

# Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## TEETOTAL LODGES.

WE shall, doubtless, be excused if we take the liberty of once again referring to the subject of Temperance, or, as they should be more correctly designated, Teetotal Lodges. We are inclined to think the parade that was made the other day about the consecration of the King Solomon Lodge was not only a great mistake, but, seeing that Freemasons are presumably governed in what they do and say by Temperance, it was also a slight approximating very closely to an insult to the Craft. No particular body of brethren, such as the charter members of this new Lodge, have a right to ascribe to themselves as their special characteristic the exercise of a particular virtue. There are none among us who can truthfully affirm they have as it were had granted to them letters patent securing them the sole right to proclaim the merits of such virtue and enforce their observance. We are all of us, as a body, temperate men, and it is a libel on our fair fame to suggest we are otherwise. No doubt Bro. Richardson and his associate brethren have been actuated by the best of motives in what they have done; but even well-intentioned people should be put on their guard lest in their anxiety to confer a benefit in one direction, they are so unfortunate as to do an injury in another. Any slight good that might be effected on the outside world by the teetotal example of King Solomon Lodge must be more than neutralised by the harm done to Freemasonry itself. There is no room in our Fraternity for any of these numerous classes of extremists with which Society has the misfortune to be encumbered. There is no difference in degree, whatever there may be in kind, between the intolerance of the religious or political bigot and the intolerance of the social bigot. Hitherto we have succeeded in keeping our mystic circle free from the demoralising influences of the former, but if the authorities are so unwise as to go on sanctioning the establishment of Masonic teetotal Lodges, we shall sooner or later be subjected to the equally or even more demoralising influences of the latter. Of all the tyrannies that were ever practised of man, the most degrading, because at the same time the most revolting to our sense of justice and decency, is the social. We are only occasionally brought face to face with the religious or political tyrant, but the social tyrant is with us nearly always and everywhere. But what will become of our boasted good fellowship, which it is the object of the banquet to cultivate, if in certain Lodges it is to be in the power of one man—the W.M.—to dictate to the guests what kind of refreshment they shall or shall not be permitted to take? It will, of course, be retorted that we are under no sort of compulsion to visit these Lodges, but we have always understood that the interchange of friendly relations between the members of different Lodges, as being one of the likeliest methods of promoting good-fellowship, was one of the ancient landmarks of our Society. In any case, if we are to have some Lodges teetotal and others non-teetotal, we shall not only set up as it were an impassable gulf between them, but we shall do worse still, by establishing invidious distinctions between sections of a Fraternity, whose primary object is to enable men of all conditions and classes to meet together and establish among themselves good feeling in spite of the distinctions which characterise them. By setting up teetotal Lodges, we are in fact taking the first and a most

effective step towards destroying that unity and harmony which it is our anxiety to secure.

Bro. Dr. Richardson, in replying to the toast of his health and success to the Lodge of King Solomon, had a somewhat difficult task to perform, but he performed it well. He explained clearly and unreservedly that the fundamental rule on which the new Lodge would be conducted was that of abstinence from all alcoholic drinks at their social gatherings. He said there were three points of view from which what he designated the Temperance question was regarded. There were, in the first place, those who looked with absolute horror on alcoholic drink, from its baneful effects generally, but chiefly from the large amount of criminality which was traceable to its influence. Others took a utilitarian and somewhat selfish, yet not unworthy, view. These considered abstinence from alcoholic beverages would have the effect of lessening disease, promoting health, prolonging life, and increasing our personal, domestic, and national happiness. The third class, to which he himself belonged, looked upon it as a physical question. He could not discover from the scientific researches and experiments he had made that alcoholic drink did people any good, or in any way added to their physical health or well-being. On the contrary, he believed that in the case of those who abstained from all such stimulants, the body was stronger, and the mind more vigorous and capable, therefore, of greater and more sustained efforts. These three classes of opinion are perfectly unobjectionable, but we fail to see what more they have to do with Freemasonry or Freemasonry with them now than at any time during the past history of the Society. Freemasonry, to begin with, is a great Temperance Fraternity. On all occasions it proclaims Temperance as an essential part of its system, as indeed Temperance must, in the very nature of things, be an essential part of every system of morality. But Temperance and Teetotalism, with which Bro. Dr. Richardson would have us confound it, cannot be synonymous terms. The latter not only pre-supposes the existence of Intemperance of a particular kind, namely, Intemperance in Drink, but it also assumes that the best, if not the only, way of coping successfully with this evil is, to compel men to give up one extreme in favour of its opposite. The teetotaller says in effect that the only cure for excessive alcoholic drinking is to abstain from it altogether, but this at least is an open question, and, as such, calculated to excite serious disputation. But in Freemasonry the discussion of religious or political questions is forbidden, and if we would preserve in our ranks the harmony thus obtained from being converted into discord, we must be careful to include in the same category of things forbidden the discussion of all those social questions which are likely to disturb the pleasure of our meetings. Thus a Teetotaller must no more be allowed to join or remain in Freemasonry in order that he may use it as a means whereby to preach Teetotalism than a Christian or a Jew may join or remain in it, in order the better to proclaim the merits of Christianity or Judaism. Freemasonry recognises no distinction of religious or political faith. Men of all creeds are welcome, if they are found personally worthy, but there will be an end at once of our boasted principle of toleration, if we provide a place in our midst for the Teetotaller, not because he is a right worthy good fellow, but because he is a Teetotaller, and therefore despotically opposed to the use as well as the abuse of alcoholic liquors. We venture so say there is not a single Masonic Lodge in the

country which will not discourage by every means in its power the presence at its meetings of any brother who may indulge in drinking to excess. If Bro. Dr. Richardson and his brother Teetotalers of the Lodge of King Solomon have made up their minds to fight the Demon of Drink, they must do so, not as Freemasons, but as individual members or a section of the great British Commonwealth. Their purpose is laudable enough, but their proposed plan of campaign is most objectionable, and wholly incompatible with the tolerant principles of Freemasonry. They proceed on the assumption that there is only one way of conquering this Demon, that is, by total abstinence from all intoxicating liquors—which by the way are only intoxicating when they are taken to excess. In other words, these brethren—who it must be remembered are quite as intemperate by reason of their abstinence as their opponents are by reason of their excess, only their intemperance manifests itself differently and unobjectionably—we say, these brethren have the bad taste to place the temperate use and the intemperate abuse of drink on precisely the same footing. This idea of temperance and this mode of combating a particular form of intemperance are not provided for, either in the Ancient Charges or the modern Constitutions of Freemasonry, and we shall deeply regret if ever the day arrives when the perfection of those Ancient Charges and modern Constitutions is destroyed by the intrusion into the provisions of either of the Teetotaler's creed. We have, as in duty bound, ascribed to these good brethren a most praiseworthy desire to promote the well-being of the community, but we are fully persuaded they have made a capital mistake in mixing up the pursuits of Teetotalism and Freemasonry together, and the sooner they set about rectifying their mistake the better it will be for Teetotalism and Freemasonry, but especially for the latter.

#### WHY BRO. GOULD DISCREDITS WREN'S CONNECTION WITH FREEMASONRY.

BY BRO. JACOB NORTON.

THAT Sir Christopher Wren was not a Grand S.W. in 1663, nor G.M. in 1685, had long since been conceded by every impartial Masonic student, but that Sir Christopher was at one time an active member of the old Lodge that used to meet at the Goose and Gridiron, near St. Paul's, in 1717, was received as a matter of fact beyond dispute. In the first place, the Lodge claims an unbroken tradition of Sir Christopher's membership of its organization. Secondly, it claims to be in possession of three mahogany candlesticks, also a mallet, presented to it by Sir Christopher Wren when he was a member thereof, and besides other evidence, which will be referred to hereafter. Guess then our surprise when we first had the pleasure, in 1880, of making the personal acquaintance of Bro. R. F. Gould, author of the "Four Old Lodges," &c., to hear him deny the very connection of Sir C. Wren with the Masonic fraternity! "But what have you to say (we urged) against Aubrey's testimony?" Aubrey was an intimate friend of Wren, they both belonged to the R.S., and in a MS. volume of Aubrey, still in possession of the Royal Society, Aubrey himself recorded as follows:

"Memorandum. This day, May 18th, being Monday after Rogation Sunday, is a great convention at St. Paul's Church of the Fraternity of the Accepted Masons; where Sir Christopher Wren is to be adopted a brother, and Sir Henry Goodric of the Tower and divers others. There have been kings that have been of this sodality."

The last remark, about the "kings of this sodality," we admit, originated either in Aubrey's or some other person's imagination. But the fact of Wren's admission into the Masonic fraternity on the above date seemed indisputable. Bro. Gould, however, gave us some reasons for discrediting Aubrey's evidence. Soon after our return to Boston, we informed Bro. Gould by letter that in a newspaper, viz., the *Postboy* of 1723, he would find the following obituary notice of Wren, viz.:

"London, March 5th. This evening the corpse of the worthy *Free-Mason*, Sir Christopher Wren, Knight, is to be interred under the Dome of St. Paul's Cathedral."

Bro. Gould eventually found the *Postboy* of the above date, and moreover he found in the *British Journal*, of March 9th, the following notice:

"Sir Christopher Wren, that worthy *Free-Mason*, was splendidly interred in St. Paul's Church on Tuesday night last."

The above paragraphs in two newspapers would seem to confirm the tradition of the Lodge of Antiquity of Wren's membership of the Masonic fraternity, but our friend Gould says:

"I find in my notes sixteen notices in all of Wren's death or burial, occurring between 26th February and 9th March 1723. Four are copied from the *Postboy*, and a similar number from the *Daily Post*. Two each from the *British Journal*, the *Weekly Journal or Saturday Post*, and the *Weekly Journal or British Gazetteer*. Single notices are given in the *London Journal* and the *Postman*. In none of these, except as above stated, is Sir Christopher designated a 'Freemason,' and this expression is not again coupled with his name in any newspaper paragraph that I have seen of earlier date than 1738." Again, he says:

"It will be observed that the *Journal* announcing in the first instance that Wren was a 'Freemason' had been previously selected as the advertising medium through which to recommend the sale of the 'Book of Constitutions,' and it is hardly to be wondered at that the editor of the *Postboy* should have deemed a title [Freemason] so lavishly bestowed by Dr. Anderson upon persons and personages of whom he had occasion to speak, including Inigo Jones, a predecessor of Wren in the office of Surveyor General, would be fitly applied to designate the great man whose funeral obsequies he was announcing."\*

In short, Wren's Freemasonry originated in the brain of the editor of the *Postboy*. It is not improbable that the said editor was a Mason, hence he soon became afflicted with the Masonic *guessing fever*. But, be this as it may, the writer had probably read Anderson's Constitutions, and finding therein so many great men who were Masons, he improved on Anderson by Masonizing Wren. Anderson eventually seized the *Postboy's* hint, and improved upon it in his turn, by *Grand Mastering* Sir Christopher in his Constitutions of 1738. And, of course, Preston later on added further improvements, as we shall show hereafter. That a newspaper reporter may, however, *guess wrong*, or may even make a deliberate misstatement, especially so when writing about Masonry, will not be denied. But to illustrate the unreliability of newspaper reports, we will give a few instances, thus:

A paragraph was copied in the *Boston Post* from a Philadelphia paper stating that a Masonic record was discovered in Philadelphia of between 1731 and 1738, all in the handwriting of Benjamin Franklin; and the said paragraph has since been reprinted in the *Herald* and in the *Advertiser*, &c. Now, the truth is, that not a word in the said record was written by Franklin. The *Boston Transcript* of May 24, informed us that "In England, the first four Lodges were established June 24th, 1717." But the truth is, the said Lodges were older than 1717. Again, The leading spirits being Desaguliers . . . and Anderson." Now Anderson was not a Mason in 1717. And still again, "There are now 60 provincial Grand Lodges and twelve hundred Lodges in England." Wrong, again, Mr. Transcript. The *London Graphic* of 19th December 1874 made the Duke of Edinburgh a Mason, but the said Duke never was a Mason. The G.O. of France (probably misinformed by a newspaper statement) held a Lodge of Sorrow for Bro. Abraham Lincoln, but President Lincoln never was a Mason. But here is something still more funny. The *London Freemason*, of 1st July 1871, contains an account of a Masonic banquet given at Belfast to a squad of American Knight Templars, when, after the Queen's health was drank, the United States President's health was also drank; Bro. Gardiner, an Illinois Masonic luminary, in returning thanks for the toast, designed to compliment the American visitors, wound up thus: "One thing I can say about the President of the United States that you could not say of your Queen—he is a Mason." The announcement was received with cheers, and General Grant would have been Masonized, at least outside of America, if we had not contradicted it (see *Freemason*, 1871, pp 413—505). Nor can we forget the assertion made in 1730, in the *Pennsylvania Gazette*, of there being then "in the province several Lodges." It is possible that one *self-constituted*

\* "Having cited an opinion of Sir Edward Coke, Dr. Anderson says: 'This quotation confirms the tradition of *Old Masons*, that this most learned Judge really belonged to the ancient Lodge, and was a faithful Brother.'—*Gould's History of Freemasonry*, Vol. II. p 7.

Lodge may have met in Philadelphia in 1730. But Franklin's assertion about "several Lodges," may be added to the accumulated pile of newspaper exaggerations. We also remember when the London *Freemason* referred to our sceptical friend Bro. Woodbury as "The Rev. Bro. Charles Levi Woodbury." We could multiply many similar cases, but we trust that sufficient has been shown to demonstrate the unreliability of newspaper statements; hence, when such statements are unsupported by other testimony, they should be received with great caution.

But that is not all; Desaguliers, Rawlinson, Folks and Clare, all active and zealous Masons, were, like Wren, Fellows of the Royal Society. Dr. Rawlinson wrote a memoir as a preface to Ashmole's Works, in which Ashmole's statements about Masonry appeared; he also wrote a preface to one of Aubrey's Works; he collected a number of Masonic curiosities, viz., a Masonic MS., numerous newspapers or slips wherein Masonry was mentioned, a so-called exposé of Masonry, a MS. list of all the English Lodges up to the middle of the year 1733, &c., &c., all which curiosities he deposited in the Bodleian Library at Oxford; but there is no evidence that either of the said distinguished brethren were cognizant of Sir C. Wren having been a Mason. Anderson was appointed by the Grand Lodge in September 1721 (about seventeen months before Wren died), to draw up a Constitution. He doubtless took the utmost pains to collect from the old Masons all their MSS., traditions and general information; he learned from them that James I., Charles I., Charles II., William III., Judge Coke, and a host of others, were all Freemasons or Bro. Masons. If a solitary member of the old St. Paul's Lodge had known that their mahogany candlesticks and mallet (that is, if they were then in possession of the candlesticks and mallet), were presented to the Lodge by Sir Christopher Wren, or if even any member had known of Wren's former connection with their Lodge, Anderson would surely have been informed thereof, and would have called on the venerable Brother in order to learn something from him about Masonry. But while Bro. Anderson Masonized so many worthies, and unworthies too, he referred to Wren (in his 1723 Constitution) merely as "The ingenious Architect, Sir Christopher Wren."

Again, the Grand Lodge of England began to keep a record on 24th June 1723 (not quite four months after the burial of Wren). If, then, any member of the Grand Lodge had been cognizant of Wren's former connection with the Craft, we may suppose that some notice would have been taken and recorded about the demise of such a distinguished brother as Sir Christopher Wren. But the record is minus of a notice of that event.

Still again, a number of books and pamphlets relating to Masonry were printed between 1723 and 1738, all containing more or less historic items. A Constitution with a Masonic history was printed in 1726, and another in Dublin in 1730. Drake, the antiquary, delivered an historical address before the Grand Lodge of York in 1726. Prichard published his tirade against Masonry in 1730. Anderson replied to him soon after, so did "Euclid." In 1729, Bro. Cole engraved one of the old MSS., improved with numerous additions. Smith printed his Pocket Companion (with a history of Masonry) in 1735. It was reprinted in Dublin the same year, with further improvements, viz., it located Lodge No. 79 at Philadelphia. In 1736 Smith published another book, so he did in 1737, and early in 1738 he published the second edition of his Pocket Companion; and in neither of the said publications can we find that Wren was a Freemason. The whole evidence of Wren's Free-up to 1738 then rests upon the statement made in the *Postboy* of 1723 only.

Taking therefore into consideration the facts and omissions above shown, we think Bro. Gould was fully justified in rejecting a statement of an irresponsible and unknown newspaper reporter as *bona fide* evidence of Sir Christopher Wren's connection with the Masonic Brotherhood.

(To be continued.)

**HOLLOWAYS' OINTMENT AND PILLS.**—Safely and Securely.—When the severities of winter have yielded to more genial weather, invalids should make a determined effort to regain their lost health. When, through confinement indoors, want of appetite, and disturbed sleep, the entire system has been weakened, and the spirits have been broken down, Holloway's remedies are equal to the occasion. The Ointment rubbed over the regions of the stomach and liver, aided by the internal administration of his Pills, will rectify the digestion, regulate the bile, and purify the blood, three sanatory actions which will speedily confer renewed vigour, brace up the failing nerves, confirm the flaccid muscles, and restore to the ailing cheerfulness, that great charm of existence.

The monthly meeting of the Board of Benevolence took place at Freemasons' Hall, on Wednesday. Bro. Brett Senior Vice-President presided, in the unavoidable absence of Bro. Joshua Nunn. Bro. C. A. Cottebrune acted as Senior Vice President, and Bro. Frank Richardson, Past G. Deacon, took the seat of Bro. Cottebrune (Junior V.P.) Colonel Shadwell Clerke, Grand Secretary, announced that he had received several letters from petitioners who were relieved in May, thanking the Board for the assistance given. The brethren first confirmed grants to the amount of £190. The new list contained the names of twenty-seven petitioners. During a sitting which occupied over three hours the Board awarded a total sum of £355, twenty-two of the applicants being relieved.

The Mark Master Masons of the Province of Hampshire and the Isle of Wight will hold their annual meeting at the Masonic Hall, Barrack Road, Aldershot, at two o'clock p.m., on Friday next, when the general business of the Province will be carried out. A banquet will take place at four o'clock, but in order to ensure the comfort of those who attend, the Masters of Lodges are requested to send to the Provincial Grand Secretary, High Street, Southampton, the names of those who desire to remain. This notice should be sent not later than Monday next.

Subscriptions are invited towards the fund being raised for the widow and family of the late Bro. D. M. Dewar, Assistant Grand Secretary Grand Lodge of Mark Master Masons. Grand Mark Lodge has voted £50, and some other sums have been subscribed. The subscriptions are not to exceed a guinea. We trust a goodly amount will be realised.

We learn that the outgoing Board of G. Stewards invited the New Board to their closing dinner, in order to give them an opportunity of becoming acquainted with their duties and with each other. Bro. Fuller (President) was in the chair, and Bros. Torkington (Hon. Sec.) and Mills (Hon. Treas.) in the vice-chairs. In addition, there were several visitors, amongst whom were Bros. Col. Shadwell H. Clerke, F. Binckes, Major Coles, A. M. Broadley, J. L. Mather, C. F. Matier, &c.

The North London Chapter of Improvement held its regular meeting on Thursday, the 19th instant, at 8 o'clock, at the Alwyne Castle Tavern, St. Paul's Road, Canonbury. Comp. Dean occupied the chair of Z., Gregory H., Shaw J., Knight S.N., Radcliffe P.S. The ceremony was ably rehearsed by the Companions, and a very pleasant and instructive evening spent.

The last tribute of respect it was in the power of his comrades to offer to the memory of their late Preceptor, Bro. Richard Percy, was paid on Saturday last, when his funeral took place at Highgate Cemetery. Amongst those present were Bros. Terry, Fenner, Weeden, Greenfield, Dearing, Norris, Western, Edmonds, Hughes, Holland, Gibbs, Sheffield, Hirst, Dixie, Dettmar, Wright, Morgan, Martin, Williams, Trewinnard, Bye, Dalton, Thomas, Vine, &c.

The Chapter of Temperance in the East, No. 899, attached to the Lodge of that name, was consecrated at Poplar, on Friday, the 13th inst. E. Comp. James Terry, Prov. G.J. Herts, performed the ceremony in his usual able able. He was assisted by E. Comps. Edgar Bowyer, as H.; Wm. Clarke, P.G.D. of C. Suffolk, as J.; and J. L. Mather, P.Z. 174, as D. of C. The following were afterwards installed by Comp. Terry as Principals: Comps. G. Graveley M.E.Z., B. Carter H., and Waller J.

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P R O S P E C T U S F R E E.

## PROVINCE OF SURREY.

THE annual meeting of the Provincial Grand Lodge took place on Monday last, at the Albany Hall, Kingston-on-Thames. The Right Worshipful Brother General Studholme Brownrigg, C.B., Provincial Grand Master, presided, and was supported by his Deputy, the Rev. C. W. Arnold, M.A., Past Grand Chaplain, and a very large gathering of present and Past Provincial Grand Officers and members of the Province, with Visitors from Metropolitan and many of the neighbouring districts. The reception and entertainment of the Provincial Grand Lodge had been entrusted to the members of the Brownrigg Lodge, No. 1638, and the way in which the arrangements were carried out gave the most unqualified satisfaction to the large body of Craftsmen who took part in the proceedings of the day. After Provincial Grand Lodge had been duly opened, the roll of Lodges was called over, and with but one exception all were represented. The report of the Finance and Audit Committee showed a very satisfactory balance to the credit of Provincial Grand Lodge, and the several recommendations for grants to the Charities—viz., £10 10s to the Royal Masonic Institution for Girls, £10 10s to the Royal Masonic Institution for Boys, and £10 10s to the Royal Masonic Benevolent Institution—were cordially assented to. A further sum of £10 10s was voted in aid of the fund for the restoration of the Parish Church, at Kingston, a work that is now being vigorously pushed forward. Brother George Price was then re-elected Provincial Grand Treasurer, and the thanks of Prov. Grand Lodge tendered him for past services. The Provincial Grand Master, before formally investing his Officers, alluded in graceful terms to the hearty co-operation and assistance he received from the Deputy Provincial Grand Master. Bro. Arnold was invariably so attentive to the business of the Province, and, moreover, so universally appreciated and esteemed by the brethren, that he felt assured he could not do better than ask him to continue his services as Deputy Provincial Grand Master. General Brownrigg then stated that it had been his intention to confer the collar of Senior Grand Warden on Lord Onslow, but this brother was unable to be present that day, and as he made it a rule only to give the collars to those who were in attendance, he must pass Lord Onslow over for this year. The following brethren were then formally invested as Officers for the next twelve months:—

The Rev. C. W. Arnold, M.A., P.G.C.	Deputy Prov. G. Master
Henry C. Lee Bennett 139 ... ..	Prov. G. Senior Warden
Stainslaus Makowski 416 ... ..	Prov. G. Junior Warden
The Rev. G. P. Merrick 1826 ... ..	Prov. G. Chaplain
Hugh J. Day 1556 ... ..	Prov. G. Registrar
C. Greenwood Past G. Sword Bearer...	Prov. G. Secretary
Abel Laurence 1638 ... ..	Prov. G. Senior Deacon
Cuthbert C. Gibbs 1872 ... ..	Prov. G. Junior Deacon
Frederick Flood 1149 ... ..	Prov. G. Supt. of Works
Thomas Pulley 1714 ... ..	Prov. G. Dir. of Ceremonies
John Mew 1362 ... ..	Prov. G. Assist. D. of Cers.
Alfred Nuthall W.M. 889 ... ..	Prov. G. Sword Bearer
S. P. Catterson 1981 ... ..	Prov. G. Standard Bearer
Frederick Cambridge 463 ... ..	Prov. G. Organist
W. R. Church 1347 ... ..	Prov. G. Pursuivant
C. E. Oldridge 1638 ... ..	Prov. G. Assistant Pur.
C. T. Speight ... ..	Prov. G. Tyler
H. Saxelby 463, J. H. Jarvis 889, S. Parsons-Smith, M.D., 1556, Edwin Nicholls 1714, John Youlden 1981, A. Steele 1982 ... ..	Prov. G. Stewards

General Brownrigg, in the course of his remarks, spoke of the loss the nation, and especially the Craft, had sustained by the death of the Duke of Albany. At the time when this sad loss was fresh in the minds of all, he had had it in contemplation, in accordance with what was being done elsewhere, to summon a meeting of the members of the Province. Grand Lodge, however, took the matter up, and he thought their action might be accepted as embodying the views of the entire Masonic body. He should not, therefore, suggest that any special letter of condolence—either to the Queen, the Duchess of Albany, or to the Most Worshipful the Grand Master—be entertained. He desired, however, that the sad event should be recorded on their minutes of proceedings, and that an expression of the sentiments of Provincial Grand Lodge might be recorded thereon. Reference was next made by General Brownrigg to the progress Freemasonry was making in Surrey. When he succeeded to the Provincial Grand Mastership, there were but nine Lodges, now they had twenty-six. For his own part, he did not desire to see a further increase in their number. He preferred that those already in existence should be solidified and strengthened. A feature he desired to see universally carried out he would now allude to. Some of the Secretaries throughout the Province were in the habit of occasionally sending him their summonses; he wished they would invariably do so. He sometimes had a few spare hours, and nothing gave him greater pleasure than now and again to pay a flying visit. By this means he could get an accurate idea of how the work of the several Lodges was being conducted. He thanked the brethren for the way in which they had supported him on the present occasion, and said he looked forward to another pleasant meeting on the 9th of July, at Redhill, when the Most Worshipful the Grand Master had it in contemplation to lay the foundation stone of the Chapel of the Royal Asylum of St. Anne's Schools. Owing to the Prince of Wales's absence from England the arrangements hitherto had not been matured, but notice would be given, and he trusted he might be well supported by the members of the Province. The P.G. Master then formally proposed that Prov. G. Lodge vote a sum of twenty guineas in furtherance of the objects of the St. Anne's Schools. This proposition, as well as the one in regard to the record on the minutes, referred to above, was seconded by the Rev. C. W. Arnold, and carried *nem con.* Amongst other matters to which reference was made, was a proposition to the effect that the yearly returns

from the several Lodges should be made up to a fixed date in the year, say to the end of April. This elicited several expressions of opinion, but in the end the suggestion was adopted. The practice of the members of the Province, with regard to the utilisation of its voting powers, was next reviewed. Bro. Arnold explained the steps hitherto adopted by those who desired a concentration of the strength of the Province in this direction. He urged on those who had the privilege of votes to place them in the hands of the Provincial Grand Secretary, in order that they might be made available for the candidate or candidates to whom the Province had promised its support. This again brought out several suggestions. It appears that hitherto the Charity representatives of the Province have been in the habit of meeting at 33 Golden-square, in the afternoon of the day on which the respective Quarterly Communications of United Grand Lodge are held, but in the opinion of some of those who took part in the discussion the sphere of operations might be considerably extended, and it was suggested that a representative should be in attendance from each Lodge with power to act in its corporate capacity. The practice of, and advantages connected with, the lending of votes received full consideration, and we feel assured the brethren will eventually advantage themselves by carrying out some of the suggestions made. This completing the work set down for Prov. Grand Lodge, General Brownrigg reminded the brethren that the Provincial Grand Chaplain had arranged to preach a sermon at All Saints Church; he therefore desired they should attend him there, and he then proceeded to close his Lodge.

The banquet took place at the San Hotel, Kingston, where upwards of a hundred guests assembled to do justice to the repast provided by Bro. Bond, whose exertions received, as they merited, the highest approval. On the removal of the cloth the loyal toasts were given in terms that received a cordial reception. In speaking of the Grand Officers, General Brownrigg expressed the gratification he felt in knowing that the Province of Surrey stood so well in that regard. Three years back, they had three representatives—Bro. Lord Onslow, Bro. Charles Greenwood, and Bro. Magnus Ohren. They were fortunate this year in again having the Province represented, by Bro. Lott, who had received the appointment of Grand Organist; with his name he would couple the toast. After a reply from Bro. Lott, the health of the Provincial Grand Master was proposed by the Rev. C. W. Arnold, who spoke of the deep interest taken by General Brownrigg in the welfare of the Province, and of the many qualities he displayed. This having been suitably acknowledged, the several other toasts received attention. Bro. Binckes replied for the Masonic Institutions, and expressed his acknowledgments for the great service rendered by the Provincial Grand Master of Surrey when he presided, last year, at the Festival of the Royal Masonic Benevolent Institution. He (Bro. Binckes) trusted so esteemed a ruler as General Brownrigg might at an early date be induced to place himself at the disposal of the Institution with which he was more closely associated, when, doubtless, the members of his Province would as loyally assist him as they did on the occasion to which he had just alluded. The Worshipful Master of the Brownrigg, Brother Abel Laurence, acknowledged the compliment paid the Lodge over which he presided, and expressed the pleasure it had afforded his brother members to enact the part of hosts to Provincial Grand Lodge. The Musical brethren were thanked for their services, and the Press representatives were complimented. The Tyler was then summoned, and the parting toast was given. The musical arrangements were conducted by Bro. F. J. Hunt, R.C.M.L., who was assisted by Bros. Kenningham, Hanson, Stanley Smith, and J. Hodges.

We have great pleasure in appending, in full, the sermon preached before the members of the Provincial Grand Lodge of Surrey, by the Provincial Grand Chaplain the Rev. George P. Merrick:—

"The God of heaven, He will prosper us; therefore we His servants will arise and build."—Nehemiah ii. 20.

Prophecy giving them assurance, and the ever-present aid of their father's God impelling them, a large band of returning exiles "asked their way to Zion with their faces thitherward" from a Babylonish land of captivity. Chiefs of the tribes of Judah and Benjamin, members of the royal house of David, priests and Levites, the necessary ministers of the sanctuary, and a goodly company, numbering some 42,360 souls, besides their servants and maids, assembled themselves at a new Succoth to commence another exodus from a new house of bondage. The circumstances were widely different, however, and the auspices far happier than those of the first migration from the iron furnace of Egypt, nearly a thousand years before. An ignominious and degrading servitude, which an increasing severity had made intolerable, had driven them into a precipitate flight. But here was a land in which they were no longer strangers, in which they enjoyed the comforts of civilisation, which they were forsaking for the perils of a long and toilsome journey, for a home many years lost in unsettledness and barbarism. In the former exodus, they were pursued by a relentless taskmaster, bent upon placing them again under that yoke from which their necks were hardly yet free. Now, a royal mandate and special marks of a monarch's favour accompanied them, to undertake a well-defined national work in the restoration of their ruined homes and of the sanctuary of their God, which half a century had seen desolate. Success was almost certain to attend their undertaking, for the spirit which animated them was a single-minded obedience, similar to that which possessed the father of the faithful, Abraham, leading him in acquiescence to the Divine command, and under the promptings of a beneficent promise to go forth from his country, from his kindred, and from his father's house, to the land which God had given him for an inheritance. The good hand of their God was upon them, and in safety, and with "joy and singing," we are told, their

journey was accomplished. They reached the land of their heritage, the cities of their forefathers, the home of their childhood. When, on their arrival, they beheld the holy city, saw that its form and beauty were heaped in ruins, its life and happiness wrapped in desolation, their spirits must have sunk within them, and their expectations and hopes must have died. The words of the prophet Isaiah must have found expression in their hearts, saddening their faces, bedewing their eyes: "Thy holy cities are a wilderness; Zion is a wilderness; Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire, and all our pleasant things are laid waste." And when the greatness of the work of restoration presented itself to their bewildered senses, when they realised how inadequate they were in number and talent—though they were a numerous company, and though they had a king's money, authority and friendship to aid them—then they must have felt themselves powerless to build a temple worthy of standing upon that foundation which had supported a magnificent structure, that with its marvellous beauty was deemed by Solomon in all his glory too mean a habitation for the King of heaven. But despondency was cast to the winds, and zeal and energy, and heart and soul, determination and industry, took its place. Faith, hope, and love, an ever blessed three, dispelled the hosts of doubt and despair. "When the seventh month was come, and the children of Israel were in their cities, the people gathered themselves together as one man to Jerusalem." The building of the altar of the God of Israel was their first care, so that "the continued burnt-offering," that necessary part of their service, might be restored. They kept also "the feast of tabernacles, and of the new moons, and all the set feasts of the Lord that were consecrated . . . but the foundations of the temple of the Lord were not yet laid." The preparations, however, for this work were not neglected: for "they gave money to the masons and to the carpenters; and meat, and drink, and oil, unto them of Sidon, and to them of Tyre, to bring cedar-trees from Lebanon, to the sea of Joppa, according to the grant that they had of Cyrus King of Persia." In the second month of the second year after their arrival in Jerusalem, a grand religious ceremony, remarkable for its pomp and solemnity, declared the fact that the foundation of the Temple was laid. A holy, deep, and general exultation amongst the people marked this happy and auspicious event. But there were some among them whose spirits were depressed with what they saw, whose emotions were stirred up in a fashion not experienced by the rest. "Many of the priests and Levites and chief of the fathers," we are told, "who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." The pitiful contrast which it exhibited to the golden Temple of the Son of David troubled their pious minds; and a holy jealousy that the glory had departed from Israel caused them to weep. Thus far, however, the work had proceeded, and God had prospered them according to their measure; but now new difficulties arose. Cutheans, whom the King of Assyria had brought in to colonize the country stolen from the transported ten tribes of Israel, were so incensed at not being allowed to join in the work of the restoration of the Temple, that they induced the King, Artaxerxes, by letters maligning the Jews as factious and rebellious, to suspend the building until further orders. With "force and power" the adversaries of the Jews executed the King's decree, and so ceased the work of the house of God which is in Jerusalem. Growing indolent, the Jews taking this decree as a Divine intimation that the time was not yet come, readily acquiesced—too readily it would appear—in the suspension of their work. Perhaps if the obstruction had been raised against the building of their own homes, they would have tried to set themselves right with the civil powers, and to procure the removal of the unjust edict. As it was, the house of God was neglected. On this, two prophets were commissioned by God to reprove the people for their past neglect, and to exhort and encourage them to prosecute the undertaking with renewed diligence. "Thus speaketh the Lord of hosts, saying, This people say, the time has not come, the time that the Lord's house should be built . . . Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste? Now, therefore, thus saith the Lord of hosts, consider your ways . . . Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." This was the reproof and exhortation; and further encouragement was given. God's presence was to be with them; His blessing was to attend their labours; and because the meanness of their building disheartened them, a most gracious promise was made to them. "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts . . . and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former . . . and in this place will I give peace, saith the Lord of hosts." If difficulties surrounded them, if a sea of perplexities well-nigh overwhelmed them, if their enemies were many and powerful, then the word of the Lord unto Zerubbabel was, "Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain: before Zerubbabel thou shalt become a plain." If Satan himself opposed the work, if he assailed those engaged in it with desponding thoughts, or with a conviction of self-unworthiness, in a vision the Lord pleads their cause against the accuser, and rebukes the adversary to his face; "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." If they regarded the whole undertaking unworthy of the Divine Majesty, unworthy of the notice of One so high, the Mighty Lord Himself demanded: "Who hath despised the day of small things?" The power of the Most High accompanied the word of the Prophets,

and His Spirit effectually stirring up the hearts of His people, they "came and did work in the house of the Lord of hosts their God." They did not accomplish their purpose without further opposition, but God influenced the heart and will of Darius their king, and, the "great mountain becoming a plain," the work prospered accordingly. Under such auspices the building was conducted, and after twenty years of labour and of anticipation, the Temple was at length completed and dedicated. The "Faith," it has been said, "can receive no real injury except from its defenders." "Against its assailants those who wish to be safe, God protects." The narrative which we have now reviewed illustrates this remark. Not the Samaritans, not the pagan Persian governors, but the half-hearted, lukewarm, self-indulgent Jews themselves were the real obstacles to the restoration of the house of God. Their faithful and true-hearted leaders could fight with their avowed enemies, but could not cope with the miserable indifference of the people themselves. It is worthy of remark that the prophets' denunciations are not against the open adversaries of their faith and work, but against their own countrymen, who were only too ready to give way to opposition, to fly from delays and difficulties. So it has ever been in the history of the Christian Church. The powers of evil have never done it so much harm as have the compromising, vacillating, professedly safe, but really cowardly policy of its nominal friends and adherents. It would appear that it were the experience also of that society of which you and I, brethren, are members. The calumnies of avowed enemies could not work us the harm that the impositions in life and teaching of a false Masonry have done. When the Craft lives up to its religious and human duties, it cannot be charged with atheism or infidelity. Otherwise we are at a loss to understand the extraordinary charges which the Roman Pontiff has recently brought against our Order. Freemasonry, as known to Englishmen, is very different in its precepts and practices from that which has been pictured to the mind of his holiness the Pope. His lately published Encyclical letter formulates statements against the Brotherhood which our experience declares to be without justification. When a society dedicates the whole of its work to the great Founder of all society, does worship to His Supreme Being, inculcates reverence to His Sacred Laws, demands honour to His Holy Name, insists upon a literal and generous practice of justice, mercy, and charity, on the part of its members; re-echoes the words of our Prayer Book, to keep our bodies in temperance, sobriety and chastity, it seems incredible that it should be designated an atheistic and revolutionary thing. Our ceremonies and obligations, brethren, are so many external and verbal demonstrations of a creed which Heaven's own chorus sang, "Glory to God in the highest; peace on earth, goodwill towards man." The spirit of religion mantles all our Masonic acts. The fear of God is one of the cardinal points of its moral charter. "Prevent us, O Lord, in all our doings" is the universal petition of Freemasonry. We ask for divine grace to enable us to cultivate to the fullest extent those powers which God has given us. We pray that our lives and actions may, under his direction, be controlled by Masonic line and rule—that line and rule being the square of God's Holy Word. We are taught humility as well as the instincts of a common humanity—are educated as partakers of one and the same hope, as heirs of a common duty to God and to man. Why, my brethren, our presence here to-day is an absolute contradiction to the statement of the Encyclical letter. We are brought together annually to take part in an authorised religious service in a sacred edifice, to show that we are workmen and servants in the great Temple of which the Divine Architect of the Universe is the founder; to declare that the ordinary affairs of life are ruled and governed and to be sanctified to the glory of Him who has marked out the limits of earth, and stars, and suns; to proclaim that brotherly love and union are a practical tribute of praise and gratitude to the infinite providence of the Most High—the Holy author of the supremest virtue—Charity. It is well that we should do so, for religion is the foundation of all worthy and enduring society. Religion is the fear of God, and its demonstration is good works. It is the standard which defines that which is good, true, beautiful and eternal. It is a code which places a penalty upon that which is evil, false, perverse, transient. Without it, it is not too much to say, life is not worth living; for it is only the hope of reward and rest that sweetens the bitter experience of a sojourn in a scene where the principal features are change and decay, where as a writer in the Old Testament says, "Man is born unto trouble, as the sparks fly upwards." These are the principles of Freemasonry, and so long as its rests upon the foundation of divine truth it will remain secure and sure; and time and it shall not lose their hold of each other until time is no more. If it seeks a new edifice, and builds it upon a basis other than that of religion, it will meet the fate of all human institutions—it will decay and die. Over the portal of its Lodges will be written the word, "Ichabod, thy glory hath departed." Lastly and briefly, I would observe that another answer to the Pontiff's letter is found in the fact that not only in its ceremonies and charities does Freemasonry declare itself to be a society established upon a religious foundation, but also in the particularly handicraft nature of some of its work. The brethren in England can look around them, and, pointing to many a glorious church and Temple dedicated to the service of the Most High, can assert truly that they are not only Speculative but also Operative Craftsmen. Many a porch, a front, a tower, many a sacred edifice which has been erected by the brethren is a silent testimony on tables of stone that they are in their Masonic capacity servants and worshippers of the Living God. To-day, my brethren, we are called upon to aid, as an act of faith and love to our Heavenly Father, and as a true demonstration of our principles, to contribute of our means and influence towards the restoration of the Church in which we are now assembled. An appeal has never been made in vain to Masons for alms towards such a work, and it is to be hoped, brethren, that your hearts and your hands will be open to-day, so as to assist in true Masonic fashion in making this edifice more perfect in itself, and more honourable to the builders. The more fit, the more costly, and more perfect it becomes, the more it is worthy of that service which

has for its object the worship of the Great God whom we all acknowledge and serve. Let the text be our password: "The God of heaven, He will prosper us; therefore we His servants will arise and build."

PROV. GRAND LODGE OF BERKS AND BUCKS.

**F**AVOURED with delightful weather, the Masonic body in Berks and Bucks assembled at High Wycombe on Monday, 16th inst., for the purpose of holding the annual Provincial Grand Lodge, which was opened at about half-past one o'clock, under the presidency of the Provincial Grand Master, Sir Daniel Gooch, Bart., M.P., who was supported by a goodly number of present and past Provincial Grand Officers and members of the various Lodges which are carried on in the two counties. The fact of the Provincial Grand Lodge of Surrey being held on the same day, and the place of meeting being less convenient than on some occasions, somewhat affected the attendance, but all who were present apparently enjoyed their visit, particularly those who, at the conclusion of their Masonic engagements, repaired to Hughenden and inspected the church and Manor House containing the interesting memorials of Lord Beaconsfield. Among those who filled offices in the Provincial Grand Lodge were Bros. Rev. J. S. Brownrigg D.G.M., R. G. Barton G.S.W., Rev. F. J. Kiddle G. Ch., C. Stephens G. Treasurer (High Sheriff of Berks), Major Cooper King G. Registrar, Robert Bradley G. Secretary, Francis J. Ferguson G.S.D., Richard Dowsett G.J.D., A. J. Coales G. Supt. of Works, S. G. Hunt G. Dir. of Cers., E. C. Knight G. Pursuivant, &c. The rest of the brethren (many of whom were also wearers of the purple) included Bros. L. Poulton, J. Goddard, W. Morris, Rev. J. Atkins, W. E. Beal, C. Terry, B. Challoner jun., J. Tomkins, Dick Radclyffe, J. Andrews, S. Wheeler jun., D. Stevenson, W. W. Ridley, H. Jowett, G. W. Dixon, F. Weedon, J. Christmas, E. L. Hawkins, H. Martin, G. J. Cosburn, S. Knight, W. T. Toms, W. Graham, C. Hume, Whitehouse, Cantrell, J. O. Carter, C. W. Cox (Mayor of Maidenhead), R. Nicholson, B. Wilford, C. A. Vardy, W. Bloomfield, J. W. Dover, W. Summers, T. B. Linscott, Doran Webb, Christmas, Volckman, W. Humphreys, H. H. Hodges, M. Wheeler, Belcher, A. C. Hewett, W. Hemmings, J. Watts, &c. The P.G. Master first called upon the P.G. Secretary, who read the list of the Lodges in the Province, upwards of twenty in number, and it appeared that with the exception of the Watling-street and Vale of White Horse, all Lodges were represented. The Prov. G. Secretary said he had received letters from General Brownrigg Provincial Grand Master for Surrey, and Colonel Shadwell H. Clerke Grand Secretary, regretting their inability to attend. The Prov. G. Secretary next read over the roll of Provincial Grand Officers, after which it was agreed, on the motion of the Deputy Provincial Grand Master, that as the minutes of the Provincial Grand Lodge, held at Windsor last year, had been printed and circulated, they should be taken as read. The Financial statement of the Provincial Grand Treasurer was then presented, showing a balance in hand of £130 8s 10d. The report of the Charity Committee was also read. The receipts had amounted to £176 7s, and after making the usual grants to various Lodges for Charitable purposes there remained a balance in hand of £66 2s. The Prov. Grand Secretary read an interesting report as to the condition of the different Lodges in the Province, giving details as to the number of meetings, initiations, votes for charitable purposes, &c. The present membership numbered 815. Sir Daniel Gooch, addressing the brethren, referred to the report just read by Bro. Bradley as a very satisfactory one, showing, as it did, that the Lodges generally were in a good condition, and that Masonry in the Province was prospering. During the past year, as Bro. Bradley had informed them, the brethren of the Alma Mater Lodge, most of whom were members of Cambridge University, had petitioned to have their Lodge removed to Cambridge, and therefore the Alma Mater Lodge had ceased to belong to this Province. Sir Daniel said he could not conclude the few remarks he had to make without alluding to the great loss Masonry had sustained by the lamented decease of his Royal Highness the Duke of Albany, who was not only a very excellent Mason, but who also distinguished himself in every position in life, and there could be no doubt that his untimely death was a great and severe loss, not only to Masonry but to the country generally. It was then proposed by the Provincial Grand Master, seconded by the Deputy Provincial Grand Master, and carried unanimously, that the sum of twenty-five guineas be voted out of the Provincial Fund to the Charity Fund, and also that certain sums which were agreed upon should be granted to various Lodges in the Province towards the support of the Charitable Institutions of the Order. The Deputy Provincial Grand Master said it afforded him much pleasure to propose that Bro. Charles Stephens be re-elected as Provincial Grand Treasurer. The Senior Grand Warden seconded the motion, which was supported by the Provincial Grand Master, who said he felt sure the brethren could not do better than re-appoint Bro. Stephens to the office, as he had for some years looked after their funds in a most satisfactory manner. The motion having been put and carried unanimously, Bro. Stephens returned thanks for the honour that had been done him, remarking that he should feel much pleasure in again accepting office. The Provincial Grand Master then proceeded to invest the following brethren with the Provincial Charity jewel, viz.:—Bros. Walter T. Toms P.M. 574, H. D. Marshall 771, Richard Puttick 1501, and S. G. Kirchhoffer P.M. 1899. The brethren appointed by the Provincial Grand Master to fill the various offices in the Provincial Grand Lodge during the ensuing year were then invested with their insignia of office as follows:—

- Bro. C. Terry 1410 ... Prov. G. Senior Warden
- W. Morris 1566 ... Prov. G. Junior Warden
- Rev. F. G. Kiddle 1787 ... } Prov. G. Chaplains
- Rev. J. Atkins 574 ... }
- Charles Stephens 414 ... Prov. G. Treasurer

- B. Challoner 945 ... Prov. G. Registrar
- R. Bradley 414 ... Prov. G. Secretary
- J. Andrews 209 ... Prov. G. Senior Deacon
- J. Goddard 771 ... Prov. G. Junior Deacon
- S. Wheeler jun. 414 ... Prov. G. Supt. of Works
- D. Stevenson 840 ... Prov. G.D. of Ceremonies
- W. W. Ridley 1101 ... Prov. G. Asst. D. of Cer.
- H. Jowett 591 ... Prov. G. Sword Bearer
- C. H. Hunt 1501 ... } Prov. G. Standard Bearers
- Captain Golding 1899 ... }
- H. L. Harris ... Prov. G. Organist
- G. W. Dixon 209 ... Prov. G. Asst. Secretary
- F. Weedon 1887 ... Prov. G. Pursuivant
- J. Christmas 1787, H. Martin 591, } Prov. G. Stewards
- M. J. Withers 414, Vowles 1101, }
- D. H. Witherington 414, T. }
- Linscott 795 ... }
- W. Hemmings ... Prov. G. Tyler

The newly-appointed Provincial Grand Officers having been conducted to their respective places, were saluted with the usual honours, and the Lodge was then closed in due form, the Provincial Grand Master stating that, in accordance with the arrangements made some time since, that the Lodges should be held alternately at Windsor, Wycombe, Reading, and Aylesbury, the next Provincial Grand Lodge would take place at Reading.

At three o'clock the brethren sat down to an excellent banquet at the Red Lion Hotel, Bro. Puttick catering in his best style, to the entire satisfaction of the company. The menu was most complete, and the wines of the best quality. Through the kindness of Bro. Dick Radclyffe, of the well-known firm of florists in High Holborn, the tables were adorned with a beautiful collection of flowers, arranged with much taste. The pleasure of the party was also enhanced by the admirable vocal performances of Bros. W. F. Summers and T. Smith, and Messrs. Gawthorpe and Shepley. The Provincial Grand Master successively proposed the toasts of the Queen and the Craft; the Most Worshipful the Grand Master of England H.R.H. the Prince of Wales; the Most Worshipful the Pro Grand Master the Earl of Carnarvon; the Right Worshipful the Deputy Grand Master the Earl of Lathom, and the Grand Officers of England present and past, associating with the latter the name of Bro. Rev. J. S. Brownrigg Past Grand Chaplain. In responding, Bro. Brownrigg referred to the labours of Grand Lodge in connection with the new Book of Constitutions, observing that in the discussions which had taken place the Provinces had fairly held their own; he hoped that the new Book of Constitutions would be generally approved. He went on to say that the honour now devolved upon him of proposing what he felt sure they would all regard as the toast of the evening, namely, the health of their much-esteemed Provincial Grand Master. Nothing new was to be said in reference to this toast, and nothing new was needed, because they all knew Sir Daniel to be a most excellent Provincial Grand Master, always ready to promote the interests of Freemasonry, and preside over their Provincial Grand Lodge in an able and genial manner. Sir Daniel Gooch, in reply, thanked the Deputy Prov. Grand Master for the kind words he had given utterance to; he also thanked the brethren for the hearty manner in which they had drunk the toast. It was always a pleasant and agreeable duty to attend Provincial Grand Lodge and spend a few hours with his Masonic brethren in Berks and Bucks. In conclusion, Sir Daniel proposed the health of the V.W. the Deputy Provincial Grand Master, the Past Deputy Provincial Grand Masters, and Past Grand Officers of the Province, for whom the Provincial Grand Treasurer suitably responded. Sir Daniel Gooch next proposed the Visiting Brethren from the surrounding Provinces, replied to by Bro. E. L. Hawkins, Provincial Grand Secretary Oxon, who acknowledged the kind assistance he had received from Bro. Bradley in carrying out the duties of Provincial Grand Secretary in Oxfordshire, where Masonic matters had been somewhat neglected. He also expressed the pleasure he felt in seeing the admirable manner in which the affairs of the Berks and Bucks Province were conducted. The toast of the Masonic Charities was then proposed by the Provincial Grand Master, who said he felt very pleased they had with them that day Bro. Terry, Secretary of the Royal Masonic Benevolent Institution, an admirable Charity, for which Bro. Terry laboured to the best of his ability. The Masonic Charities were well supported, but considering what a large and influential body the Masons were, they ought not to feel satisfied with what they accomplished already, as there was, in his opinion, plenty of room for extension as regards supporting those Charities. A vast deal of money was expended in less satisfactory ways, and he sincerely hoped, that although the help given to the great Masonic Institutions at the present time was creditable to the Masons as a body, those Charities might be supported to a still greater extent. Bro. Terry, in reply, said that in this Province it was almost unnecessary to advocate the cause of the Masonic Charities, inasmuch as they were supported by the Berks and Bucks Freemasons in a very systematic and business-like way. It was very kind of Sir Daniel to suggest that the brethren might accomplish still more than they had done for the Charities, and he ventured to hope that those Lodges which had not already decided to send up Stewards to the Festivals would take the hint. The amount subscribed for the Charities during 1883 exceeded the most sanguine expectations, and the total amount brought in had been greater than any previous year. The amount given for the Benevolent Institution was about £13,000, while £10,000 had been subscribed for the Girls' School, and £23,000 for the Boys' School, which was certainly a most noble response to the appeals made on behalf of the Charities. It was impossible for them to make an appeal outside their own limited circle, and none but members of the Craft were solicited, therefore it seemed almost as if a special Providence overruled the Masonic Institutions, inasmuch as, while many other Institutions depending upon voluntary support were lacking necessary funds, the Masonic Institutions had been so nobly assisted that they had been enabled to widen their portals and

admit an increased number of children to the Schools, and also to provide for a larger number of annuitants. He went on to point out that if every Mason under the jurisdiction of the Grand Lodge of England would give but 5s annually to each of the three great Masonic Institutions, and if each Lodge would contribute one guinea to the same, they would have an income of seventy or eighty thousand a year, and be in a position to provide for all deserving candidates without the delay, trouble and expense of contested elections. The Benevolent Institution Festival held some fourteen or fifteen years since was presided over by Sir Daniel Gooch, and he (Bro. Terry) was looking forward hopefully to the time when Sir Daniel would again occupy that position, and he trusted that when the occasion arrived the brethren of Berks and Bucks would heartily support their Provincial Grand Master and send up a sum of not less than £1,000. Bro. Terry concluded by an earnest appeal on behalf of the Masonic Charities, urging what he considered the prior claims of the Benevolent Institution, which looked after the welfare of needy Freemasons and their widows in advanced years. He heartily thanked the brethren present for the liberality with which they had supported the Charities. The Provincial Grand Master then proposed the health of the Worshipful Master and Officers of Wycombe Lodge, thanking them for the cordial reception they had given to the Provincial Grand Lodge. Bro. Hunt, the Immediate Past Master, returned thanks. The Provincial Grand Master then proposed the health of the Provincial Grand Treasurer and Provincial Grand Secretary. Sir Daniel acknowledged the valuable services of Bro. Stephens, and also bore his personal testimony to the zeal and ability of the indefatigable Secretary, Bro. Bradley, observing that no Province could be better served as regards the office of Provincial Grand Secretary than that of Berks and Bucks. Bro. Bradley returned thanks in appropriate terms, assuring the brethren that anything he did in the cause of Freemasonry was a labour of love. The health of the Provincial Grand Stewards was then proposed, and Bro. Martin having responded, the Tyler's toast was given, and the company rose.

## CORRESPONDENCE.

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

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

*We cannot undertake to return rejected communications.*

### LODGE OF KING SOLOMON.

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—I have read the account in your columns and elsewhere of the consecration of the so-called Temperance Lodge, and regret exceedingly that so much prominence has been given to an event which, as I humbly conceive, involves a clear and deliberate violation of the principles of Freemasonry. Hitherto there has been absent from our system everything that could, by the remotest possibility, be interpreted or misinterpreted into a sense of partisanship. Now it seems the influence of our Fraternity is to be employed on behalf of Teetotalism, because, forsooth, Dr. Richardson, who is Master of the new Temperance Lodge, is pleased to think that Freemasonry, which has been already productive of many great benefits to man, may attain a still more elevated position if only it will adopt what he calls Temperance, but what are more commonly known as Teetotal principles. No one can have the slightest possible objection to this worthy brother or any one else entering the lists against excess in drinking, but I hold that he is bound to do this in his non-Masonic capacity. Yet, if I may be allowed to put this and that together, I should judge from what I have read that this King Solomon Lodge has been consecrated for the express purpose of using its influence on behalf of Teetotal principles, and that Dr. Richardson, who, it seems, is an old Freemason and Past Master, but for several years past has remained in a state of non-activity, has resumed his active connection with the Craft for the purpose of leading this Teetotal crusade against drink. Are the authorities aware that in countenancing these most irregular proceedings they are, for the sake of effecting a small and ephemeral benefit, doing a very serious amount of injury to the Craft? I know there are many brethren—men whose opinion is worth listening to—who consider the establishment of any kind of class Lodge—military Lodges alone excepted—is contrary to the spirit of our laws, and I am very certain they must be still more strenuously opposed to the establishment of partisan Lodges.

Dr. Richardson tells us he is one of those who think a man is all the better for abstaining from alcoholic drink, but this is clearly a matter of opinion only. There are others who consider he is all the better for indulging in it in moderation. Thus, at the very threshold of the argument, we are met by a distinct difference of opinion at the same time we find Freemasonry stands committed to the Teetotal view, and of course in opposition to those who are strictly temperate users of alcohol. Why, may I ask, is there anything less objectionable in this kind of partisanship than to the partisanship which directs its attention to religion or politics? If we are allowed to have Teetotal Lodges, why may we not be allowed our religious and political Lodges; and if our religious Lodges, why not Christian, Jewish, Mahomedan, and then, as a further step, our Romish, Anglican, Lutheran, Calvinistic Lodges? While, if we may have political Lodges, we must shortly expect to find Whig, Tory, Conservative, Liberal, Radical Lodges. In short, if Freemasonry is to be allowed to take sides in the social politics of the day, there is no reason against its taking sides in religious politics or politics proper, and there is an end immediately of our boasted principle of complete toleration within our ranks of all religious and political creeds. If

we open the door to the discussion as between Lodges, or even in the same Lodge, of social questions, it means only opening it a little wider in order to find room for political and religious questions, and at once the very reason for the existence of the Society is destroyed.

The objection of an individual brother of no weight or influence in Masonry against the course adopted by the authorities in sanctioning the formation of a partisan Lodge will, no doubt, meet with the fate which his presumption in offering it entitles him to expect, but your humble servant is only one of many brethren who decidedly resent the idea of being ever called upon to defend their views about the Temperance question. We agree with Bro. Dr. Richardson as to the evils arising from an abuse of alcohol, but we disagree with him as to any evil arising from the use of it. We belong to that class of people whom Bro. Richardson is pleased to ignore entirely, and with whom, as a consequence, he can have no possible sympathy; I mean that class of people who think that wine, of which we read in the Sacred Volume of the Law, is intended for the use of man, as are all the other kinds of food, whether liquid or solid, which an All-Wise Providence has vouchsafed us for our nourishment and delectation. We also consider it a most unwise assumption of superior wisdom on the part of Brother Richardson that he should claim to lay down the law absolutely—even after his scientific researches and experiments—against the use of alcoholic drinks. Lastly, we are of those who think that Freemasonry has no more to do with Teetotalism than it has with drunkenness, except in this important particular, that while no well-conducted Lodge would dream of tolerating the latter, none would raise the slightest objection to a brother professing the former. A man must not get drunk habitually at our meetings, but he may adopt any method he chooses for the preservation of his sobriety, if he will but allow others the freedom of choice he claims for himself.

I fear I have trespassed largely upon your space, but in extenuation I plead the importance of the subject, and remain,

Fraternally yours,

"Q."

[Many of the points on which our correspondent lays so much stress are touched upon in the article on "Teetotal Lodges" which appears in another part of our columns. We would call "Q.'s" attention to our Editorial, and to express the gratification we feel on discovering that his and our views are so closely in accordance.—Ed. F.C.]

**Chiswick Lodge of Instruction, No. 2012.**—This Lodge held its regular meeting on Saturday, the 14th inst., at the Roebuck Tavern, High Road, Chiswick. Present:—Bros. J. H. Strong Hon. Sec. W.M., R. H. Wimpey S.W., J. Brown J.W., Rixon S.D., Wing J.D., H. Furze I.G., G. Gardner Treasurer, E. Ayling P.M. P.Z. Preceptor; Bros. Pidcock, Causton, C. F. Hughes, &c. Lodge was opened and the minutes were read and confirmed, the W.M. rehearsed the ceremony of initiation Bro. Pidcock candidate. The W.M., later on, drew the attention of the brethren to the announcement of the rehearsal of the ceremony of consecration which is to take place at the Chiswick Hall, on Saturday, the 21st inst., (to-day). It was stated that all preliminaries were arranged, and that a large gathering of the Craft might be expected. The musical arrangements will be under the direction of Bro. Pinckey, and a supper will be provided by Bro. Rixon. Before closing the Lodge the Preceptor complimented the W.M. on the able manner in which he had discharged his duties, this being the first time that Bro. Strong had presided. Lodge was then closed in due form.

## INSTALLATION

### OF H. R. H. THE PRINCE OF WALES

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AT THE ROYAL ALBERT HALL,

28th APRIL 1875.

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THE RIGHT HON. THE LORD MAYOR,  
R.W. Bro. ALDERMAN R. N. FOWLER, M.A., M.P.

GRAND JUNIOR WARDEN,  
PROVINCIAL GRAND SENIOR WARDEN WILTS,  
WORSHIPFUL MASTER GRAND MASTERS' LODGE, No. 1,  
Has in the kindest manner consented to preside (in the place of the late  
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ON SATURDAY, 28th JUNE 1884, AT

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The services of brethren as Stewards are earnestly solicited.

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Vice-Patron, Secretary.

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22nd May 1884.

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THE M.W. BRO. THE REV. CANON PORTAL PROV. G. MARK MASTER.  
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THE GRAND LODGE OF MARK MASTER MASONS OF THIS  
PROVINCE will assemble at the  
MASONIC HALL, BARRACK ROAD, ALDERSHOT,  
At Half-past Two o'Clock p.m.  
On FRIDAY, the 27th day of JUNE,

The Banquet will take place at 4 p.m. precisely, at the Masonic Hall. The  
tickets will be 10s 6d each, including a pint of wine.

The attendance of Visiting Brethren is particularly invited.

By command of the M.W. Prov. Grand M.M.M.,

GEO. J. TILLING P.M. 63,

Provincial Grand Mark Secretary.

Southampton, 27th May 1884.

### H.R.H. THE PRINCE OF WALES,

ACCOMPANIED BY  
H.R.H. THE PRINCESS OF WALES,  
HAS GRACIOUSLY PROMISED TO LAY

### THE FOUNDATION STONE

OF THE  
CHAPEL OF THE ROYAL ASYLUM OF ST. ANNE'S SCHOOLS,  
AT REDHILL,

WITH MASONIC HONOURS,

On WEDNESDAY, the 9th JULY 1884.

Tickets of Admission 15s each, including lunch (exclusive of wine).

Ladies and children presenting purses of £5 5s and upwards will be entitled  
to a Life Vote and Free Admission to the ceremony, but will pay 5s each if  
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R. H. EVANS, Secretary.

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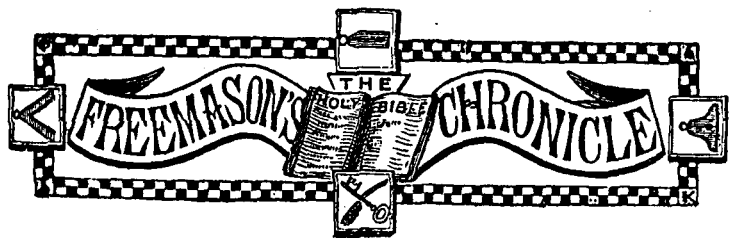
## CHISWICK LODGE OF INSTRUCTION, No. 2012.

THE CEREMONY of CONSECRATION will be rehearsed by  
W. Bro. JAMES TERRY, P. Prov. S.G. Warden Norths and Hunts, P. Prov. G. Junior Warden Herts, P.M. 223, 1278, 1366, and Secretary of the Royal Masonic Benevolent Institution, at

The Chiswick Hall, High Road, Chiswick,  
on SATURDAY, 21st JUNE 1884.

Lodge will be opened at 6.45 for 7 o'clock precisely. Craft clothing.

W. AYLING Preceptor, GEORGE GARDNER Treasurer, A. H. STRONG Secretary.  
N.B.—Turnham Green Station, S.W.R., Metropolitan and District Railway, three minutes' walk. Trams from Uxbridge Road Station, Hammersmith, Broadway, and Kew Bridge, pass the Hall.



## ASSISTANCE TO ORPHANS OUTSIDE THE SCHOOLS.

### THE CHESHIRE EDUCATIONAL INSTITUTION.

THE best means of providing for a greater number of the children put forward as candidates for the Masonic Schools, is a question which has received a considerable amount of attention in the past, and is one that is likely to call for even more in the future. It may fairly be expected that the number of candidates will continue to increase year by year, as they have hitherto done; and that unless the committees are enabled periodically to increase the accommodation of the Institutions, or some more stringent regulations are enforced previous to admission to the roll of those eligible for election, the lists of children awaiting an appeal to the poll will be swollen beyond all reasonable limits; while, instead of the applications being about four or five to the number of the declared vacancies, we shall have twenty or thirty applying for each scholarship offered, and, as a consequence, a far greater number will be sent away unsuccessful, and a far greater number of subscribers will be disappointed and disheartened. It is a very difficult matter to say what shall be done to remedy this state of affairs, but that a remedy is needed is beyond doubt. We do not think we may expect the accommodation of the Schools to be increased so as to keep pace with the increasing number of applicants, nor that the subscribers will agree to lowering the standard of the Schools, so as to render it possible to give admission to a greater number of pupils without increasing the total amount expended on them; neither do we believe the Institutions will ever pay amounts for the education of children at their own homes; but we think that individual Lodges and Provinces may adopt this latter course with a result alike successful and gratifying to all concerned. It is only necessary to refer to what is being done in one of the districts into which England is

divided to discover what may be attempted in others, and to show how the brethren of one Province support a local Charity in addition to nobly doing their duty towards the central ones to prove how all may take a further part in this grand work of Freemasonry—the provision for the fatherless. We can scarcely do better than look to Cheshire for a pattern, and to the brethren of that district for an example in this respect.

We have before us the Twenty-first Annual Report of the Cheshire Educational Masonic Institution, and from it we learn that twenty-five children are being educated at the expense of this Charity, not from donations and subscriptions received during the year, but from the amounts received as interest on invested monies; and not only does this interest pay for the education of these twenty-five children, amounting in the aggregate to £182 4s 3d, but it is also charged with the working expenses of the Charity for the year, which, during the past twelve months have amounted to £38 0s 2d. It is true that last year's interest was barely sufficient to meet these two claims, but the deficiency, amounting to £23 17s 10d, is very small when we consider the amount of relief afforded, and that no part of the current year's donations have been appropriated in providing it, but merely the interest on invested monies. The actual amount received during the year from subscriptions, donations, and fees, was £306 13s 6d, which, together with £5 subscription from the R.W. Prov. G.M. Lord De Tabley, £2 subscription from Lady De Tabley, and the interest already referred to, amounting to £196 6s 7d, constitutes the total receipts of the twelve months. The Institution has funds in hand amounting to £4,631 2s 1d, of which £4,345 6s 3d is invested, the balance being in the North and South Wales Bank and in the hands of the Treasurer. The Report refers to the fact that the Institution has now gained its majority, according to the reckoning of human life, namely, twenty-one years, and also states that the work has progressed during the past twelvemonths without any let or hindrance. Four of the children were to go off the books, by reason of their age, and there were five candidates for the vacancies thus created. In concluding the Report for the year, the Committee state that no special exertion has been made, either by Lodges or individuals, in getting up Dramatic Performances, Concerts, or Lectures, to add to the funds, and they regret there is still a want of interest and support shown by many Lodges in the Province. They think it is incumbent on every Worshipful Master to bring the claims of the Institution prominently before his Lodge, and having made himself well acquainted with its working, to urge on all the members the importance of supporting it, both with purse and influence.

The brief outline we have here given of what is being done in Cheshire reflects the greatest credit on the brethren of that district, and, as we have said, is well worthy of imitation in other parts of the country. The Cheshire Charity has now been in existence twenty-one years, and is able to educate twenty-five children, and pay its working expenses out of the interest received on its invested funds. The amount available for investment has been increased during the past year by some £300, so that, at the rate of interest received by the Cheshire Charity, two or three more children may be immediately taken on to the funds, so far as payment for their education is concerned, and that too without disturbing the capital sum, or touching the subscriptions or donations which may reasonably be expected to come in in the future. It is not necessary for us to point to the benefits of such a fund as is here described. Cheshire, like other Masonic Provinces, has more claims made on its benevolence than the Central Institutions can provide relief for, and so, rather than send the unsuccessful away empty, the Province undertakes their education at their own homes, and thus gives the proverbial half loaf rather than no bread. When it is considered at how small a cost this is being done it almost seems surprising the system should not be copied, indeed, that it should not become universal. We feel sure the Cheshire Committee would be pleased to give advice as to the way to make a start, and we hope they may be called upon to do so at an early date. The relief that could be given, by an extension of the system, to the candidates who are unsuccessful at the central elections would be of the greatest service to them, and would prevent the oft-repeated taunt that Freemasons do not provide for even a moiety of those they themselves describe as really deserving.

## IMPORTANT STATEMENT.

WE have received a circular issued by a committee appointed at a meeting of Scottish Rite Masons, held at Lowell, on the 17th of April last. This committee was requested to prepare and disseminate a statement respecting the Rite, to the end that Brethren might be sufficiently informed so as not to enter spurious bodies. The four Brethren selected to set forth the facts relating to legitimacy of authority, &c., are as follows: Wm. F. Salmon 33, Hiram N. Hall 32, Chas. C. Hutchinson 33, and Wm. E. Livingston 32. Under the head of "Read and Reflect," the committee has sent out a circular statement that lays special stress upon several important points.

The committee begin by calling attention to the recognized law of Masonry, governing in the Scottish Rite as elsewhere, which provides that only unoccupied territory can properly be entered upon by a foreign Grand Body. A Supreme Council of thirty-third members is essential to the government of the Rite. Such a Council can alone establish subordinates. It can authorize the formation of subordinates in a country where no Supreme Council exists, as well as in its own jurisdiction, but the authority of the foreign body ends with the establishment of a Supreme Council in any given territory. Then follow a number of statements concerning the history of the Scottish Rite organizations in this country. We summarize several of the more important statements:

1. A Supreme Council for the United States was regularly formed at Charleston, S.C., on the 31st of May 1801, and on the 5th day of August 1813 authority was given by this governing Body to divide the country into the Northern and Southern jurisdictions, and to create a Supreme Council for each jurisdiction.

2. Joseph Cerneau came to New York in 1807, and began to confer the degrees of the Rite, which of course he could only do illegally, a Supreme Council for the United States having been established in 1801. In 1815, two years after the organization of the Supreme Council for the Northern jurisdictions, he organized a body claiming to exercise supreme authority over the Rite in all parts of the United States. This Cerneau organization, in 1832, merged itself into the "Supreme Council for the Western Hemisphere."

3. In 1846 this Council was dissolved, but in 1857 H. C. Atwood claimed to revive it, limiting its jurisdiction at first to the State of New York, but soon enlarging its assumed scope of authority as to include the "Northern Hemisphere." Atwood was expelled by the Grand Lodge of New York, and died an expelled Mason in 1860.

4. The Cerneau Grand Body came again into prominence under the direction of Edmond B. Hays, who, in the year 1861, gained over to his support Gr. Com. Raymond and Gr. Treas. Robinson, who left the Supreme Council for the Northern jurisdiction to join the opposing Body. Robinson succeeded Hays as Sovereign Grand Commander, but resigned in 1867, and was succeeded by Judge John L. Lewis, of New York, who brought about a union between the two Bodies. This union, it is claimed, clearly terminated the existence of the Cerneau Council.

5. Afterwards there was a revival of the defunct Council, and now it is said there are two branches of the "Cerneau," and one independent Council, all assuming to exercise authority in this country, and all equally illegitimate according to the committee's statement.

6. The Supreme Council for the Northern jurisdiction has had a continuous existence from 1813, and has been recognized by all regular Supreme Councils in every part of the world. It is also included among the Masonic Bodies designated legitimate by the G. Lodge of Massachusetts in 1883.

Here is the case in brief as presented by the Committee. According to their showing the Supreme Council for the Northern jurisdiction may rightly claim to control the Scottish Rite in the territory over which it assumes to exercise authority. The bodies created and sanctioned by it are regular and legitimate. The others are not.

We are aware that exceptions will be taken to some of the statements referred to; we also know that in the opinion of those of the other side there is much to be added to what is presented in the circular under review, in order to gain a clear understanding of the history of the Scottish Rite organization in this country. If any committee will

briefly state the points relied on in favour of the "Cerneau" organizations, we shall be glad to summarize and review the same in like manner as we have dwelt with the work of the Lowell committee.—*Freemasons' Repository*.

## THE DATE OF THE EXODUS.

## PITHOM THE TREASURE CITY.

PROF. A. H. Sayce having congregated the latest discoveries in Egypt, gives us the following interesting and important information: Thus he states that Ramses II. was the Pharaoh of the oppression of the Hebrews, as has long been suspected by Egyptian scholars. His accounts of the wars of himself and his predecessors in Canaan show that up to the date of his death that country was not yet inhabited by the Israelites. Not only is no mention made of them, but the history of the Book of Judges precludes our supposing that Palestine could have been an Egyptian province after the Israelitish conquest. It must have ceased to be tributary to the Pharaohs before it was entered by Joshua. Moreover, the name of the city of Ramses built by the Israelites in Egypt points unmistakably to the reign of the great Ramses II. himself. As has already been observed, the name was given to Zoon after its reconstruction by this monarch, whose grandfather, Ramses I., was the first Egyptian king who bore the name. As Ramses I. reigned but a very few years, while his successor, Seti I., associated his son, Ramses II., with him on the throne when the latter was but twelve years old or thereabouts, it could only have been during his long reign of sixty-seven years that Ramses II. brought the name by which he had been christened into vogue. It is possible that those Egyptian scholars are right who see the Hebrews in a certain class of foreigners called Aperiu, and employed by Ramses II. to work at his monuments; if so, we should have another proof that the Exodus could not have taken place until after his death. The identification, however, is rendered very doubtful by the fact, that long after the time of Ramses II. a document of the reign of Ramses III. speaks of 2,083 Aperiu as settlers in Heliopolis, and describes them as "knights, sons of the kings, and noble lords of the Aperiu, settled people, who dwell in this place." If, therefore, the Aperiu were really the Hebrews, we should have to suppose that some of them who had obtained offices of honour and influence in Egypt remained behind in Heliopolis, the city of Joseph's wife, when their poorer and oppressed kinsmen followed Moses and Aaron into the desert in search of the Promised Land.

However this may be, the question as to the date of the Exodus, and consequently as to the Pharaoh of the oppression, has now been finally set at rest by the excavations recently undertaken at Tel-el-Maskhuta. Tel-el-Maskhuta is the name of some large mounds near Tel-el-Kebir, and other places which were the scene of the late war; and M. Naville, who has excavated them for the Egyptian Exploration Fund, has found inscriptions in them which show not only that they represent an ancient city whose religious name was Pithom, while its civil name was Succoth, but also that its founder was Ramses II. In Greek times the city was called Heroopolis, or Ero, from the Egyptian word ara, "a storehouse," reminding us that Pithom and Ramses, which the Israelites built for the Pharaoh, were "treasure cities" (Exod. i. ii). M. Naville has even discovered the treasure chambers themselves. They are very strongly constructed, and divided by brick partitions from eight to ten feet thick, the bricks being sun-baked, and made some with and some without straw. In these strawless bricks we may see the work of the oppressed people when the order came: "Thus saith the Pharaoh, I will not give you straw."

The Treasure-chambers occupy almost the whole area of the old city, the walls of which are about 650 feet square and 22 feet thick. Its name Pithom, in Egyptian Pa Tum, signifies the city of the Setting Sun; and since it had another name, Succoth, we can now understand how it was that the Israelites started on their march not from Goshen, but from Succoth (Ex. xiii. 20), that is, from the very place where they had been working. Etham, their next stage, seems to be the Egyptian fortress of Khetam, while Pihahiroth (Ex. xiv. 2), is probably Pikeberet, which is mentioned in an inscription found at Tel-el-Maskhuta as somewhere in the neighbourhood of the canal that led from the Nile to the Red Sea.—*Hebrew Leader*.

## MASONS UNDER A FOUR-FOLD DISCIPLINE.

**F**IRST a discipline of *faith*. We must always feel assured that there are desirable experiences beyond everything that we have acquired. Souls there have been on this earth, and are now, who have known in direct vision and rapture, those truths of God and providence and redemption and immortal blessedness, of which others but feebly surmise or palely trust in and haltingly grope after. The first condition for advancement is that we shall not in idea limit the attainments of others by our own, but freely admit that what *we* most want *they* may already have. When I see an inferior person angered at a superiority he cannot assimilate, turning up his nose at it in fierce contempt, I feel grieved to the very roots of my soul at the profanation. It seems almost as if God himself, on his throne, might weep at it.

Second, therefore, a discipline of *docility*. Believing that secrets are possessed by many which they are unable to communicate to others by any mechanical transference, we are thereby exhorted to place ourselves in training to acquire the spiritual wealth which so enriches our superiors by the same processes of culture in intellect, sensibility, obedience, and teachableness, which they employed. The surest proof one can give of a vulgar soul and a low grade is to maintain that he knows the substance of all that anybody else knows. Divine is that docile genius which thrills and yearns before its teachers, before its exemplars, and before the unknown. Channing, on his death-bed, said, "I have received many messages from the spirit." And Thomas Aquinas, in his last days, when expostulated with for leaving his pen idle, replied that he now had, in single moments, visions of truth and glory which made all his life-long labours seem in the comparison utterly contemptible! The deepest signal of a course or depraved nature is spontaneously to deny assent, refuse allegiance, hang back in suspicious hesitation. But a frank trust in the declarations of men and nature, an instinctive tendency to accept and follow the hints of truth and good, signalises an open and generous character, which confides in the veracity and worth of others on the immediate evidence of its own. Bessemer, the great steel manufacturer, told the attendants of a prince who was visiting his furnace, that a man could pass his hand with perfect safety through a stream of molten iron. Not one of the servants dared to venture on the experiment; but the prince himself immediately thrust his own hand into the glowing current without the least misgiving.

Third, the truth and good whose existence we apprehend through its indications in others, although we know it not as yet in ourselves, brings us under a discipline of *desire*. To feel that there are no secrets, profoundly hid and costly, wooing us to their search, no prizes of dignity and joy, pure and lasting,—is to weary of existence and wish to fling up the game in disgust. Life is not worth living, desire fails, and the grasshopper is a burden, to one who holds that he has fathomed every mystery and found that there is nothing in it. And what a superficial prater, endowed with what a leathern soul, he must be who can declare that the secrecy of the creation is a pretence imposing only on the superstitious who dare not use their senses, he whose eyes are couched by courage to face the facts seeing that all lies clearly exposed in its utter shallowness and insignificance! He reverses the case,—the unmeaning shallowness of his spirit causing him to fancy the universe meaningless and empty. The sentiment of the pessimists growing so fashionable in our day, that there is no solid good or truth in anything, but that everything is full of delusion and misery, is the cry of disappointment, pain and despair, as arrogant and blasphemous as it is thin and wretched. When any one holds that nature is an illusion, man a mockery, and life a curse, it is an infallible symptom either of deteriorated physical health or of mental perversity, or of moral discord in the individual. By a blind, selfish sophistry he reflects his own state on all, and maintains with a flatulant and impious vanity that there is nothing anywhere except that which is in his experience. His cure lies in acquiring a docile faith that however nauseated and vacant *his* life may be, there *are* lives inestimably sweet, precious and noble. None but the morbid will question this. The soul of victorious fidelity, so far from feeling that there is

nothing in anything, asserts that everything is in everything, since any point in the creation by its universal connections is bound up with infinite truth and beauty. If any one can remember Plato, who attained to the vision of the First Fair, First Perfect, and by his thought has inspired and lifted the scholars of sixty generations of mankind; of Fichte, whose soul travelled without stint for his country and his race, and whose indomitable intelligence solved the last riddles of the sphynx and grasped the secret of indestructible light; of Howard, who took the weight and guage of human woe, and sacrificed his life to lessen it;—if any one can think of these, and not burn with desire to emulate their examples, so far as his ability will permit, he cannot belong to their family, but must be of some meaner strain.

Then, last of all, when this threefold agency of faith and docility and desire bears its proper fruit it gives rise to a fourth discipline, namely, the discipline of *delight*. It is a joy to believe that, in spite of our individual error and sin and sadness and satiety, there are in the universe indestructible harmonies, and imperishable satisfactions, waiting for all who will observe the conditions for realising them. It is a joy of the most inspiring kind to feel that, scattered over the world, there are men and women in whose lives the laws of nature, the glories of wisdom, the charms of affection, the uses of power, the secrets of God and his empire, have come into consciousness with a prophetic fulness of bliss and peace which leave no aching void but make life an incomparable and inexpressible boon. And whoever admits this fact, feeling within him the capacity for experiences beyond his present actual, will at once find himself under a discipline of delight in the double direction of seeking to gain treasures from those above him, and to impart them to those below.—  
*Liberal Freemason.*

## SINGAPORE.

**A**T a Yearly Communication of the District Grand Lodge of the Eastern Archipelago, held on the 2nd May, *inter alia*, the R.W. the District Grand Master, the Hon. W. H. Read, appointed and invested the following as Officers for the ensuing year:—

Bro. T. Cargill 1152	...	...	Dist. Deputy Grand Master
J. P. Joaquim 508, 1152	...	...	Dist. G. Senior Warden
G. Lavino 1555	...	...	Dist. G. Junior Warden
J. P. B. Beal 1555	...	...	Dist. G. Registrar
R. O. Norris	...	...	Dist. G. Treasurer
A. Knight 1152	...	...	Dist. G. Secretary
J. H. Windram 508	...	...	Dist. G. Senior Deacon
D. Comrie 1555	...	...	Dist. G. Junior Deacon
S. M. Moses 508	...	...	Dist. G. Supt. of Works
A. J. Bridges 508	...	...	Dist. G. Dir. of Ceremonies
G. S. H. Gottlieb 1555	...	...	Dist. G. Assiat. D. of Cers.
W. E. Hooper 1152	...	...	Dist. G. Sword Bearer
S. C. Hodges 508	...	...	} Dist. G. Standard Bearers
F. K. Jennings 508	...	...	
C. K. E. Woods 1152	...	...	Dist. G. Organist
D. G. Presgrave 1152	...	...	Dist. G. Pursuivant
J. Muir 1152	...	...	} Dist. G. Stewards
E. Karl 1555	...	...	
W. Woodworth	...	...	Dist. G. Tyler

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## 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 Meetings, &c., as we have decided to insert only those that are verified by the Officers of the several Lodges.

—:—

## SATURDAY, 21st JUNE.

198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
1185—Lewis, King's Arms Hotel, Wood Green  
1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)  
1641—Crichton, Surrey Masonic Hall, Camberwell  
Sinal Chapter of Improvement, Union, Air-street, Regent-st., W., at 8  
M.M. 104—Macdonald, Guildhall Tavern, Gresham Street  
M.M. 205—Beaconsfield, Chequers, Marsh Street, Walthamstow  
M.M. 251—Tenterden, Anderton's Hotel, Fleet Street, E.C.  
410—Grove, Sun Hotel, Kingston  
1326—Lebanon, Lion Hotel, Twickenham  
1494—Felix, Clarence Hotel, Teddington  
1897—Citadel, Railway Hotel, Harrow  
R.A. 1326—Lebanon, Lion Hotel, Hampton

## MONDAY, 23rd JUNE.

22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)  
45—Strong Man, Excise Tavern, Old Broad Street, E.C. at 7 (Instruction)  
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)  
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In)  
1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)  
1488—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)  
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)  
1585—Royal Commemoration, Fox and Hounds, Putney, at 8. (Instruction)  
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)  
1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C. at 7 (Inst.)  
1625—Tredegar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)  
1893—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)  
1691—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)  
R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)  
43—Industry, 34 Denmark-street, Gateshead  
382—Royal Union, Public Rooms, Uxbridge  
724—Derby, Masonic Hall, Liverpool, at 8. (Instruction)  
999—Robert Burns, Freemasons' Hall, Manchester  
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)

## TUESDAY, 24th JUNE.

65—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)  
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
141—Faith, Queen Anne's Restaurant, Queen Anne's Gate, St. James's Park Station, at 8. (Instruction)  
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
259—Prince of Wales, Willis's Rooms, St. James's  
554—Yarborough, Green Dragon, Stepney (Instruction)  
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)  
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)  
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)  
1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)  
1158—Southern Star, Bridge House Hotel, Southwark  
1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)  
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)  
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)  
1381—Kennington, The Horns, Kennington. (Instruction)  
1446—Mount Edgcumbe, 19 Jermyn-street, S.W., at 8 (Instruction)  
1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)  
1472—Henley, Three Crowns, North Woolwich (Instruction)  
1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)  
1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)  
1602—Sir Hugh Myddelton, Queen's Head, Essex Road, N., 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)  
1719—Evening Star, Freemasons' Hall, W.C.  
1849—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)  
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30.  
R.A. —Camden, The Boston, Junction Road, Holloway, at 8 (Instruction)  
R.A. 1269—Stanhope, Thicket Hotel, Anerley  
R.A. 1339—Stockwell, Half Moon, Herne Hill.  
M.M. 3—Keystone, Ship and Turtle, Leadenhall Street  
K.T. D.—Mount Calvary, 8A Red Lion Square, W.C.  
24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle, .30 (In)  
241—Merchants, Masonic Hall, Liverpool (Instruction)  
253—Tyrian, Masonic Hall, Gower-street, Derby  
290—Emulation, Bull Hotel, Dartford  
310—Unions, Freemasons' Hall, Castle-street, Carlisle  
573—Perseverance, Shenstone Hotel, Hales Owen  
788—Crescent, Island Hotel, Twickenham  
1016—Elkington, Masonic Hall, New-street, Birmingham  
1358—Torbay, Town Hall, Plaignton  
1366—Ellington, Town Hall, Maidenhead  
1609—Dramatic, Masonic Hall, Liverpool  
1636—St. Cecilia, Royal Pavilion, Brighton  
1675—Antient Briton, Masonic Hall, Liverpool  
R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol  
R.A. 823—Everton, Masonic Hall, Liverpool  
K.T.—Plains of Tabor, Swan Hotel, Colne

## WEDNESDAY, 25th JUNE.

2—Antiquity, Freemasons' Hall, W.C.  
3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)  
30—United Mariners, The Lugard, Peckham, at 7.30. (Instruction)  
73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)  
186—Industry, Railway Hotel, West Hampstead, at 7. (Instruction)  
193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)  
228—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In)  
539—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)  
720—Panmure, Balham Hotel, Balham, at 7 (Instruction)  
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)  
813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)  
861—Finsbury, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)  
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)  
898—Temperance in the East, 6 Newby Place, Poplar  
902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)  
1278—Burdett Coutts, Duke's Head, 79 Whitechapel Road, E., at 8. (Inst.)  
1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)

1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)  
1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)  
1540—Chaucer, Bridge House Hotel, Southwark  
1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)  
1683—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)  
1791—Creton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)  
1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)  
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)  
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood  
R.A. 820—Lily of Richmond, Greyhound, Richmond  
R.A. 907—Royal Albert, White Hart Tavern, Abchurch Lane  
M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)

163—Integrity, Freemasons' Hall, Cooper-street, Manchester  
220—Harmony, Garston Hotel, Garston, Lancashire  
304—Philanthropic, Masonic Hall, Great George-street, Leeds  
439—Scientific, Masonic Room, Bingley  
724—Derby, Masonic Hall, Liverpool  
778—Bard of Avon, Greyhound Hotel, Hampton Court  
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)  
996—Sondes, Eagle Hotel, East Dereham, Norfolk  
1039—St John, George Hotel, Lichfield  
1083—Townley Parker, Mosley Hotel, Beswick, near Manchester  
1085—Hartington, Masonic Hall, Gower-street, Derby (Instruction)  
1219—Strangeways, Empire Hotel, Strangeways, Manchester  
1284—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)  
1283—Ryburn, Central-buildings, Town Hall-street, Sowerby Bridge  
1392—Egerton, Stanley Arms Hotel, Stanley-street, Bury, Lancashire  
1511—Alexandra, Hornsea, Hull (Instruction)  
1633—Avon, Freemasons' Hall, Manchester  
1967—Beacon Court, Ghuznee Fort Hotel, New Brompton, Kent

R.A. 275—St. Luke's, Freemasons' Hall, Soane Street, Ipswich  
R.A. 226—Benevolence, Red Lion Hotel, Littleborough  
R.A. 329—Brotherly Love, Choughs Hotel, Yeovil  
R.A. 605—De Tabley, Queen's Hotel, Birkenhead  
R.A. 608—Segontium, Carnarvon Castle, Carnarvon  
R.A. 1356—De Grey and Ripon, Masonic Hall, Liverpool  
M.M.—Howe, Masonic Hall, New Street, Birmingham  
M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle  
M.M. 174—Athol, Masonic Hall, Severn-street, Birmingham

## THURSDAY, 26th JUNE.

Stewards' Visit and Distribution of Prizes, Royal Masonic Institution for Boys, Wood Green  
General Committee, Girls' School, Freemasons' Hall, at 4  
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
65—Prosperity, Guildhall Tavern, Gresham-street, E.C.  
87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)  
147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)  
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)  
704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)  
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
858—South Middlesex, Beaufort House, North End, Fulham  
901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)  
1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)  
1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)  
1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)  
1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)  
1524—Duke of Connaught, Anderton's Hotel, Fleet-street, E.C.  
1579—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)  
1614—Covent Garden, Cranbourne, 1 Up. St. Martin's Lane, W.C., at 8. (Inst.)  
1673—Langton, Mansion House Station Restaurant, E.C. at 8. (Instruction)  
1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)  
1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)  
1850—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)  
R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)  
R.A. 1623—West Smithfield, Anderton's Hotel, Fleet Street  
51—Angel, Three Cups, Colchester  
79—Imperial George, Assheton Arms Hotel, Middleton, Lancashire  
111—Restoration, Freemasons' Hall, Archer-street, Darlington  
203—Ancient Union, Masonic Hall, Liverpool. (Instruction)  
249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)  
286—Samaritan, Green Man Hotel, Bacup  
343—St. John, Bull's Head Inn, Bradshawgate, Bolton  
594—Downshire, Masonic Hall, Liverpool  
784—Wellington, Public Rooms, Park-street, Deal  
807—Cabbell, Masonic Hall, Theatre-street, Norwich  
904—Phoenix, Ship Hotel, Rotherham  
935—Harmony, Freemasons' Hall, Islington-square, Salford  
966—St. Edward, Literary Institute, Leek, Stafford  
1313—Fermor, Masonic Hall, Southport, Lancashire  
1325—Stanley, 214 Great Homer-street, Liverpool, at 8 (Instruction)  
1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, ur Manchester  
1505—Emulation, Masonic Hall, Liverpool  
1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
1626—Hotspur, Masonic Hall, Maple-street, Newcastle  
1892—Wallington, King's Arms Hotel, Carlshalton. (Instruction)  
R.A. 57—Humber, Freemasons' Hall, Hull  
R.A. 216—Sacred Delta, Masonic Hall, Liverpool  
R.A. 279—Fortitude, Freemasons' Hall, Halford Street, Leicester  
R.A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields  
R.A. 442—St. Peter's, Masonic Hall, Boroughbury, Peterborough  
R.A. 1503—Francis Burdett, Albany Hotel, Twickenham  
M.M. 34—St. Andrew, Freemasons' Hall, Cooper-street, Manchester

## FRIDAY, 27th JUNE.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.  
60—Peace and Harmony, Freemasons' Tavern, W.C.  
144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruct.)  
768—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)  
780—Royal Alfred, Star and Garter, Kew Bridge. (Instruction)  
834—Ranelagh, Six Bells, Hammersmith (Instruction)  
933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)  
1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)  
1159—Belgrave, Jermyn-street, S.W., at 8. (Instruction)  
1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)  
1385—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)  
1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell  
R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)  
R.A. 95—Eastern Star Chapter of Improvement, Hercules Tav., Leadenhall St.  
R.A. 749—Belgrave, Ship and Turtle, Leadenhall Street  
R.A. 1159—Marquis of Dalhousie, 33 Golden-square, W.  
R.A. 1602—Sir Hugh Myddelton, Agricultural Hall, N.  
M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
M.M. 223—West Smithfield, Cathedral Hotel, St. Paul's Churchyard  
K.T. 74—Harcourt, Greyhound Hotel, Richmond

Prov. Grand Lodge of M.M.M. of Hampshire and the Isle of Wight, Masonic Hall, Barrack Road, Aldershot  
 453—Chigwell, Loughton Tavern, Station Road, Loughton, at 7.30 (Inst)  
 810—Craven, Devonshire Hotel, Skipton  
 1393—Hamer, Masonic Hall, Liverpool  
 1713—St. John, Freemasons Hall, Grainger Street, Newcastle upon Tyne  
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7  
 R.A. 61—Sincerity, Freemasons' Hall, St. John's Place, Halifax  
 R.A. 243—Magdalen, Guildhall, Doncaster  
 R.A. 680—Sefton, Masonic Hall, Liverpool  
 R.A. 1036—Walton, Skelmerdales Masonic Hall, Kirkdale, Liverpool  
 M.M. 164—Southdown, Station Hotel, Haywards, Heath, Sussex  
 K.T. 125—Sussex, Southdown Hotel Eastbourne  
 R.C. 20—Royal Kent, Masonic Hall, Maple-street, Newcastle

### SATURDAY, 28th JUNE.

Festival of the Royal Masonic Institution for Boys, Crystal Palace, Sydenham  
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1297—West Kent, Crystal Palace, Sydenham  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
 1641—Alexandra Palace, Imperial Hotel, Holborn Viaduct  
 1624—Eccleston, King's Head, Ebury Bridge, Fimlico, at 7 (Instruction)  
 1871—Gostling-Murray, Town Hall, Hounslow  
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8  
 R.A. 1044—Mid-Surrey, Surrey Masonic Hall, Camberwell  
 R.A. 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.  
 1462—Wharncliffe, Rose and Crown Hotel Penistone  
 1464—Erasmus Wilson, Pier Hotel, Greenhithe  
 1531—Chiselhurst, Bull's Head Hotel, Chiselhurst  
 1945—Eastes, Parish Rooms, Bromley, Kent

### NOTICES OF MEETINGS.

**Prosperity Lodge of Instruction, No. 65.**—On Tuesday, 17th inst., at Bro. Maidwell's, Hercules Tavern, Leadenhall-street, Bros. Walker (Sec.) W.M., Haynes S.W., Buggins J.W., Roberts S.D., Rich I.G., Moss Preceptor; also Bros. Pitt, Maidwell, Hermann, &c. Lodge having been opened in due form, the ceremony of initiation was rehearsed, Bro. Hermann candidate. Bro. Hermann answered the questions leading to the second degree. Bro. Moss gave a lecture on the moral tendency of the jewels. Bro. Haynes was elected W.M. for the ensuing week. Lodge was then closed, and adjourned. Brethren will please note that next Tuesday will be Association Night.

**Justice Lodge of Instruction, No. 147.**—On Thursday, the 19th instant, at the Brown Bear, High Street, Deptford, Bros. Williams W.M., Catt S.W., Penrose J.W., Banks Treas., S. R. Speight P.M. Sec., Cohen S.D., Smith J.D., Ingram I.G., Hutchings P.M. Preceptor; Prior, Dale, Greener, &c. Lodge was opened and the minutes were read and confirmed. Lodge was opened in the second and third degrees and the ceremony of raising rehearsed, Bro. Prior personating the candidate. Lodge was closed in the third degree and called off. On resuming the Lodge was closed to the first degree and the ceremony of initiation rehearsed, Bro. Banks candidate. Bro. Catt was elected W.M. for the first Thursday in July, and Lodge was closed. Brethren residing in the neighbourhood are cordially invited to attend this Lodge of Instruction.

**Percy Lodge of Instruction, No. 198.**—Held at the Jolly Farmers', Southgate Road, Islington, N., on Saturday last. Bros. Bullock W.M., Ashton S.W., Ferrar J.W., Turner S.D., Cross J.D., Coker I.G., Cohen Preceptor, Galer Secretary; also Bros. Richardson, Gush, Woolveridge, Dixie, Weeden, Manger, Powell. After preliminaries, Bro. Richardson offered himself as candidate; was examined and entrusted. Lodge opened in the second degree, and the ceremony of passing was rehearsed. Bro. Cohen worked the first and second sections, and Bro. Fenner the third, fourth and fifth, assisted by the brethren. Lodge was resumed to the first degree. Bro. Ashton was elected W.M. for the ensuing week. A letter of condolence was ordered to be sent from the brethren of the Lodge, sympathising with the family of the late Bro. Percy in their deep distress. A cordial vote of thanks was accorded to the W.M. for his able discharge of the duties of the chair. Nothing further offering for the good of Freemasonry, the Lodge closed in ancient form, and adjourned to Saturday, the 21st inst.

**Grey Friars Lodge, No. 1101.**—The last meeting of the session of this Lodge took place on 11th inst. Bros. Ridley W.M., Dowsett I.P.M., Hawkes S.W., Prickett J.W., Stransom Treasurer, Ivey P.M. Secretary, Ravenscroft S.D., Creed J.D., Pulley P.M. D.C., Hickie Organist, Greenaway Ass. Sec., Cordrey I.G., Collins Steward, Hammings Tyler; Past Masters Bros. Hurley, Blackwell, Ferguson, Margrett; also Bros. Brown, Egginton, Ridley, Biggs, Tegg, Parkes, Kemp, Rhind, Sparrow. Visitors—Bros. Westall P.M. 1714, Cottrell P.S.G.D.W. Gibraltar, Tarrant 1158, Rayner 414, Ruddock 414. Lodge was formally opened, and the minutes of last regular meeting were read and confirmed. Lodge was opened in the second degree. Bros. Brown and Kemp, being candidates for raising, gave satisfactory proof of their efficiency in the former degree, and were entrusted. After these brethren had retired, the Lodge was opened in the third, and the candidates were re-admitted and raised to the sublime degree of M.M. The former part of the ceremony was performed by the W.M. with his usual correctness. The latter part by the I.P.M. Bro. Dowsett, and by P.M. Bro. Margrett. The explanation of the tracing board was given by Bro. P.M. Margrett in a masterly manner. Upon resuming the Lodge in the first degree, the W.M. read a notice of motion by Bro. P.M. Hurley: "That the Grey Friars Lodge do offer to the Lodge of Union the annual sum of £30, in lieu of the present rent of £25, provided that the present agreement be cancelled, and

that a new agreement for ten years be granted. The payment of the increased rental to commence from Midsummer 1884." This was seconded by P.M. Blackwell. Bro. Margrett, as an amendment moved, "the previous question." Bro. Pulley seconded the amendment. On a show of hands Bro. Hurley's proposal was declared to be carried. The I.P.M. in pursuance of notice of motion by him, "that the sum of ten guineas from the Lodge funds be voted to the Royal Masonic Institution for Boys, and that the same be added to the list of the W.M., who will represent the Lodge at the forthcoming Festival of that Institution," proposed its adoption; it was seconded by Bro. Ferguson, and carried unanimously. The W.M. also moved, "That in Bye-law No. 1 the word 'May' shall be substituted for the word 'June.'" This was seconded by the I.P.M., and carried. The W.M. nominated Bro. Stransom for the office of Treasurer. Bro. Pulley gave notice of motion "that in Bye-law No. 1 the word 'Monday' shall be substituted for the word 'Wednesday.'" A candidate for initiation was proposed by Bro. Rhind, and seconded by the W.M. The Secretary read a letter addressed to the W.M. by Her Majesty's Secretary of State for the Home department, acknowledging the letter of condolence to Her Majesty "on the occasion of the death of H.R.H. Prince Leopold, Duke of Albany, K.G., by the Grey Friars Lodge, and that Her Majesty was pleased to receive the same very graciously." The labours of the evening being ended, the Lodge was closed according to ancient form, and adjourned to October.

**Kingsland Lodge of Instruction, No. 1693.**—A meeting was held on Monday, at Bro. Baker's, Cock Tavern, Highbury, N. Bros. Western W.M. elect 1693 W.M., Brock W.M. 299 SW., Turner J.W., Collingridge Sec., Jordan S.W. 141 S.D., P.M. Isaac. Lodge was opened in due form, and the minutes of the last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Cohen acting as candidate. Bro. Crosgrove answered the usual questions and was entrusted. Lodge was opened in the second degree, and the ceremony of passing was rehearsed, Bro. Crosgrove acting as candidate. Lodge was closed in second degree. A letter of condolence to the widow of Bro. Percy having been voted, the Lodge was closed in due form. Bro. Brock was elected to the chair. Bro. Isaac P.M. 1693 will rehearse the ceremony of installation on Monday, 23rd instant. Bro. Dettmar, Sir Hugh Myddelton 1602, and Bro. Cohen, Montefiore 1017, were elected members.

**Gallery Lodge, No. 1928.**—The regular meeting was held on Saturday last, at Brixton Hall, Acre-lane, under the presidency of Bro. Thomas Minstrell. Dr. Griffiths, the Inner Guard, presented to the Lodge three handsome old chairs, and a vote of thanks was passed unanimously for the gift. Two candidates were balloted for, the ceremony of initiation to be performed at the July meeting, when the new Master will also have to be elected. The brethren supped at Kennington Oval, and the Treasurer, in the course of the evening, explained that the funds of the Lodge were in a prosperous condition, and hoped that the Lodge would always remember that it was during Bro. Minstrell's Mastership that this happy state of things had been brought about. Bro. Herbert Wright, one of the Lodge Stewards, informed the brethren that the annual picnic of the Lodge would take place next Saturday fortnight, when the brethren and their friends would proceed by South-Western Railway to Windsor, view the objects of interest there, lunch at the Castle Hotel, drive to Virginia Water, and back to the Castle Hotel to dinner, and in the evening have a dance at the Town Hall.

On the 1st August, Mr. F. Pitman, of 20 and 21 Paternoster Row, E.C., will publish a new work entitled "The Musical Artists' (Literary and Musical), Lecturers' and Entertainers' Guide, and Entrepreneurs' Directory," under the patronage of Sir G. A. Macfarren. This work will contain a list of Vocalists and Instrumentalists, arranged alphabetically under Voices and Instruments, Concert Parties, Lecturers, Reciters; also a complete list of upwards of 1600 places in Great Britain and Ireland, arranged alphabetically under their respective counties, giving Musical Societies and Institutes, Concert Givers, Public Halls, Newspapers, Printers, Hotels, Bill Posters, &c., &c. This Directory will be of great value to Artists, Concert Parties, Musical Societies, Institutes, and Concert Givers, as it will contain more general information than any other work yet published. The work will be continued annually.

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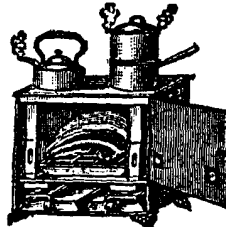
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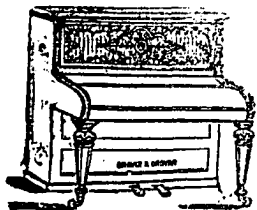
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