a prominent officer in the Grand Council, and in 1866 and 1867, was its Grand Master, declining a re-election. In 1867, he was elected Grand Generalissimo, and in 1868 and 1869 chosen Deputy Grand Commander of this Grand Commandery. For several years he served as chairman for the Foreign Correspondence Committee in the Grand Chapter. I was often associated with him as an officer in the Grand bodies, and remember him as a sincere and faithful Craftsman, an earnest and courteous Sir Knight 'who wore his heart upon his sleeve,' and whose memory we should delight to honour. He was buried 25th Jan. 1881, by his brethren of Vermont Lodge, No. 18, Brother F. L. Morse Worshipful Master presiding."

In speaking of the condition of the Order he said:—

"The Report of the Grand Recorder will disclose the gratifying fact of the prosperity of our Order in the State, and that we have received accessions to our ranks from among the best citizens of the Commonwealth, who will strengthen and support us in the year to come.

"Finally, Sir Knights, I invoke your wisdom, and that of an overruling Hand, to aid and direct us in the transaction of the important duties of the Conclave. Let us be animated by no spirit of rivalry, except that which shall best promote and heighten the prosperity of the Order which we profess to cherish and support.

"Let us go hence, encouraged by this presence with a more sublime courage to do valiant battle for the Truth as revealed to us in the page of inspiration, and written unmistakably, as if by the finger of God, in the grand work of the Creation itself.

"Let us guard with jealous hands and active swords the precious symbols borne proudly aloft upon our banners, while we strive to honour our profession by succouring the needy, while we bind up the wounds of the afflicted, and reclaim our erring brother by kind words and tender admonition, that may turn him aside from the pitfalls that lure him to his ruin. Thus shall our Order be honoured in befittingly deserving the plaudits and benefactions of mankind."

The business of the Conclave was dispatched in harmony. Sir Knights are required to appear in full uniform in the Grand Commandery, but may be excused by vote. It was moved to have six days' encampment in the month of August or September next. The Officers were installed by V.E. Sir Knight Charles Roome, who received hearty thanks for his courtesy.

It will be a pleasure to his many friends to know that R.E. Sir George O. Tyler, of Burlington, is Grand Commander, Sir George W. Wiug, of Montpelier, is Grand Recorder.—*Liberal Freemason.*

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The *Times*, August 13th, 1877. From our own Correspondent with the Russian Army. Okoum, July 25th, 1877. The want of sanitary arrangements in the Russian Camp was dreadful, and had we remained there a few weeks longer, typhoid fever would have played more havoc in our ranks than the bombs of the Turks. I myself acquired an unenviable reputation as a doctor, owing to my being provided with a small bottle of CHLORODYNE, with which I effected miraculous cures.

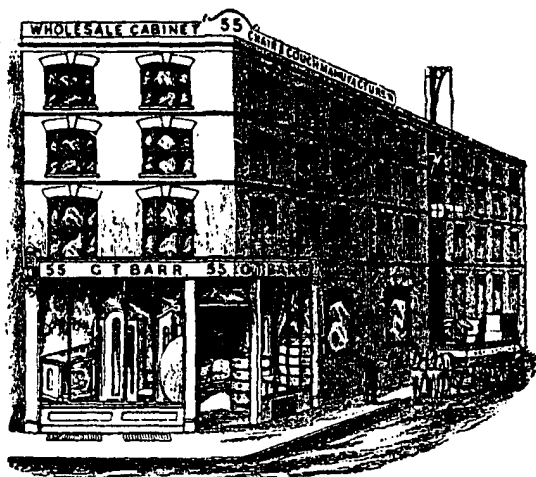
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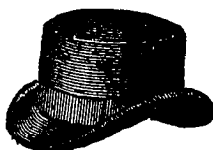
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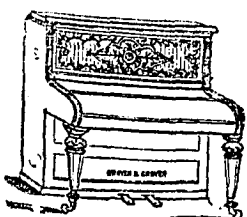
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