

THE

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## A NEW WORK ON MASONRY BY BRO. W. J. HUGHAN P.G.D.

IT will be welcome news to our readers that there will be published, at no very distant date, another historical Masonic work by our respected and indefatigable Bro. W. J. Hughan, while to the students of our Craft it will be still more welcome news that the new work will deal especially with Royal Arch Masonry in its association with the English Rite of Freemasonry. It is unnecessary for us to point out that the subject is a difficult one to handle, nor are we venturing into the domain of flattery when we affirm that of the small but diligent band of Masonic writers there is no one more competent to treat of such a subject so exhaustively. The full title of the work will be "Origin of the English Rite of Freemasonry, especially in relation to the Royal Arch Degree," and in the seven chapters of which it will consist will be severally discussed the following subjects, namely, in Chapter 1, "Rise of Masonic Degrees;" Chapter 2, "Investigations on the Third Degree;" Chapter 3, "Premonitions of the Schism;" Chapter 4, "Advent of Royal Arch Masonry;" Chapter 5, "Organisation of the Seceders;" Chapter 6, "Extension of Additional Degrees;" Chapter 7, "Constitution of the Grand Chapter." The Appendices will contain, as matter supplementary to or illustrative of the body of the work, the "Charter of Compact (R.A.) 1767;" "Laws of Grand Chapter," 1st Edition, 1778; "Charter of Compact (K.T.) 1780;" "List of R.A. Chapters, 1769-1813;" "List of Grand Superintendents, 1778-1813." Among the illustrations will be included "Seals of the Grand Lodge of ALL England" (York)—seal and counterpart; "Seals of the Grand Chapter of ALL England" (York); Jewel of the "Nine Worthies"—both obverse and reverse; and the obverse of the Centenary Jewel, Royal Arch. The Preface will be from the pen of Bro. T. B. Whytehead of York, a worthy friend and collaborator of Bro. Hughan, and the whole will be dedicated to another conspicuous and most enlightened Craftsman, who, we understand, is among the oldest of the author's friends, and his early instructor in Masonry—Bro. Dr. Hopkins, of Bath.

From this synopsis of the contents of Bro. Hughan's further contribution to Masonic history the reader will be in a position to form some estimate of its character. That is, he will know beforehand the ground that will be traversed, and if he has devoted any time to the study of Masonic history he will probably be able to form a pretty shrewd guess from the order of the contents, of Bro. Hughan's theory of the origin of the Royal Arch Degree. But he will not be able to formulate, even approximately, an idea of the immense amount of labour which an enquiry of this nature must have involved. For ourselves, we have long known that it was in Bro. Hughan's contemplation to write some such work as we are now privileged to announce, though it is only now we are certified of the exact form in which the result of his labours will be presented to the Craft. We were aware he had been busying himself in collecting information about the Royal Arch Degree, and in a very few weeks, or it may be even days, we shall be in the full enjoyment of his elaborate collation. That it will be elaborate we make bold to predict; that it will be so thorough as pretty well to exhaust our present store of knowledge—not only what is

food, but likewise what is caviare to the general—we feel tolerably certain, while that it will enhance the fame of the author by showing him at his best—which is invariably when his task is one of exceptional difficulty—we have no manner of doubt. The only part of the news that has reached us, on which we feel inclined to throw the cold water of disbelief is, that the promised history, which is Bro. Hughan's seventh separate contribution to our literature, will also be his last. There are far too many important Masonic questions yet unsettled for Bro. Hughan to resolve on laying aside his pen in the fulness of his intellectual vigour.

There is one little scrap of information to be added. The work, when published, will be obtainable from the author only ("Grosvenor House," Torquay), at the modest price of 7s 6d, post free.

## MORE OF THE QUEBEC IMBROGLIO.

THE other day we referred, in general terms, to the discordant voices which prevail in the Province of Quebec, our remarks being based particularly on the edicts of non-intercourse with the Grand Mark Lodge of England, published by certain American G.R.A. Chapters, and the pleasure such edicts had afforded to a Masonic contemporary of Ohio. To-day we are under the necessity of reverting to the same subject, in consequence of our having received copy of an "Answer" by the Victoria Royal Arch Chapter (English) of Montreal "to untruthful printed matter in the printed Proceedings of 1883 in the self-named, but unrecognised, Grand Chapter of Quebec, with copies of letters refuting the same." The circumstances described in this pamphlet are not new to us. We have long known that differences existed between the brethren of the English Lodges in Montreal and the Quebec brethren as to the legality of the Victoria Royal Arch Chapter, No. 440 on the roll of Grand Lodge England, the Grand Chapter of Quebec maintaining that the original warrant had been surrendered as far back as 1863, and consequently that the warrant of confirmation, since issued by the Supreme Grand Chapter of England, was illegal; while the Anglo-Montreal brethren asserted that the original warrant had been stolen, not surrendered; that there had never been any break in the continuity of the said Victoria R.A. Chapter's existence, and that its present status was strictly in accordance with the requirements of Masonic law. These circumstances, we repeat, have been known to us, in outline, for some time past. We now have them before us in the pamphlet that has been forwarded to us, with a grave particularity of detail which strikes us as being fatal to the contention of the Quebec G. Chapter, and most discreditable to its sense of honour. We understand and respect mere differences of opinion; we fully recognise that there may be two or more opinions as to the details of a particular occurrence; but we fail to see how there can be any opinion, much less any difference of opinion, about an event which never happened. It is perfectly true that the warrant of the Victoria R.A. Chapter disappeared on a particular occasion in the summer of 1863. This is vouched for by Comp. Badgley, District G. Superintendent of Montreal, and other Companions who were members of the said Chapter at the time of its disappearance, and have remained members ever since.

But it is still more true that a warrant which had already disappeared from its legal guardianship could not possibly be surrendered by the representative officer of the Supreme Grand Chapter of England, and remitted by him to that body. It is necessary, it seems, we should point out for the edification of Quebec Masons that a thing may be existent, or it may be non-existent, but it cannot be both existent and non-existent at one and the same time. It would puzzle a wiser even than Solomon to remit a document which, from its previous disappearance, it was impossible he ever could have received. Thus the story of the surrender of the original Chapter warrant and the consequent illegality of the present Victoria Chapter refutes itself, if indeed it were not sufficiently refuted by the fact of over fifteen of its present Companions having been on the roll of the Chapter previous to 1856.

It may possibly be suggested that the allegation as to the surrender of the Warrant may so far rest on a basis of fact that several of the members seceded from the Chapter, and received a warrant constituting them a Chapter from the then Supreme Authority of R.A. Masonry in Canada, while those who did not secede took no steps to resent the movement by maintaining the original Chapter in a state of activity, that, as a consequence, the course pursued by the latter must be considered as tantamount to an acquiescence in the proceedings of the seceded Companions; and, therefore, that the said original Warrant was virtually, if not actually and as a matter of formality, surrendered to the Grand Chapter of England which had granted it. We cannot, of course, in the absence of the requisite information, undertake to trace the history of the Victoria Chapter from its constitution till now. But even if the Companions who remained true to their allegiance to England took no trouble to proclaim a self-evident fact, we have, under the hand and seal of Companion Badgley, then as now District Grand Superintendent of Montreal, and others, that the warrant was abstracted not surrendered; that they never acquiesced in the abstraction, and that they decline now, as they have always done, to recognise the abstraction as equivalent to a surrender. But it will be as well perhaps to describe the circumstances as narrated in this pamphlet.

Companion John O. Brown, S.E. of the Victoria Chapter, writing under date Montreal, 1st April 1884, to the Grand Scribe E. of England, states among other things, that Comp. A. Grant G.S.E. of Quebec, in his letter to the Grand Scribe E. of England of the 28th April 1883, declared that the Victoria Warrant was returned to the Hon. Judge Badgley shortly after the establishment, in 1864, of the Mount Horeb Chapter under Canada. The same Companion Grant, in another letter, dated 8th October 1880, tells the Grand Scribe E. of England that "in the year 1863 the then Victoria Chapter, No. 440 E.C., voluntarily surrendered and delivered up its warrant (English) to the G.S. of Montreal, to be returned to England through the G.Z. of Canada," adding thereafter that "the then Victoria members at the same time petitioned for and received from the G.C. of Canada a Warrant to form and constitute themselves into a new Chapter, entitled the 'Mount Horeb, Montreal,' which was duly constituted in January 1864." Comp. Brown designates this latter statement as a "barefaced falsehood;" asserts that only eight of the Victoria members proved disloyal to their Constitution, and that there are now "on our roll, and in obedience to our Chapter, over fifteen Companions who were with us previous to 1856." These are the principal statements and counter-statements. Towards extracting the truth from these contradictory allegations, we have, in the first place, a letter from Comp. J. H. Dorwin, P.Z. of the Victoria Chapter, dated Montreal, 31st October 1883, relative to certain "letters of A. A. Stevenson and Thomas Milton, as published in the Proceedings of the Grand Chapter of Quebec for 1883," in which occurs the following passage: "I say, as a member of the Victoria Chapter, the Chapter never surrendered its warrant. The warrant was stolen during the session of the Chapter, whilst the members had temporarily retired for refreshments, and on their return to the room it was gone. I have been a member of the Chapter from its organisation, in January 1847, and will continue to be till I die. If the warrant was unanimously surrendered, as Mr. Stevenson says, please tell him he did not get my consent, nor Companions Brown, Chitty, Smith, Thompson, Frazer, Cliff, and others who are still with us in Victoria." The next document is a

letter from Comp. G. S. Frazer, which is the more valuable from the fact of his admitting that, at the personal request of the Grand Z. of Canada, he assisted, or at all events did not oppose, Comp. Milton in the steps the latter took to establish the Mount Horeb Chapter, that is, the Quebec successor of the English Victoria Chapter. The third document is a letter from Comp. J. O. Brown, which, however, may be passed over, as he is the author of the pamphlet. But the most important evidence of all is Comp. Badgley's letter of the 1st May 1883, in which, having verified the fact of the abstraction of the warrant,—Comp. Badgley says, he entered the Chapter room, just after the warrant had disappeared and in the heat of the excitement which followed its disappearance. He goes on to state, "seeing that the abstraction was the result of a preconcerted plot, and that nothing would be gained by continuing the present excitement, the assembly broke up without making any resolution, the loyal members withdrawing in the expectation that effective means might be adopted for recovering their stolen warrant, or replacing it by a warrant of confirmation. The Chapter consisted of about thirty members on the roll, of whom all continued loyal to their English connection, except seven or eight, who joined the Canada warrant as Mount Horeb Chapter, and neither at that time of the abstraction, nor subsequently, has the Chapter, or have its loyal members, voluntarily dissolved or attempted to dissolve their Arch connection with England. Subsequently, all endeavours having failed to recover their stolen Warrant, upon representation to the Arch authorities in England, of the occurrences above mentioned, a warrant of confirmation was granted them, with its present name of Victoria Chapter, which still exists and prospers." In a further paragraph, Companion Badgley characterises the statement already referred to as made by the Grand Scribe E. of Quebec to the Grand Scribe E. of England in 1880, that many years ago "the Warrant of Victoria Chapter, English Constitution, Montreal, was duly returned to the then representative officer of the G. Chapter of England here, the Hon. Judge Badgley, of Montreal, to be by him remitted to the Grand Chapter of England," as "an absolute and utter falsehood, inasmuch as no such warrant has ever been returned to me for transmission to England, or for any such purpose." He also describes the opinion of the Grand Z. of Quebec expressed for him by the Grand Scribe E. Comp. Grant in another letter, dated 8th October 1880, namely "that very grave irregularities have been committed from the delay in the transmission to England for cancellation of the said voluntarily-surrendered warrant, and that communication had been received by the G. Chapter of England from the said Chapter with reference to its said surrender," as being "entirely gratuitous and unfounded, as no such voluntary surrender was either made or transmitted." What makes this last testimony of all so valuable is, that Bro. Badgley has been D.G. Master of Montreal under the G.L. of England since 1849, and G. Superintendent under the English G. Chapter since 1851.

The above evidence which Comp. Brown has adduced in support of his allegations is such that no amount of ingenuity or misrepresentation on the part of the Quebec authorities can overcome it. Its authors speak from an intimate personal knowledge of what happened at the time of the abstraction of the warrant and has happened since. The conduct of the Quebec G. Chapter and notably of Comp. Graham, who is the moving spirit which guides, if not originates, these disturbances, we prefer passing over in silence, but we wish it to be understood that our silence is that of contempt, that any body of men could have so far forgotten the honour of their Masonic obligations as to have lent the weight and sanction of their authority to such discreditable proceedings.

## THE GROWTH OF MASONRY.

THE following interesting address was delivered by P.G.M. Bro. Hamilton Wallis, on the occasion of laying the corner stone of the new Masonic Temple, Trenton, New Jersey, on 15th July 1884:—

M. W. GRAND MASTER, BRETHREN OF THE GRAND LODGE:—The occasion which has called together this assemblage, not only affords satisfying proof of the zeal and energy of the Brethren in this community and of the continued growth of Masonry among you, and thus

a bright augury of the future, but it marks a "resting place" in Masonic history—it is one of those events destined to stand out prominently in the future history of the Craft. It seems, then, appropriate to the occasion, that we who are actors in it should pause a moment, briefly note the occurrences that have led up to our present assembling, gather from them the lessons they teach, and from the experience of the past learn lessons that may prove valuable in the future.

Without attempting to recount the early history of Masonry, obscured as it is by the mists of the past, and involved in uncertainty and speculation, it will suffice for our present purposes to know that long before the settlement of this continent, the Brotherhood of Free and Accepted Masons had become a well-established and honoured institution in the mother country. With a full appreciation of its inherent worth, our English forefathers sought to share its benefits with those who, braving the perils of an almost unknown sea and hardships of an absolutely unknown wilderness, had planted here the seeds of Anglo-Saxon civilisation.

The early settlers of New Jersey included many Brethren respected and honoured by their contemporaries, and whose names and fame have come down to us, but the growth of Masonry was impeded by the absence of any recognised Masonic authority. To supply this want the Grand Master of England, in 1730, commissioned Daniel Coxe, an eminent lawyer of those days, and afterwards a Justice of the Supreme Court of the Province of New Jersey, to be Provincial Grand Master of the Province of New Jersey, New York and Pennsylvania. Brother Coxe was a resident of Burlington, where his remains are buried, and wielded the first Masonic authority upon this continent. A Masonic centre being thus established, the growth of the Craft has been steady and unprecedented; with an active membership in the United States of more than half a million, it wields an influence for good, the extent of which is little appreciated, because its work is quiet and unassuming.

Returning now to the Masonic history of South-western New Jersey (West Jersey, as it was formerly called), we find that the Lodge was organised in 1763, at Princeton, under a warrant granted by the Grand Lodge of Massachusetts, and was named St. John's Lodge. History is silent as to the work or fate of this Lodge.

Next a Lodge was formed at Baskinridge, in 1767, and was known as No. 10 on the Pennsylvania Registry. One of the members of this Lodge, Ebenezer Blatchly, afterwards took part in the institution of the Grand Lodge of New Jersey. In 1781 a Lodge was constituted at Burlington by the Grand Lodge of Pennsylvania, as No. 32; its successor still exists as Burlington Lodge, No. 32 of this jurisdiction. These are all the Masonic Lodges organised in West Jersey prior to the Constitution of M.W. Grand Lodge of New Jersey in 1786, with David Brearly, first Chief Justice of the Supreme Court as M.W. Grand Master. At a communication of the M.W. Grand Lodge, held at New Brunswick, 20th December 1787, a warrant was granted to Aaron Dickinson Woodruff Master, Thomas Bullman S.W., and Anthony Reckless J.W., to hold a Lodge of Freemasons at Trenton, Hunterdon County, to be known as Trenton Lodge, No. 5. Thus was formed the Mother Lodge of this city from which has sprung the many others through whose well-directed zeal the building, soon to grace this spot, became possible. At this point the history I have endeavoured to trace may well stop. The remainder of the story is known to you all and you would be but wearied by its repetition.

But all history has its lessons, well worth the careful study of all of us. He who fails to gather them, to ponder them, and to be guided by them, deliberately throws aside revelation that can illumine the dark and misty future.

What, then, is the lesson to be learned from the history of Freemasonry; what is the secret of its astonishing vitality, its wide-spread influence and its marvellous growth? Whether we strive to trace its origin to the Temple of Solomon or are content to recognise it as the legitimate successor of the guilds of the dark ages, its history has been a wonderful one, unparalleled by any merely human institution. It has seen societies innumerable rise, flourish, and sink into oblivion. It has survived where empires have crumbled into pieces. In monarchical England, in imperial Germany, and in republican America alike it exists and flourishes. Nations the most enlightened, as well as those still steeped in ignorance and the bigotry

begotten of ignorance, alike give it their sanction and support. Political persecution, the anathemas of popes, and the opposing frowns of uninformed zealots, only add to its vitality and vigour. Societies are formed, the sole object of whose existence is its overthrow—but they, sink into obscurity and are forgotten, while Freemasonry lifting no hand in its own defence, refraining from retaliation against its traducers, by word or act, but pursuing the even tenour of its way undisturbed by opposition, undismayed by threats, thrives in spite of it all.

What is the reason for all this? What the secret that but few of its votaries have unravelled and none of its enemies have ever fathomed? In our search for it we need not go as those philosophers who preach the doctrine "whatever is is right," but it can be claimed with all certainty, that no human institution can permanently succeed which is not founded upon principles that commend themselves to the human reason as altogether righteous. What, then, are the fundamental principles of our Fraternity that commend this ready acceptance by humanity in all its varying phases? They are neither numerous nor hard to discover. Freemasonry teaches the existence of God and the dignity of man. Both these teachings commend themselves to humanity.

The first may be said to be implanted in man almost as an instinct. The human mind cannot compass the idea of a result without adequate cause, and hence all mankind instinctively accepts a First Great Cause for all created things. The infidel may call it "chance," or "nature;" the modern agnostic may accept it as the unknown or unknowable—like the Athenians of old, erecting their altars to the unknown God—the savage knows it as the Great Spirit, the nations of the earth acknowledge it by different names, but all people accept the Great Cause of causes a Great Original, a belief in whom is a necessity of the human mind. This universal belief of humanity is one of the corner-stones of Masonry. Whatever differences may exist between Masons of different countries, the central fundamental belief in an existing, omnipotent, and beneficent God is common to all. The doctrines with which the Church surrounds Him, the fine-spun reasoning of the schools regarding Him and his attributes, find no place in Masonry. It teaches simply human dependence upon an all-wise, all-powerful Creator and preserver of all things. Nor is this religion. Religion in all its differing phases has to do with man's salvation; Masonry assumes no such mission, but simply points to God, the Great Cause of causes, and thus satisfies, to some extent, this human craving, and thereby commends itself to humanity. But men everywhere, in addition to other instinctive belief in a Higher Power, cherish the conviction that manhood in itself, stripped of all adventitious circumstance, is entitled to recognition and consideration. Burns happily expresses this belief when he says:—

"The rank is but the guinea's stamp,  
The man's the gowd for a' that."

This conviction is universal, and the effort to put it into practical effect has caused nearly all the great revolutions of history. Tyranny, in its efforts to suppress it, has debased men until the dignity of manhood has been nearly lost; but manhood has at last asserted itself and the oppressor has been overwhelmed. If, in such cases, the oppressed has, in turn, become the oppressor, it is because the momentum acquired by the contest has carried its participants beyond the goal for which they started, and humanity, passion-tossed, swings, pendulum like, on both sides of the point of rest. But Masonry, like the compass, in all the storms of life, points steadfastly to this great truth—so generally assented to, so seldom acted upon—that manhood is entitled to recognition and respect for itself. This inborn sentiment of humanity finds its best exemplification in the Masonic Lodge—there each is the peer of all others; whatever may be his position in life, in the Lodge he has no superior. While authority is necessary to order among us, the authority is in the office not in the man, and he who has wielded the arbitrary power of Masonic station, becomes, in turn, but one of the brethren. So, too, none can be admitted to our ranks contrary to the wish of the humblest brother in his Lodge. Thus in the Masonic Lodge is realised true human equality. Not the equality of the Socialists, who would reduce all humanity to the level of the lowest, who would deprive men of the just influence which their God-given abilities entitle them to wield, but that true equality which recognises each man

because of his manhood, as the equal in the Fraternity, of all others. And we Masons of New Jersey may well congratulate ourselves upon having risen to the full conception of this fundamental principle of Masonry, so that no man, possessed of the attributes of manhood and worthy to be included in the Brotherhood, can be refused admittance. Is it then surprising that a Fraternity, founded upon principles so universal, should survive all opposition and extend wherever humanity exists?

And now, my brethren, like the Masons of old, we are assembled to take our part in the erection of an important building, one which will exemplify the taste and energy of its founders for many years to come. Unlike our ancient brethren, we may not fashion the stone and timber that are to compose it, nor join them together in accordance with the designs drawn upon the trestle-board, but we can be their true descendants in preserving, intact, the great principles that united them as one great Fraternity, and made possible the transmission of that Brotherhood to us.

This structure, when completed, will be dedicated to Freemasonry—may its occupants never forget the fundamental principles of the Fraternity, may your zeal for the Institution be kept ever green by the knowledge that its foundations are the purest and the best. May your charity not only lead you to do to others as you would that others should do to you, but may it temper your judgments of each other, ever remembering that all are equally liable to err, and as this structure is destined to be an ornament to the city in which it stands, and a joy to the citizens for years yet to come, do you so carry yourselves that it will be a still greater satisfaction that the city has within its borders a society of men who not only preach, but who practise these excellent principles of Freemasonry—who not only teach but who exemplify in their lives the omnipotence of God and the true equality of man.

This address was listened to with marked attention, and was delivered in a very effective and eloquent manner.

The Doxology was then sung by all the brethren, and after the benediction was pronounced by the Grand Chaplain the exercises came to a close. The line was again formed, and the parade was continued up West State-street to the State Capitol, and then countermarched, passing up Warren-street, where it was reviewed by the Grand Master and Officers of the Grand Lodge. After this the Grand Lodge repaired to the parlour of the American House, where Past Grand Master Johnson, of Kentucky, delivered an address, complimenting the Masons of Trenton and the Grand Lodge of New Jersey.

### THE SUN, AT RISING, MERIDIAN, AND SETTING.

THE beauty, brilliancy and power of the sun in the heavens are so apparent, that we are not surprised the ancient Egyptians worshipped this orb at its rising, meridian and setting, as a form of Deity, or rather, as personifying, in each instance, an attribute of Deity. Afterwards, it is true, this worship popularly degenerated into idolatry; but originally, the best scholars assert, the educated Egyptian priest believed, and taught, the unity of the Godhead—the supremacy of “the ONE maker of existence;” and when worship was offered to the different gods, so-called, these were regarded as but forms or aspects of the One living and true God. There were nine deities of a solar character, but among these three were chief, viz.: Horus, the rising sun, sometimes styled Harmachis, or Horus in the horizon, whose hieroglyphic representation was a hawk; Ra, the meridian or mid-day sun, whose emblem was the solar disc, or a beetle; and Osiris, the setting sun, whose appropriate hieroglyphic was the human eye. All of these forms of deity were captivating to the mind, personifying, as they did, almost equally, leading attributes of divine power and glory. How wonderful, for example, is the rising sun! The triumph of light over darkness is complete. The shades of night are dispersed, and in their place we behold a full-rounded orb springing from the horizon, that fills the earth with light, health and growth, to man, beast and plant, jewels the earth with flowers, and fills the air with aroma. The new heavens disclose a new earth; a prison house becomes a gorgeous palace. Death-like sleep gives place to vigorous life. All nature is alive. We do not wonder that Horus was styled, in the

“Ritual of the Dead,” “King of the World,” “Lord of Heaven,” “Supreme ruler of God and men,” “beautiful,” “blessed” and “self-existing.” His anti-type in Freemasonry is the Grand Master of Masons, and subordinate to him, the Master of a Lodge. The stations of the sun and the Grand Master, their duties and their authority, are in many respects analogous. Rightly, then, may Freemasons honour the rising sun, the emblem of their most honoured officer, the symbol of glory, authority and power.

To the Egyptian priest and his disciples the meridian sun was representative of Ra, who, in the “Litany of Ra,” was called “the Supreme Power,” “the only one,” “the master of light,” “the revealer of hidden things.” Ra was worshipped especially at On, or Heliopolis—the city of the Sun; and at Thebes, where he was identified with Amun, and worshipped as Amun-Ra. Who can wonder that the mid-day sun was regarded by the ancients as a symbol of God? So mighty in power, so pervasive in influence, so dazzling in glory is the monarch of the skies when he stands highest in the heavens, that he compels obedience to his commands, so that the noon-tide hour has, in all nations, and among all peoples, been regarded as a period of rest. When the sun is most active he would have man to acknowledge his sovereignty by sitting quietly and contemplatively, as it were at his feet, on his footstool. The Officer in Masonry who most nearly represents the meridian sun is the Junior Warden, who watches over the Craft during the hour of refreshment, and calls them to duty again when the time arrives for labour. Proud may he well be of the analogy which classes him with the solar orb when it is at meridian splendour.

There was another god of infinite perfections whom the Egyptians worshipped—Osiris, the setting sun, who descended at the close of the day into the under-world, there to preside as the great deity of Amenti, or Hades, and judge the souls of men. He was the president of the dead. He was also the type, embodiment, and exponent of one of the seed-truths of Freemasonry. Slain by Set, or darkness, he was buried, yet not for ever, but only to rise again, the next day, rejuvenated, as “Horus of the horizon.” Osiris was the dead sun, to rise again, and hence the god of life eternal. He prefigured the resurrection of the body and the immortality of the soul—twin truths of momentous importance, often denied, denied to-day, but true yesterday, to-day and for ever. Osiris, the setting sun, prefigured the Senior Warden of the Lodge, who closes its labour, and rewards its Craftsmen, as he who was styled “the beneficent spirit,” “mild of heart,” and “fair and beloved of all who see him,” was said to have done in the under-world, at the close of earth’s labours, to all of the children of men.

Who is there that does not respect and admire the nobility of thought embodied in these beliefs of the ancient Egyptians, and more especially in the doctrines connected with them taught in the Ancient Mysteries, with which, in not a few respects, the Freemasonry of to-day is affiliated?

The Egyptians carried their worship of the sun into the noblest nomenclature of their language. The title “Pharaoh” is a true Egyptian word, signifying “the sun.” More than this, the living king, or Pharaoh, was regarded as the manifestation on earth of Horus, or Ra, the rising or meridian sun. Hence, no one hesitated to worship the king, in his official capacity, as actually God. Indeed, on the monuments, the king himself stands as a worshipper before his own image, and offers incense to his divine nature. Thus the adoring king was entirely distinct from the being worshipped. He was the chosen of God, a ruler of divine right, and none might rightfully oppose his sway.

Much as we admire the setting sun in nature, sinking in a sea of glory, dyeing the clouds with vermilion and saffron and ruby, it is largely a sentimental admiration, one that is regarded as more appropriate to romantic creatures of tender years, than to the matured and thoughtful being in the meridian of his power. Opposites attract each other—the rising sun of youth most admires the setting sun in nature. But not so those who are matured. They know that the setting sun, all-glorious as it is in its panoply of regal clouds, is dying, and soon will be buried in night. No, give them the rising sun. It, too, rides in a gorgeous chariot through the heavens, with prancing coursers. It, too, passes between the vales of purple and blue and crimson. But its course is onward and upward, to glory and power, aiming at the supreme sovereignty that comes at “High

Twelve," not downward to the perpetual shades, and the burial that takes place at "Low Twelve." Freemasonry has among its brethren and officers those who personify in *this respect* the rising, meridian and setting sun. The Brother who is elected to the first, that is the junior station in the Craft, represents the rising sun—he is the Horus of to-day. All pay him respect and honour. He is the coming man. His future is bright. He will rise in the arc of authority. Bye-and-bye he will attain the chief place, and illustrate the virtues which his predecessors in the oriental chair made synonymous with the office. Then he will be the Ra of his time—the Supreme ruler. But all things have an end, official glory with the rest. The Horus of yesterday, the Ra of to-day, becomes the Osiris of to-morrow. The setting sun, all beautiful as it is, passes away. Thus do our honours leave us, and we then stand alone, in our individuality, respected for what we are in ourselves, rather than for what we were when enveloped in the transient sheen of the rising or meridian sun. May the admonition not be appropriately given to every Masonic officer:

"So live that when thy summons comes to join  
The innumerable caravan which moves  
To that mysterious realm where each shall take  
His chamber in the silent halls of death,  
Thou go \* \* \* \* \*  
Like one that wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

—Keystone.

## WAS SIR CHRISTOPHER WREN A FREEMASON?

FROM THE FREEMASONS' REPOSITORY.

AMONG the eminent English architects of the seventeenth century Sir Christopher Wren holds foremost place. A man of rare genius and varied attainments, he is best remembered as having designed and had charge of the building of many churches and other public edifices in London and elsewhere—noble structures many of them which well declare the merits and fame of the skilful architect. St. Paul's Cathedral, one of the grandest edifices in Christendom, is his special memorial, occupying, as it did, his thought and time from 1675, when the first stone was laid, to 1710, the date of its completion. On this magnificent building Wren stamped many signal proofs of his genius, so that the inscription over the north porch is most appropriate in its four closing words: "*Si monumentum requiris circumspice.*"

The architect of St. Paul's has generally been regarded as actually and officially connected with the Freemasonry that existed in the latter part of the seventeenth century. The common thought has been that Wren was a sort of connecting link between the old and the new—that while he was prominently identified with the Craft before the "Revival" he yet lived to have some knowledge of the work accomplished in 1717, as his death did not take place until 1723. Wren's connection with the Craft has received an extended traditional endorsement, while it has been affirmed by Masonic historians as a matter admitting of no doubt. Anderson, Dermott, Preston, and others, whose statements are usually held to be reliable, are all in agreement on this point, and their declarations would seem to be conclusive, albeit they fail to give desired particulars relating to Wren's Masonic membership, and are unable to trace by any clear record his supposed career as a Craftsman.

But it is now claimed as the result of a more critical investigation that the writers referred to were mistaken—that really there is no adequate evidence to show that Wren was ever inside a Masonic Lodge, and therefore there ought to be a reversal of the opinion which has so long been held respecting his connection with the Craft. This is the position taken by Bro. Robt. F. Gould, of London, who is justly conspicuous for the ability and keen research so often displayed in matters of critical investigation. In the recently published third volume of his valuable "History of Freemasonry," he vigorously opposes the commonly-accepted theory of Wren's Masonic membership. Bro. Jacob Norton, of Boston, has outlined the grounds of Bro. Gould's opposition, approving the same and adding thereto other arguments and inferences intended to support the view taken. Some of the points relied upon by these eminent brethren in their endeavour to discredit the theory of Wren's Masonic connection are as follows: The testimony adduced in favour of such a connection is insufficient and conflicting; the statements of contemporary writers who refer to Wren as a Mason are not entitled to credence; Anderson, Dermott, and Preston are unreliable in their affirmations on this point, and there is a mass of negative testimony which can hardly be overcome unless some new proofs are brought into the case.

The testimony of Aubrey is regarded as having but a slight bearing on the question at issue. It will be remembered that this man of scholarly attainments and unimpeachable character was an intimate friend of Wren; they were often together and closely associated in many ways. In a manuscript of Aubrey, which is still preserved, there appears a record in these words:

"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."

This record is not considered conclusive; it does not state that Wren has been enrolled among the members of the Fraternity, but only that he is to be received into such a relation, leaving therefore the whole matter in doubt even if the quotation is accepted according to its evident purport. But the memorandum is rejected by Bros. Gould and Norton on the ground that Aubrey was over credulous, possessed of a highly imaginative nature, and that he most likely stated Wren was about to become a Freemason having heard some flying rumour to that effect. In any case his testimony cannot be held as sufficient to establish Wren's connection with the Craft unless corroborated.

Critical examination is given to the newspaper notices of the death of Wren. The *Postboy*, of 5th March 1723, contained the following paragraph:

"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."

The *British Journal*, in its issue four days later, gave this announcement:

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

These newspaper notices do not furnish the desired proof to the mind of Bro. Gould. He says:

"I find in my notes sixteen notices in all of Wren's death, or burial, occurring between February 26th and March 9th 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."

Such absence of designation is regarded as significant, while the reference to Wren as a Freemason by the *Journal* is supposed to be accounted for on the ground that this paper "had been previously selected as the advertising medium through which to recommend the sale of the 'Book of Constitutions,' and was therefore quite willing to ascribe Masonic membership to the distinguished builder of St. Paul's, whose assumed connection with the Craft might help the sale of the work advertised in the columns of the *Journal*. The announcement in the *Postboy* is dismissed with the remark that it is no cause of wonder that its editor should have applied the title Freemason to Wren, when Dr. Anderson was so accustomed to thus designate important personages who were not Masons. Our thought is that such suggestions are wanting in force to set aside the statements in the *Journal* and *Postboy*.

In dealing with the proofs derived from Anderson much stress is laid upon the fact that in the first edition of Anderson's Constitutions, published in 1723, there is no declaration that Wren was a member of the Masonic Fraternity. In the history that accompanies the edition of 1738 he is spoken of as having been connected with the Craft and as having held the office of Grand Master. "How or where," it is asked, "did Anderson get the extra information in 1738?" The intimation of Bro. Gould is that there was a complete falsification of history in the statements put forth by Anderson in 1738.

Dermott's references to Wren's Masonic career are dismissed as unreliable because it is shown that so many of the statements of this writer conflict with known facts. For instance, Dermott endorsed Anderson's statement about Wren's neglecting the Lodges and attempted to explain the cause of such neglect. The explanation given is the bad treatment which Wren received from those high in authority, his removal from the office of Surveyor-General of the royal buildings, his great age and infirmities—whereas none of these causes existed in 1710, when, as is claimed, he ceased to visit and regulate the Lodges. Sir Christopher Wren was not deposed from office until 1718; he was a member of Parliament as late as 1712; in 1713 he wrote an able report on Westminster Abbey, and in 1717 made a vigorous defence of the course he had pursued in the building of St. Paul's. According to the best testimony the mental faculties of Wren were unimpaired and his bodily health was good at the time of his dismissal from office in 1718. Evidently these are discrepancies in Dermott's narrative which detract greatly from its authority.

Preston's evidence is rejected, because, beginning with almost nothing, it grew so rapidly in successive editions of his works, and because one portion of the testimony is often found to conflict with another. "Comparing the editions of Preston's works," says Bro. Gould, "we find such glaring discrepancies that, unless we believe that his information was acquired as he inserts it, piecemeal, or like Mahomet and Joseph Smith, each fresh effort was preceded by a special revelation, we must refuse credence to statements which are unsupported by authority, contradictory to all known testimony, and even inconsistent with each other."

The various additions made by Preston in his references to Wren's Masonic connection are thus pointed out:

"In 1775, it is first stated that Wren presided over the old Lodge of St. Paul's during the building of the Cathedral. Between 1775 and 1778, the only noteworthy circumstance recorded is the possession by the said Lodge of the *historic mallet* employed to lay the foundation stone of St. Paul's. In 1792, however, a mass of information is forthcoming, viz., that Wren patronised the Lodge of Antiquity for eighteen years, that he presented it with three candlesticks during the period of his Mastership, and 'lodged' with the same body of which Gabriel Cibber and Edward Strong were members—the mallet so often alluded to."

It is intimated that Preston's membership in the Lodge of Anti-

quity, acquired in 1774, may have had some influence in bringing out the new information so well calculated to increase the prestige of that old Lodge. Bro. Norton expresses his judgment in this wise: "Anderson and Preston falsified Masonic history; the former in order to puff up the importance of the old Craft, and the latter to puff up the importance of his Lodge."

If the assertions of Anderson and Preston respecting Wren's Masonry are to be set aside we can hardly retain our respect for them as honest men. It is difficult to believe that Anderson deliberately stated a known untruth in this matter or that Preston improperly expanded the evidence to suit his own purposes. That there are discrepancies in the proof furnished of Wren's connection with Masonry will not be denied. There are inconsistent and doubtful affirmations which very probably must be eliminated from the case. There is no positive record to which we may refer, nor has any manuscript of Wren been found to furnish the decided proof desired. That there is justification for much adverse criticism of Anderson and Preston we may fully concede; but with all that is said and written we yet incline to our long-cherished opinion, that Anderson uttered the truth respecting the main proposition of Wren's connection with the Craft, and that the learned and skilful architect of St. Paul's was indeed, at one time, prominently identified with the Masonic Fraternity. With this our conviction we still wish that more light might break in upon what is now a question not easily settled.

### CELEBRATION AT ST. JOHN, N.B.

THE Centennial Anniversary of the Establishment of Masonry in New Brunswick was appropriately observed in St. John, on Tuesday, 1st July, under the auspices of the Grand Lodge of the Province. The celebration included a well-arranged procession of various Masonic bodies, whose movements through the principal streets elicited hearty commendation from thousands of spectators. After the parade the Grand Lodge with invited guests and many members of the Fraternity assembled in the Mechanics Institute, where an historical address evincing careful research and ability, was delivered by Brother John V. Ellis, Grand Master of Masons in New Brunswick, this address being followed with a discourse on the general character and purposes of Masonry, by Rev. Dr. Macrae, a prominent divine and Craftsman, who dealt with the subject in a very entertaining and edifying manner. We reproduce, from the *Freemasons' Repository*, Dr. Macrae's oration.

**MOST WORSHIPFUL AND BRETHREN:**—To the addresses and responses of welcome and congratulation to which I have the pleasure already of listening, no word need be added. Equally needless, or even impossible, it would be to expound the details of the well-nigh exhaustive sketch of our century's history in this Province, given with wonted felicity of diction, permit me to say, by yourself. A different task, as I understand the matter, has been assigned to me, for the honour of being selected to undertake which I beg most humbly to thank the brethren; while, considering its importance, in view, especially of the occasion, my hearty wish is, that it had devolved upon one more competent to do it the justice it merits. Not that, under one aspect, it is a task of difficulty. The materials, so far from being scanty, oppress by their superabundance.

You have summoned me to discharge a congenial duty, to sound the praises of Masonry, and to set forth the grounds why it is this day honoured among us; to vindicate it from the charges by which our most noble Order is often ignorantly aspersed; in a word, to exhibit the Temple of Masonry, so far as my powers may avail, in all its beauty and grandeur of symmetrical proportion. To such questions as the following it will be becoming to essay brief answers at an occasion so auspicious in the history of our Order. What is the Spirit and Creed, if so it is becoming to express myself, of Freemasonry? What are our aims? What principles govern us? By what tenets are we held together, and what virtues—what cardinal virtues, if any—do we profess to abide by and uphold? It is almost a duty to ask, it is a privilege of the most honourable character to be favoured with an opportunity so distinguished of answering these and the like questions, in view, partly, of the sceptical tendencies of our age, partly of the attacks—the able, but utterly unwarrantable and even grotesquely absurd attacks—to which we have recently, in very high quarters indeed, been subjected.

**Most Worshipful and Brethren:** Masonry, I begin by saying, has performed a feat which has hitherto transcended the efforts of any or all of the religious denominations of earth to accomplish. And hence, perhaps, the virulence of the vituperation with which it has been assailed. It has built a platform so easy of access, and yet so firm in structure, that upon it can and do stand side by side, co-operating in the spirit of loyal friendship, peace and harmony, Jew and Gentile, Christian and Brahmin. To have done this without insisting upon the conversion of one to the views and beliefs entertained by the others, to be able to secure the most sincere and hearty co-operation in kindly deeds of men of all races, all ranks, all callings, all denominations, governed by a spirit of mutual sympathy, to be the object of attachment and the bond of union to rich and poor, to learned and comparatively unlearned, to effect in happiest combination the blending of equality with order, the equality that consists in community of privilege with the Order, which demands and justifies gradation only in official rank; to do this without kindling jealousy—nay, to the consuming of every feeling of that baser sort in the fire of a

noble, a limitless, albeit a secretly manifested charity—this is an achievement which may fitly command more than a passing notice from the philosopher, the statesman, and from members of the profession to which it is my chief honour to belong. It is coming to this, in fact, in the history of the world, that he who can successfully place his hand on the leverage afforded by Masonry, possesses a power, thank God, a power for good—to which the only limits are the limits of time and the universe of our race.

"Thank God," did I say? "A power for good," did I speak of? What right, some one present may be thinking in his heart, in remembrance of recent utterances delivered from one of the very chiefest places of authority on earth, and by a man, on many accounts deservedly, held in high esteem and respect by those who differ most widely from his views and aims—What right have I, as a Mason to take the name of God into my lips, or to speak of doing good? are not Freemasons pronounced by an infallible authority to be atheists in creed? Are they not guilty, according to the same authority, of treating the relations between the sexes in a fashion and spirit the most lawless and light? Do they not seek to separate education alike from religion and morals? Is not their secrecy a mask beneath which they seek to disseminate vice and make vicious principles rampant; to corrupt the morals of youth; to overthrow government, order, religion; to promulgate the tenets of sedition, revolution, socialism, communism. In a word, are not Masons patrons and promoters of the Gospel of dynamite, foes of the family, foes of the churches, foes of society, foes of the State, friends only of social disorders and bedlamite misrule? And I speak of God, and as a Mason I use the phrase thank God. Yes, Most Worshipful, as a Mason I use the phrase thank God. I should be false, you one and all know; false to my most solemn Masonic duty, did I not habitually and expressly as a member of your Order, practise that exercise of devotion of which giving thanks to God is one part. When first we read that famous allocution signalling the close of our century's history, in which our Order is thus depicted, an allocution, it must be remembered, issued and proclaimed in the languages spoken by more than 200 millions of people, read and commented upon from pulpits or altars among well-nigh every nation under heaven, proceeding, too, from one for whom, personally, it is impossible not to cherish feelings of very great respect, alike on account of his character and his ability; when we found ourselves depicted as atheists, socialists, promoters of vice and misrule—we of whose every movement order, harmony, peace, the devout recognition of God, are the very fundamental conditions—we were as men that dreamed. We read the fulmination with an air of bewildered amazement. We read again, to pity the ignorance that can co-exist, contradictory though it may sound, with infallibility. It is not worth while to expend indignation on ignorance. Need it be said, let me now only observe, in the presence of this august assembly, that no atheist can, without perjury, enter a Lodge of our Order? Need the correlative statement be made that did a brother become an atheist, he would there and then, by the very terrible fact, cease to be, and on avowing his atheism, would be disowned by every true brother with pity and sorrow, as no longer connected with what we regard as Freemasonry.

Most true it is that we do not term or consider our Order a religion in the current ecclesiastical sense—in the sense of being a denominational organization. But though not, religion—our first, our fundamentally indispensable principle—is belief in God—in God, too, as Creator, the Architect of the Universe, in the God of Providence, in that God whose name is love. We believe, too, let me add, in prayer. Our system is permeated and throbs through and through with the spirit of religion. Open any of our authorised manuals. You will find enough to assure you that no well-conducted Lodge begins or closes its proceedings without the offering of prayer. Does this look or sound like atheism? Of the charge that we make light of marriage and kindred relations, what shall I say? What proportion of our Brotherhood are in the Benedict ranks of the married I do not know. But let our enemies compare the homes whose heads belong to our Order, from that of His Royal Highness our Most Illustrious Grand Master in England to that of the lowliest Craftsman who acts as Tyler, or in other capacity, in our obscurest country Lodge; let our enemies, I say, compare such homes with those whose members repudiate Masonry. We do not dread the results of that comparison. The daughters, sweethearts, wives, to whose debt labours the Order is indebted for the products arranged in the sumptuous fair which occupies our Temple to-day, do evidently not stand greatly in dread of the evil effects of Masonic principles upon matrimonial prospects or relations.

As to education, some day, not now—it would occupy too much time—I may tell how it fell to my lot to deliver a lecture on the relations of Masonry to education and order, in connection with an effort, happily most successful and permanent, to promote the cause of education in the interests of Masonry, in a neighbouring colony. Close against the grotesquely preposterous charge that one of our aims is to corrupt the morals of youth, let me set those tenets of brotherly love, relief, truth, to which we are pledged, and which all true Masons practise and uphold; and over against the accusations of sedition, revolution and the like, let me set our cardinal virtues of temperance, fortitude, prudence, justice.

"But yours is a secret organisation," it is said. "Why secret if you have not something in reserve of which you are ashamed?" No, brethren, I am not ashamed of our secrecy. Let me once for all avow my glorying in it, while, at the same moment, I proclaim what the spirit and purpose of that gracious secrecy is. Hear it, ye who revile us. It is the secrecy inculcated in the words: "Let not your left hand know what your right hand doeth." It is the mantle which cloaks our beneficence, which forbids our ever recording our good deeds, leaving them to be judged by the One All-seeing Eye. It is that robe of need on the one hand, when need arises; of charity on the other, when brotherly charity is solicited, wearing which, two of our Order can confer with each other, as in a twilight amid which the blush of shame on the brow of one, the flush of power to relieve

on the brow of the other, is invisible. That is our secret, that is our secrecy. For Masonry, while not like its sweet sister, Odd Fellowship, an avowedly beneficiary, is yet most avowedly and absolutely a benevolent and beneficent society. Here surely, first in its proclamation of faith in God, and next in its noble tenet of brotherhood and of brotherly love, is the strength of our Order. When these aspects of life are set in the forefront of our churches, then, not until then, do I expect that this and kindred Orders will be superseded. And surely it is something that by such means, by especially the character of Masonry, these profound ethical aspects of life and duty are lifted up into the light.

The century, of which our services to-day mark the close, is memorable on many accounts. But in none, I venture to say, more than this, that in a society bound together by no selfish gain, and not avowedly religious, the great fundamental truths of the Fatherhood of God and the brotherhood of man, together with his immortality, are brought so distinctively into the very forefront of human action, and that to the ranks of such a society the accessions to which should be so numerous. What a distance, well-nigh infinite, by pathways too long and devious now to be traced, has our race travelled, from the time of that primeval anarchy when one could say of another murdered by his fell hand, "Am I my brother's keeper?"—through slavery, through caste, through despotism—to a time when a society numbering its Lodges by thousands, and its members by millions, has placed on its banner, as its grand distinctive principles, the tenets of Brotherly Love, Relief, Truth!

The position of Masonry is assured. The principles of our Institution must spread. They are of the very essence of that Bible without the possession of which, open for use, no Lodge in these lands would be completely furnished. The benefits of our Order are being, and must be, growingly appreciated. The beautiful symbols of our Order are being universally displayed, and their meaning is being increasingly understood. From the rough ashlar to the ever-green all nature is seen to be tremulous with spiritual meaning, and that meaning in God o'er head and brotherly love around and within. Not one of us expects to see another centennial. But from the Lodge on High, into which through the mercy of our God we hope to enter, we may be spectators of the steady, we trust the rapid diffusion of all in our principles that is in accordance with truth. One day our secrecy shall at once be common property and yet still secrecy.

For man to man the world o'er  
Shall brithers be, and a' that.  
'Tis coming up the steep of time,  
And this old world is growing brighter;  
We may not see its dawn sublime,  
Yet high hopes make the heart throb lighter.

We may be sleeping in the ground,  
When it awakes the world in wonder;  
But we have felt it gathering round,  
And heard its voice of living thunder.  
'Tis coming, yes, 'tis coming!

At the monthly meeting of the Board of Benevolence, held on Wednesday, at Freemasons' Hall, Bros. Joshua Nuun President, James Brett Senior Vice-President, and C. A. Cottebrune Junior Vice-President, occupied their respective chairs. There was a large attendance, notwithstanding the holiday season. The Board of Masters, which was first held, had submitted to them the paper of business for Grand Lodge on 3rd September next. The Board of Benevolence confirmed recommendations made to the Grand Master at the July meeting, to the extent of £140. The new list contained twenty-one cases, among them one from Missouri, U.S.A.; one from Wellington, New Zealand, one from Guernsey, one from Corfu, and one from Newfoundland. There were only six cases from the London district. The remainder were from the Provinces. In the course of a three hours' sitting five of these cases were deferred, some by request, and some because the particulars were incomplete. The remaining sixteen were relieved, with a total sum of £555.

A Joint Committee of the Hon. Artillery Company and the Balloon Society have made arrangements to celebrate, on Monday, the 15th September, the centenary of the first aerial voyage in England. The first ascent was made by Vincent Lunardi, the then Secretary to the Neapolitan Embassy, from Finsbury Fields, in the presence of King George III. and his son the Prince of Wales.

The Ship and Turtle, Leadenhall-street, is to be rebuilt, from designs by Mr. Sparkes. The tenders for the reconstruction range from (£21,260 to £18,000.

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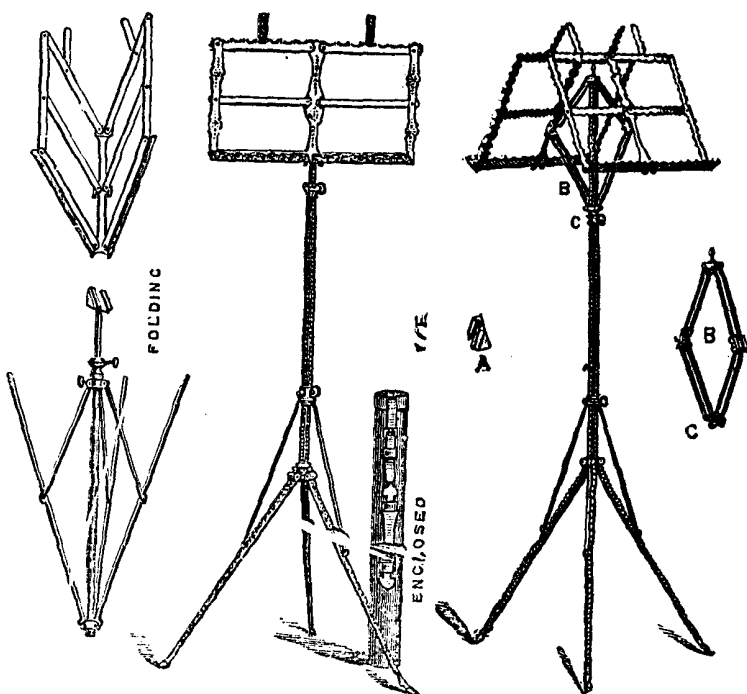
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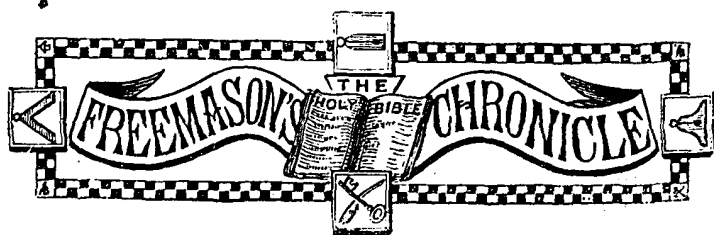
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### PROVINCIAL GRAND LODGE OF CORNWALL.

**T**HE Provincial Grand Lodge of Cornwall held its annual meeting, under the banner of the Mount Sinai Lodge, No. 121, at Penzance, on Monday, 11th inst. There was a large attendance of brethren, and the proceedings throughout were very successful. The brethren of Mount Sinai Lodge had taken every precaution to make the gathering as auspicious a one as possible, and their careful preparations and genial kindness and attention were much appreciated by the brethren from other parts of the Province. The Prov. Grand Lodge was held in the Central Hall, which was most tastefully embellished and conveniently arranged. In the course of the day the brethren, in regalia, proceeded to St. Mary's Church in procession, presenting a very imposing spectacle, which was witnessed by a very large number of persons. After the Lodge had closed a banquet was held in St. John's Hall, the tables and the apartments being elaborately decorated, and the catering of the highest order. The Provincial Grand Lodge was opened in due form by the R.W. Prov. Grand Master the Earl of Mount Edgcumbe. The minutes of the previous meeting having been read by Bro. F. D. Anderton and adopted, Bro. Chirgwin read the Prov. Grand Treasurer's statement of accounts, which showed a balance from last year of £110 17s 4d;



collection at church, £9 15s 8d; fees of honour, £21 9s; fees for Lodges, £174 0s 6d; sale of Directories, £9 4s 6d; total, £325 12s. Balance carried forward, £198 13s 8d. The Secretary read his annual report, which showed an increase of 38 subscribing members, with the same number of Lodges, viz. 29; total number of subscribing members 1509 against 1471. In addition to that there was a large number of names in the returns marked in arrear, which were not included in the 1509. There were 114 initiations during the past year and 25 joining members, but in spite of the large increase of the initiations there had been a large falling off of brethren either from arrears or other causes. The Secretary complained of one Lodge being habitually in arrear in sending in its returns. Bro. Chirgwin read Bro. Tweedy's financial report of the Cornwall Masonic Annuity and Benevolent Fund, which showed receipts, £505; expenditure, £115; balance, £390. The amount of capital at date of last annual meeting was £3594, being an increase of £167. There were at present four male annuitants. The amount authorised to be voted for educational grants had been increased from £60 to £80 per annum. The ordinary income was at present sufficient to meet all the grants. There was an increase of £11 in the annual subscriptions as compared with last year, and an increase of capital of £167. From the commencement of the fund in 1864 down to the present time the receipts from all sources had amounted to £5449, and the payments to £1687, leaving a balance of £3762; amount invested, £3372; balance in bank, £389. The Committee of Relief had had appeals from widows of brothers of Boscawen Lodge, No. 799, and Cornubian Lodge 50, Hayle, both of which were dealt with. Appeals were now made on behalf of a brother of Phoenix Lodge of Honour and Prudence 331, and another somewhat informally from a brother of Lodge Peace and Harmony 496, St. Austell. The Committee recommended a grant of £20 to the brother of Phoenix Lodge, and £10 to the brother of Hayle. He had pleasure in reporting that a large sum had been granted to the Province from the Grand Lodge. A brother at Fowey had received £75, two brethren £50 and £10 respectively, and a brother at St. Austell £50. The brethren would thus see that the Province had received great benefit from the Grand Lodge Fund, and he hoped that the Province would subscribe as largely as possible to the great Charities. The recommendations were adopted. Bro. Charles Truscott Prov. G.J.W. submitted his Report as manager of the votes of the Province in the central Masonic Charities. The Royal Masonic Benevolent Festival was held on 26th February, when London contributed £8422, and the Provinces £6219. For the Girls' Institution London contributed £6300, and the Provinces £6737; for the Boys' Institution London contributed £7712, and the Provinces £6349, making the grand totals for the Charities from London £22,435, and from the Provinces £19,306—total £41,741. At each of these Festivals Bro. S. G. Bake, Provincial Grand Steward, attended as Steward, contributing to the Benevolent Institution £47 5s; to the Girls' Institution £12 12s, and to the Boys' £28 7s—total £88 4s. These amounts might seem small, but it must not be forgotten this was the fourth year in succession that Bro. Controller Bake had acted as Steward to each of the Charities, and the thanks of the Province are due to him for his energy. He was happy to report an increase of the subscriptions, but they were not yet doing for the great Charities in proportion to what they were receiving from them, and he hoped substantial additions to the subscription list would be made during the present year. He pointed out that if Lodges would send in their papers as early as possible after receipt, it would greatly assist the manager. The report was adopted, and Bro. Truscott was re-elected manager. The brethren then proceeded to St. Mary's Church. The sermon was preached by Bro. the Rev. J. De C. Treffrey P.G.C. On the Lodge resuming, grants of annuities were made to two widows of deceased brethren of the Falmouth Lodge, and to a widow of a late member of the Liskeard Lodge. Educational grants were made to a daughter of a late member of the Torpoint Lodge, and to a daughter of a deceased brother of Redruth Lodge. Bro. Anderton moved that £50 be voted from their fund to the Benevolent Institution for Aged Widows, £25 to the Girls' Institution, and £25 to the Cornwall Masonic Annuity and Benevolent Fund—Carried. Bro. Tweedy reported that the present position of the Truro Cathedral Masonic Memorial Fund was in Consols, £355, cash, £74, promised subscriptions, £42—total, 471. The Prov. Grand Master said he was pleased to add £25 to that amount, so that they might be able to say the fund amounted to £500 for certain. He wished to have their opinion as to the way in which they considered the money should be expended. The Truro Cathedral Building Committee hoped, if the amount yet required (7500) should come in, to be able to continue the work and open the building about this time next year, so that before the Provincial Grand Lodge met again something should be done in the way of deciding as to the manner in which the Masonic Fund should be expended. The present estimate (of which £7500 was yet required) included everything in the shape of lighting, heating, and fittings generally, all of the simplest kind and most temporary form, and he could not help thinking it would be a mistake for the Masonic body to give at present any one article, such as a pulpit, which would be out of symmetry with the surrounding fittings. His idea was that one of the great piers which were to support the central tower should be erected by the Masons of the county. The price of such a pier was about £500, and they were being built now. He had felt that if such a pier were built by the Masonic body, with a brass plate affixed to it, stating who erected it, that would be the most lasting and permanent record that the Masonic body could possibly adopt. At the same time, if the money came in so freely that the building was finished without the assistance of their £500, the question then might arise whether they might not add some special object to the building, but his inclination lay at present in the direction of one of the great piers. He suggested the formation of a Committee to consider the subject. Bro. Harvey pointed out that there were several Masons on the Truro Cathedral Committee, and moved that these brethren form the Committee. This was seconded by Bro.

Truscott, and carried, with the addition of the name of Bro. Anderton. The Provincial Grand Master then invested the Officers for the ensuing year, as follow:—

Bro. Sir Charles Sawle, Bart.	...	Deputy Prov. G. Master
Hon. and Rev. J. T. Boscawen	...	Prov. G. Senior Warden
H. M. Harvey	...	Prov. G. Junior Warden
Rev. J. De C. Treffrey	...	Prov. G. Chaplains
Rev. E. K. Kendall	...	
G. S. Bray	...	Prov. G. Registrar
F. Boase	...	Prov. G. Treasurer
E. D. Anderton	...	Prov. G. Secretary
H. Pole	...	Prov. G. A. Secretary
Dr. Mason	...	Prov. G. Senior Deacon
A. P. Davies	...	Prov. G. Junior Deacon
G. H. Small	...	Prov. G. Supt. of Works
T. Mitchell	...	Prov. G. Directors of Cers.
J. Turner	...	Prov. G. Assist. D. of Cers.
F. J. Hext jun.	...	Prov. G. Sword Bearer
T. J. Joyce	...	Prov. G. Pursuivant
W. Rooks	...	Prov. G. Assist. Pursuivant
Manger	...	Prov. G. Organist
J. Tregoning	...	Prov. G. Standard Bearers
W. H. L. Clarke	...	
O. Colmer	...	
W. D. Rogers	...	Prov. G. Stewards
A. H. Tressidder	...	
W. H. Roberts	...	
J. Bassett	...	
R. Angel	...	
R. Reynolds	...	Prov. G. Tyler

Bros. W. K. Baker and W. Lidgley were appointed Auditors. The following were appointed the Committee of Relief:—Bros. R. Carter, W. Rowe, C. Truscott, the Prov. Grand Treasurer, and the Prov. Grand Secretary.

## ROYAL ARCH.

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### CONSECRATION OF THE ALEXANDRA CHAPTER, No. 1511.

THE Yorkshire North East sea-side resort at Hornsea has up to this time been without a Chapter attached to the Craft Lodge, but with the assistance of their Hull Companions this has now been remedied. On Saturday, the 2nd instant, a large number of Royal Arch Masons assembled at the Masonic Hall, Hornsea, for the purpose of being present at the Consecration. Amongst those present were J. P. Bell, Esq., M.D., J.P., the Grand Superintendent of the North and East Ridings of Yorkshire; Comps. from the Minerva Chapter 250—M. C. Peck P.Z. P.G.S.E., Walter Reynolds P.Z. P.P.G.H., G. Hardy P.Z. P.P.G.S.E., H. W. Kemp M.E.Z. elect, W. Holder M.E.Z., Charles Wells P.Z.; from the Humber Chapter 37—R. Bevers M.E.Z. P.P.P.S., W. D. Keyworth P.J. P.P.P.S., G. D. Storey P.P.G.O., M. W. Clarke P.Z., C. T. Ganderton P.P.G.A.S., J. K. Firth; from the Kingston Chapter 1000—Comp. Thomas Sissons P.Z. P.P.G.S.B.; from the De la Pole Chapter 1605—Comps. J. R. Ansdell M.E.Z. P.P.G.S.E., C. W. Cheesman P.Z. P.P.G.O.; from the Zetland Chapter—Comps. J. S. Cumberland P.Z.; from the Londesborough Chapter—Comps. J. Scott Wilson P.Z. P.G.D.C., G. S. Highmoor, Esau Wilson, James Elgey, Eli Bryan, James Bordass; together with Comps. Thomas Wells P.Z. 208, B. L. Wells, George L. Shackles P.P.G.R., R. A. Medd, Henry Vise, T. D. Wing, and A. P. Wilson P.P.G.A. Soj., the last seven amongst other absent Companions being the petitioners. There were also present Comps. F. J. Lambert P.G. Janitor, William Clayton Janitor, and others. At three o'clock p.m. a Royal Arch Chapter was opened by the Most Excellent Grand Superintendent as Z., Comp. Hardy acting as H., and the Rev. H. W. Kemp as J., with Comps. Peck as S.E., and C. W. Cheesman as S.N., and J. Scott Wilson P.S., and F. J. Lambert Janitor. The M.E.G. Superintendent, assisted by Comps. Kemp, Charles Wells, Thomas Sissons, and W. Reynolds, consecrated and constituted the new Chapter in ancient form, and the former gave a most lucid address to the Companions present as to Royal Arch Masonry generally, and to the members of the newly-formed Chapter in particular, after which Ex. Companion Reynolds installed as Principals Companions B. L. Wells as Z., Thomas Wells P.Z. as H., G. L. Shackles P.P.G. Reg. as J., the other Officers invested being Comps. R. A. Medd S.E., T. D. Wing S.N., A. P. Wilson P.P.G. Soj. P.S., George Spink (by deputy) S.B., and Claton Janitor (*pro tem*). Comp. Storey presided at the harmonium. Nine candidates were afterwards proposed for exaltation, as well as several joining members. Votes of thanks were proposed by the M.E.Z. to the Most Excellent Grand Superintendent, and to Companions Kemp, Reynolds, and Peck, who were also, at the suggestion of Companion Shackles, elected honorary members of the Chapter. After suitable acknowledgments and hearty good wishes from many Companions, the Chapter was closed, and the Companions subsequently set down to a collation admirably served, the newly-installed M.E.Z. presiding, when the usual Masonic toasts were duly honoured. The health of the Grand Superintendent (owing to the indisposition of the M.E.Z.), given by the M.E.H., was most heartily drunk and ably responded to. The health of the newly-installed Principals of the Alexandra Chapter was given by the M.E. Grand Superintendent, and E. Comps. B. L. Wells, Thos. Wells and Shackles replied. Neighbouring Chapters was given, and was responded to by Comps. Bevers, Kemp and Ansdell. The Charities, by E. Comp. A. Wilson, was responded to by E. Comp. Peck, and the Visitors given by Comp. Medd and responded to by Comp. Jas. Scott Wilson. Some Companions having to leave at an early hour by train

for Hull and elsewhere, others took advantage of a quiet stroll by the sea-shore previous to leaving, and so brought to a conclusion this most enjoyable day.

#### PROVINCIAL GRAND CHAPTER OF SOMERSET.

THE annual meeting of this Chapter was held on Tuesday, the 19th inst., at Wells, under the banner of the Ascalon Chapter, No. 446, in the Town Hall, which was tastefully decorated for the occasion. The receiving Chapter was opened at 1 o'clock, the three chairs being occupied by M.E. Comps. Perkins Z., Newnham H., and Livett as J., and at 1.30 the M.E. Grand Superintendent, Col. A. W. Adair, accompanied by his Provincial Grand Officers, were received in due form. The minutes of the previous meeting were read and confirmed, and the roll of Chapters called. The Treasurer's account for the past year was received, when a vote of thanks was passed to M.E. Comp. Payne for his valuable services as Treasurer, and he was unanimously re-elected to that office. The M.E. Provincial Grand Superintendent then appointed and invested his Officers, as follow:

Comp. R. C. Else	P.G. St. B.	...	P.G.H.
C. L. F. Edwards	...	...	P.G.J.
Major Long	P.P.G.J.	...	P.G.S.E.
Major Perkins	...	...	P.G.S.N.
Wilkinson	...	...	P.G.P. Sojourner
B. Cooke	...	...	P.G. Asst. Sojourner
J. B. Colthrust	...	...	P.G. 2nd Asst. Sojourner
E. T. Payne	P.G. St. B. P.P.G.T.	...	P.G. Treasurer
T. C. Manning	...	...	P.G. Registrar
Livett	...	...	P.G. Sword Bearer
F. Hearne	...	...	P.G. Standard Bearer
Marwood	...	...	P.G. Dir. of Ceremonies
Newnham	...	...	P.G. Organist
Cozens and Salter	...	...	P.G. Janitors

At the conclusion of the business the alms were collected, amounting to £1 15s 6d, and it was agreed that this sum should be presented to the Wells Cottage Hospital. The Provincial Grand Chapter was then closed, and the Companions adjourned to the Mitre Hotel, where the banquet took place under the presidency of M.E. P. Grand Superintendent, after which the usual Masonic toasts were duly proposed and acknowledged.

A WARNING TO INTENDING EMIGRANTS TO AUSTRALIA.—Those accustomed to factory life, or who cannot take readily to work with the pick or shovel when required, would do well to stop at home unless certain of lengthened engagements beforehand. Although manufactures have become largely established, especially in New South Wales, their capacity for readily absorbing labour is at present limited.

### Obituary.

#### BROTHER JOHN HAVERS P.G.W.

WE are to-day called upon to record the death of one of the most prominent Masons of his day—Brother John Havers, Past Grand Warden. Our deceased brother's name is too well-known in Freemasonry to need much reference to the actual work he has performed for the advancement of the Craft. Few men have done more than he has, and if he has not been so active during the past few years as hitherto, it was only the state of his health which prevented it. Brother Havers was initiated on the 8th March 1838 in the Jordan Lodge, No. 237 (now No. 201), and exalted in the Jerusalem Chapter, No. 218 (now 185), on the 8th October 1839. He subsequently joined the St. George's Chapter, No. 5, and the St. George and Corner-stone Lodge, No. 5, rising in due course to the highest position in each. In 1848 the Earl of Zetland, then Grand Master, appointed Bro. Havers to the office of Senior Grand Deacon, while about the same time he received the collar of Standard Bearer in Supreme Grand Chapter. He filled the office of President of the Board of General Purposes during the years 1858, 1859, and 1860, and in 1861 was appointed Scribe N. in Supreme Grand Chapter. In 1862 he rose to the position of G.J.W. of England, and in 1865 was made J. of Supreme Grand Chapter. He was Chairman of the Building Committee for the present Grand Lodge premises, a position which will hand his name down to posterity so long as the present buildings are in existence. As we have already stated, Bro. Havers had lately withdrawn somewhat from active connection with the Craft, but that his interest in it had not abated may be gathered from the fact that at the Consecration of the University of London Lodge, which took place in May last, by the Earl of Carnarvon, at Freemasons' Hall, Bro. Havers, who was present as a visitor, expressed his desire to become a joining member.

#### DEATH.

VINCENT.—Suddenly, on the 16th instant, in dentition, SIDNEY HERBERT, the darling son and Lewis of Bro. THOMAS VINCENT P.M., P.Z., P.P.G.S.B. Surrey. Aged Thirteen Months.

### REVIEWS.

All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, Belvidere Works, Hermes Hill, Pentonville, London, N.

*Masonic Hints in Three Parts.* Edited by Brother M. C. Hime, M.A., LL.D., Barrister-at-Law, Head Master of Foyle College, Londonderry. Dublin: Printed by Brother J. Charles, 61 Middle Abbey Street. 1884.

THIS pamphlet will be read with all the greater interest from the fact of its being so rarely our privilege to draw attention to the sayings and doings of our Irish brethren. Part I. contains particulars of a concert organized in Derry in April last by Bro. Hime in aid of the Masonic Orphan Schools, in Dublin. The said Concert was held under the patronage of the Duke of Abercorn, Grand Master of Ireland, his son the Marquis of Hamilton, P.G.M. Derry and Donegal, and Past G.S.W. England, and other Irish Masonic celebrities, and resulted in the very appreciable addition of £100 to the funds of that worthy Institution, a result for which Bro. Hime deserves the greatest credit. Part II. contains a very useful suggestion, namely, that, after the manner of our Hospital Sunday, there shall be in Ireland a Masonic Monday or other day specially set apart for the purpose of assisting the funds of the Irish Masonic Orphan Schools, while Part III. contains some valuable hints and suggestions by Mrs. Power O'Donoghue, wife of a most worthy Irish Mason, for those who may attempt to get up concerts and similar entertainments in aid of Charitable Institutions, both Masonic and non-Masonic. We may congratulate Bro. Hime on his excellent little publication, which we commend to the notice of our brother Masons all the world over.

*Freemasonry Traced from Prehistoric Times, by a new and correct method.* By a Master Mason (G.L.E.) of nearly twenty-seven years' standing, &c. London; 1884.

WE shall best describe the contents of this strange composition by stating, on the authority of its title page, that it apparently gives an insight into the "Religion of Freemasonry, Ancient and Modern," whatever that Religion may be, and contains also "an urgent Appeal to Masons, Craft and Speculative, throughout the World, to unite and form One Harmonious and Powerful Organisation, acting up to its professed Principles and Ancient Prerogatives." As part and parcel, we presume, of this wonderful scheme, the author sketches for us his "Proposed Supreme Grand Lodge and Chapter of the World," and kindly supplements this with a "Digest and Plans for a common Platform." Whether it is part of this Platform that "Ladies" are "to be admitted as co-operating ex-officio Members to the Scientific Degrees" we have not had the courage to ascertain, nor, to our shame be it said, have we concerned ourselves about the "Basis of Ancient and Future Science" as laid down by the said Master Mason. The author—unwisely we think—follows up this long descriptive title by quoting Paley—"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance; this principle is contempt prior to examination." He also quotes Solomon—"He that answereth a matter before he heareth it, it is folly and shame unto him." We have the greatest respect for Paley, and still greater respect for Solomon; but we are confident that they never would have written these opinions had they been invited to criticise a pamphlet by the "Master Mason of twenty-seven years' standing" who apponds the initials "G. L. E." We doubt if they would have had the courage to read his title-page. When will Masonry be rid of these incomprehensible brothers who consider a score or two of initials tacked on to their names and the possession of a few centuries of degrees, justifies them in writing trash?

*Le Monde Maçonnique.* July 1884. Paris: Aux Bureaux du Journal, 32 Rue Perronet.

THE most instructive part of this number is the article on "Freemasonry in Spain"—"La Maçonnerie en Espagne"—for a translation of which, either in full or as a summary, we trust we shall be able to find space in our columns at an early date. The sketch is ample, and more in detail than any we have seen hitherto of Spanish Freemasonry.

*Tourists' Travel Talk:* an Every-day Vocabulary in French, German, and English. With Money and Distance Tables; Hints, &c. London: 25 Fleet Street, E.C., and 44 Regent Street, W.

*The Moselle.* From the Franco-German Battlefields to the Rhine. Published at same address.

THE feature of these useful publications is, that they are issued at the price of One Penny each. The "Tourists' Travel Talk" will be found most serviceable by those for whom it has been specially compiled, that is, by people who travel out of the beaten track of tourists, where the English language is little likely to be spoken. We notice that the compiler has assumed that every Englishman who travels will have some idea how French and German are pronounced. Our own experience would not have warranted such an assumption, and in any further issue we would suggest that some idea should be given, as in our "Pronouncing Dictionaries," how the words in the French and German vocabularies must be spoken. As regards the second guide, the "Moselle," we have rarely seen a better one, or, if we look to the price only, one so well arranged and illustrated and so well furnished with useful information. The editor of these "Holiday Handbooks" is Mr. Percy Lindley, to whom the public is under great obligations for the admirable and painstaking manner in which he has performed his task. They are additions to a series which every one who is likely to travel should have among his books of reference.

## THE WORCESTER EXHIBITION AND PROVINCIAL GRAND LODGE.

WE may remind our readers that the Masonic Exhibition to be held at Worcester, and to which we recently referred, will be opened on Wednesday next, and that the Soirée organised by the brethren of the district in connection with it, will be held that evening from 7.30 to 11 p.m. A most successful meeting is anticipated, while, as regards the Exhibition, we believe it will far eclipse anything before accomplished, and while this is not saying much—bearing in mind the fact that the two held at York are about the only previous attempts at anything of this sort—it must be remembered that Worcester has not the same Masonic antiquities associated with it as York has, and accordingly has to make up for local attractions by additional outside ones.

The regular Provincial Grand Lodge meeting will be held the following day, at the College Hall, Worcester (by kind permission of the Very Rev. the Dean), at 12 o'clock. Amongst the business to be transacted is the consideration of the following notices of motion:—

(I.) By Bro. Geo. Taylor P.G. Sec.—“That the sum of £5 5s be voted from the Funds of this Provincial Grand Lodge to the Fund now being raised in honour of Bro. W. J. Hughan P.G.D., and called the “Hughan Testimonial Fund.”

(II.) By Bro. T. M. Hopkins P.P.S.G.W.—“That the sum of £10 10s be voted from the Benevolent Fund to the widow of the late Bro. W. B. Hooper, formerly a member of the Semper Fidelis Lodge, 529, Worcester.

The brethren will walk in procession to attend Divine Service in the Cathedral, at 2.45 p.m., when a Sermon will be preached by the Very Rev. the Dean of York, Bro. A. P. Purey-Cust, Past Grand Chaplain, and a collection made for charitable purposes. The brethren will return to the College Hall, when Provincial Grand Lodge will be closed. A Banquet will be served at 4.30 p.m., at the Guildhall, for which Tickets may be procured from the Provincial Grand Stewards, at 6/6 each, dessert and attendance included. Special arrangements have been made with the Great Western Railway Company, by which brethren may travel at reduced rates, particulars of which may be had of the Provincial Grand Secretary (Bro. George Taylor), Summerdyne Villa, Kidderminster.

## RED CROSS OF CONSTANTINE.

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DE LA POLE CONCLAVE, No. 32, HULL.

AT the last meeting of this Conclave Eminent Sir Knight A. P. Wilson V.E. and Sir Knight Dr. Cooper were elected Most Puissant Sovereign and Em. Viceroy respectively.

A DIMIT.—Bro. Robert D. Holmes, of New York, long editor of the *Sunday Dispatch*, and one of the originals of the “University of Comus,” used to tell a good story of a Mason whom we will call, for perspicuity, Brother Lowry. This brother, by dint of hard electioneering and other persuasive arts, scarcely admitted among Masonic virtues, succeeded in attaining the office of Worshipful Master, and holding the same for one full term. His Lodge (Good Gracious, No. 81) had suffered from ignorant and mischievous Masters before, but Lowry was more than ignorant; he was an Ignorant-ramus for all that the word implies, and as mischievous in his high position as one can well be. In attendance upon Grand Lodge he undertook the electioneering arts which had succeeded with No. 81, but egregiously failed. At the close of his term he set the whisper in circulation that “the brethren were about to present him an Honorarium,” and it was so inserted in the local paper. The rumour proved true, for when his successor was installed and the Lodge had fairly shaken off their incubus, they presented him, elegantly engrossed on parchment and signed by every member of the Lodge—a *Dimit!*—*Voice of Masonry*.

FREEMASONS DESCENDED FROM OPERATIVE MASONS.—Sir Gilbert Scott spoke of “The Fables of the Freemasons,” but other worthy successors of the Gothic architects admit the pretensions of the Freemasons to be the originators of Gothic architecture. The following extract from Pool’s “History of Ecclesiastical Architecture” will prove of interest, as coming from a man who is not prejudiced too much in favour of Freemasonry. Even in England, he says: As late as the reign of Henry VI. in an indenture of covenants made between the churchwardens of a parish in Suffolk and a company of Freemasons, the latter stipulate that every man should be provided with a pair of white leather gloves, a white apron, and that a Lodge, properly tyled, should be erected at the expense of the parish, in which to hold their meetings.”—*Holmes’s Random Notes on Freemasonry*.

## GREAT EASTERN RAILWAY.

WE have been favoured with copy of the “Illustrated Guide” issued by this Company. Considering its price—only the modest sum of “one penny”—it is marvellous how such a publication can be offered to the public. With this, of course, we have no concern. What we are interested in bringing under the notice of our readers is, that the Great Eastern Railway Company makes known to its patrons, through the medium of this Guide, its arrangements for the season for Home and Continental Tourists. These arrangements are on a most liberal scale. The tariff of fares is as low as it can consistently with economy be made, while its service of trains is frequent and well regulated. It is unnecessary we should describe at any length the part of the home country which is traversed by the Great Eastern. It is enough that it includes within the range of its system such popular watering places as Great Yarmouth, Lowestoft, Walton-on-the-Naze, Cromer, and Clacton-on-Sea. Inland are the cathedral towns of Ely, Peterborough, and Norwich—to say nothing of the many other pleasure resorts to which it furnishes frequent and speedy access. To all these Tourist Fortnightly and Excursion Tickets are issued at remarkably low rates, by first, second, and third Classes, the charges to Yarmouth and back, for instance, being for 1st Class 27s 6d; 2nd Class, 20s; 3rd Class, 15s 6d; Excursion Ticket (Friday to Tuesday), 1st Class, 20s; 2nd Class, 15s; 3rd Class, 10s. The Tourist tickets, be it remembered, are available to 31st December. But it is probably the excellence of its Continental Service, *via* Harwich, on which the Company chiefly prides itself, and not without good reason. We have availed ourselves of it before now, and are speaking, therefore, from personal experience, when we say that it is impossible there can be a better or speedier route to the Continent than that worked by the Great Eastern Company. The train service to Harwich is punctual and speedy, the boat service thence to Rotterdam and Antwerp is similarly characterised, while the boats themselves are comfortably and even luxuriously fitted, there being the further advantage that the sea-passage lasts only a few hours. Moreover, by this route we are placed in direct communication with the North of Europe, while in the case of those who wish to make their way Southwards, the facilities are as great by this as by any other line. But in the North, there are some States, such as the Netherlands and Belgium, which are well worth a visit. Not only are there the usual picture galleries, museums, and places of historic interest to be inspected or visited, but the cities and towns, the people, and indeed the country generally, are unlike what we are accustomed to see elsewhere. Few people have any idea of the wealth of sights to be seen in the Netherlands, the quaint picturesqueness of its cities and towns, and the character, habits, and mode of life of its people. Those who are in search of novelty will find it in Rotterdam, the Hague, Leyden, Amsterdam, Utrecht, elsewhere in Holland and the adjoining Provinces, all these places being, thanks to the Great Eastern Company, within a few hours’ journey of London, while if, having seen these hurriedly, they prefer devoting the greater part of their time to journeying up the Rhine, and making their way further South, into Switzerland, &c., &c., they will have no difficulty in accomplishing their purpose expeditiously and cheaply by the Harwich-Rotterdam, or Harwich-Antwerp route. If further information is needed, we must refer our readers to the Guide Book itself, or better still, perhaps, to the General Manager of the Line at the Liverpool-street Terminus, or the officials at the principal stations on the Great Eastern and Metropolitan District Lines.

The installation meeting of the High Cross Lodge, No. 754, will take place on Wednesday next, the 27th inst., at the Seven Sisters’ Tavern, Page Green, Tottenham. We hope to give a full report of the proceedings in our next issue.

## “IT SAVED MY LIFE,

For the fever had obtained a strong hold on me. In a few days I was quite well.” This extract from a letter of C. Fitzgerald, Esq., refers to

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## MASONIC LECTURE.

### “KNOBS AND EXCRESCENCES.”

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No Lecture Fee; travelling expenses only accepted. Address—Clapham, S.W.

## 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, 23rd AUGUST.

- 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
 1541—Alexandra Palace, Imperial Hotel, Holborn Viaduct  
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)  
 1871—Gostling-Murray, Town Hall, Hounslow  
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8  
 1462—Wharnccliffe, Rose and Crown Hotel Penistone

## MONDAY, 25th AUGUST.

- Grand Mark Masters, Masonic Hall, 8a Red Lion Square, W.C.  
 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, Fined Street, Paddington, at 8 (In.)  
 1445—Prince Leopold, Printing Works, 203 Whitechapel Road, E., at 7 (Inst.)  
 1489—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.)  
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)  
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)  
 R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)  
 48—Industry, 34 Denmark-street, Gateshead  
 62—Social, Queen's Hotel, Manchester  
 148—Lights, Masonic Rooms, Warrington  
 724—Derby, Masonic Hall, Liverpool, at 8. (Instruction)  
 999—Robert Burns, Freemasons' Hall, Manchester  
 1177—Tenby, Tenby, Pembroke  
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)  
 R.A. 219—Justice, Masonic Hall, Todmorden  
 R.A. 411—Commercial, Masonic Hall, Nottingham  
 R.A. 448—Regularity, Freemasons' Hall, St. John's-place, Halifax

## TUESDAY, 26th AUGUST.

- 55—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)  
 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, Pcnwall-road, Dalston, at 8 (Instruction)  
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)  
 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)  
 1448—Mount Edgumbe, 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)  
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)  
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)  
 1949—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. 1275—Star, Ship Hotel, Greenwich  
 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle 7.30 (In)  
 241—Merchants, Masonic Hall, Liverpool (Instruction)  
 253—Tyrian, Masonic Hall, Gower-street, Derby  
 299—Emulation, Bull Hotel, Dartford  
 310—Unions, Freemasons' Hall, Castle-street, Carlisle  
 573—Perseverance, Shenstone Hotel, Hales Owen  
 1016—Elkington, Masonic Hall, New-street, Birmingham  
 1358—Torbay, Town Hall, Plaignton  
 1566—Ellington, Town Hall, Maidenhead  
 1609—Dramatic, Masonic Hall, Liverpool  
 1636—St. Cecilia, Royal Pavilion, Brighton  
 1675—Antient Briton, Masonic Hall, Liverpool  
 R.A. 74—Athol, Masonic Hall, Severn Street, Birmingham  
 R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol  
 R.A. 158—Adam, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness  
 R.A. 175—East Medina, Masonic Hall, John Street, Ryde, Isle of Wight  
 R.A. 823—Everton, Masonic Hall, Liverpool

## WEDNESDAY, 27th AUGUST.

- 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)  
 538—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)  
 720—Panmure, Balham Hotel, Balham, at 7 (Instruction)  
 754—High Cross, Seven Sisters' Tavern, Puge Green, Tottenham  
 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, 618 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)  
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)  
 1791—Craon, 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)  
 M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)

- 183—Integrity, Freemasons' Hall, Cooner-street, Manchester  
 220—Harmony, Garston Hotel, Garston, Lancashire  
 304—Philanthropic, Masonic Hall, Great George-street, Leeds  
 439—Scientific, Masonic Room, Bingley  
 721—Derby, Masonic Hall, Liverpool  
 778—Bard of Avon, Greyhound Hotel, Hampton Court  
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)  
 998—Sondes, Eagle Hotel, East Dereham, Norfolk  
 1039—St John, George Hotel, Lichfield  
 1083—Townley Parker, Mosley Hotel, Beswick, near Manchester  
 1085—Hartington, Masonic Hall, Gower-street, Derby (Instruction)  
 1119—St. Bede, Mechanics' Institute, Jarrow  
 1210—Strangeways, Empire Hotel, Strangeways, Manchester  
 1264—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  
 1723—St. George, Commercial Hotel, Town Hall-square, Bolton  
 1967—Beacon Court, Ghuznee Fort Hotel, New Brompton, Kent  
 R.A. 42—Unanimity, Derby Hotel, Bury, Lancashire  
 R.A. 323—Hope, Vernon Arms Hotel, Stockport  
 R.A. 328—St. John's, Masonic Hall, Torquay, Devon  
 R.A. 378—Royal Sussex of Perfect Friendship, Masonic Hall, Ipswich  
 R.A. 503—Belvidere, Star Hotel, Maidstone  
 R.A. 605—De Tabley, Queen's Hotel, Birkenhead  
 R.A. 1358—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. 178—Wiltshire Keystone, Town Hall, Devizes  
 R.C.—Philips, Masonic Rooms, Athenæum, Lancaster

## THURSDAY, 28th AUGUST.

- General Committee, Girls' School, Freemasons' Hall, at 4  
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 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)  
 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.)  
 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)  
 1614—Covent Garden, Bedford Head Hotel, Maiden Lane, W.C., at 8. (Inst.)  
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)  
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)  
 1744—Royal Savoy, Yorkshire Gray, London Street, W., at 8 (Instruction)  
 1950—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)  
 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  
 348—St. John, Bull's Head Inn, Bradshawgate, Bolton  
 594—Downshire, Masonic Hall, Liverpool  
 734—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  
 986—St. Edward, Literary Institute, Leek, Stafford  
 1313—Fermor, Masonic Hall, Southport, Lancashire  
 1325—Stanley, 214 Gt. Homer Street, Liverpool, at 8. (Instruction)  
 1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, nr Manchester  
 1505—Emulation, Masonic Hall, Liverpool  
 1576—Dee, Union Hotel, Parkgate, Cheshire  
 1680—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1626—Hotspur, Masonic Hall, Maple-street, Newcastle  
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)  
 R.A. 57—Humber, Freemasons' Hall, Hull  
 R.A. 216—Sacred Delta, Masonic Hall, Liverpool  
 R.A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields

## FRIDAY, 29th AUGUST.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)  
 141—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 707—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruc.)  
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)  
 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)  
 1153—Belgrave, Jermyn-street, S.W., at 8. (Instruction)  
 1238—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1642—E. Carnarvon, 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.)  
 M.M.—Old Kent, Crown and Cushion; London Wall, E.C. (Instruction)  
 453—Chigwell, Loughton Tavern, Station Road, Loughton, at 7.30 (Inst)  
 810—Craven, Devonshire Hotel, Skipton  
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7  
 R.A. 242—Magdalen, Guildhall, Doncaster

## SATURDAY, 30th AUGUST.

- House Committee, Royal Masonic Benevolent Institution, Croydon, at 3  
 128—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)  
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8

We can recommend visitors to Margate to call at the King's Head, High-street. Bro. A. Abrahams is here installed as manager, and ably does he carry out the duties that devolve on him. The Masonic Sundays "at Home," are well patronised; mine host takes the head of the table, and is ably assisted by his wife, who pays every attention to her lady visitors. The tariff here is reasonable; the viands, liberally supplied, are of the best quality.

## NOTICES OF MEETINGS.

## EBORACUM LODGE, No. 1611.

At the meeting of this Lodge, held on Monday, 11th inst., Bro J. Blenkin W.M. occupied the chair, and was supported by Past Masters Bros. T. B. Whytehead, J. S. Cumberland, G. Simpson, W. Knights W.M. 570 (I.C.), and a number of other brethren. A vote of condolence was passed by the Lodge with the widow and family of the late John Metcalfe, Rector of Holy Trinity, York, and Chaplain of the Lodge, who had died since the last monthly meeting. It was decided that the money subscribed by their late brother to the Lodge Building Fund should be refunded to his widow. The ceremony of the evening consisted of the raising of Bro. Frank Collins to the third degree, which was done by the W.M., assisted by Bro. J. S. Cumberland. Official replies to votes of condolence passed by the Lodge early in the year, on the occasion of the death of the Duke of Albany, were read and ordered to be placed on the minutes. A successful ballot was taken for a candidate. The W.M. announced that an application had been received from Worcester for the loan of the curiosities belonging to the Lodge, and that it had been arranged to send a collection. At refreshment the usual toast list was cut short, owing to the heat of the weather, but the toast of Lodge 1611, which had just passed its eighth anniversary of existence, was proposed by Bro. T. B. Whytehead, and responded to by the W.M.

**Justice Lodge of Instruction, No. 147.**—A meeting was held on Thursday, at the Brown Bear, High Street, Deptford. Bros. Banks W.M., Penrose S.W., Greener J.W., S. R. Speight P.M. Sec., Coen S.D., Stringer J.D., Catt I.G.; Past Master Bro. Hutchins Preceptor, and Bros. Thomas and H. C. Freeman. After preliminaries, the ceremony of raising was rehearsed, Bro. Thomas personating the candidate. Lodge was called off, and on resuming closed to the first degree, when Bro. Penrose was elected W.M. for the first Thursday in September. It was unanimously agreed that the first annual banquet in connection with this Lodge be postponed until September. All business being ended, the Lodge was closed in due form.

**Princess Charlotte of Wales Lodge, No. 570 (I.C.)**—The regular meeting of this Lodge, attached to the 5th Regiment of Dragoon Guards, was held at the Masonic Hall, York, on Wednesday, the 13th instant. The W.M., Bro. Sergt.-Major W. Knights, was supported by Bros. Lient. J. A. Banks P.M., Captain Gifford P.M., J. Todd P.M. 236, T. B. Whytehead P.M. 1611, J. S. Cumberland P.M. 1611, Captain Baldrey S.W., and a number of officers and visitors, including Bro. Davison, of Chicago. The work consisted of an initiation, which was admirably done by the W.M., whose working will bear comparison with most Masters of Lodges. After the close of business, the Lodge met at the table of refreshment, and many toasts were proposed and songs sung, amongst those who contributed to the harmony being Bros. Captain Gifford, J. Todd, and J. S. Cumberland. The toast of the Visitors was responded to by Bros. T. B. Whytehead and Davison (Chicago), and a very pleasant evening was enjoyed by the party, the only regret, generally expressed, being that the regiment was so soon to leave its quarters at York. It is intended to hold an emergency meeting, in order to enable the military brethren to take a farewell of their York friends.

**Beacon Lodge, No. 619.**—The installation meeting was held on Wednesday, at the Greyhound Hotel, Dulwich, quarters which the members of the Lodge have occupied now with satisfaction to all for more than twenty years. Bro. C. Norrington was installed as Master, and a P.M.'s jewel was presented to the outgoing Master, Bro. R. P. Forge.

**Kingsland Lodge of Instruction, No. 1693.**—A meeting was held on Monday last, at Bro. Baker's, Cock Tavern, High-bury, N. Bro. Detmer W.M., Weeden S.W., Turner J.W., Collingridge Secretary, Fenner S.D., J. M. Smith J.D., Trewinnard Preceptor; also Hunt and Western. Lodge was opened in due form, and the minutes of the last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Robinson acting as candidate. Bro. Collingridge offered himself as candidate for passing, and answered the usual questions, and was entrusted. Lodge opened in the second degree, and the ceremony of passing was rehearsed. Three new members were elected, viz., Bros. J. M. Smith, J. E. Lawrence, and James Joseph Robinson. The brethren then engaged in harmony, Bros. Snook, Bain, Weeden, and Telfer taking part. Bro. Wright presided at the piano.

Bro. James Stevens P.M. P.Z. has accepted an invitation to deliver his lecture entitled "Knobs and Excrescences," and explanatory of the ritual and ceremonial of the First Degree, at Kidderminster, on Saturday evening, the 30th instant, under the auspices of Lodges 377, 560, and 1874, and in connection with the Masonic Soirée and Exhibition at Worcester during the ensuing week. A large attendance of Provincial brethren may be expected to avail themselves of the opportunity for hearing Bro. Stevens' views on perfect ritual.

## GRAND COUNCIL ALLIED DEGREES.

A MEETING of the Grand Council of the Allied Degrees was held at the Masonic Hall, 8a Red Lion-square, on Saturday the 9th inst. Among those present were Bros. C. F. Matier D.G.M., Alfred Williams P.G.S.W., J. D. Murray G.S.B., Charles H. Roberts, George Mickley, Andrew McDowall, Charles H. Driver, Wm. Nicholl, and Charles Belton. The Grand Council was opened in due form by the D.G.M., who apologised for the absence of M.W. Bro. the Rev. Canon Portal G.M., and informed the brethren that the G.M. had been pleased to appoint Bro. Alfred Williams P.G.S.W. as D.G.M. Bro. Williams was accordingly conducted to the East and duly invested and installed by Bro. Matier. The following brethren were then appointed and invested as Grand Officers for the year, namely:—

Bro. C. H. Driver ...	...	Senior Grand Warden
W. Nicholl ...	...	Junior Grand Warden
C. F. Matier P.D.G.M. ...	...	Grand Secretary
James Moon (elected) ...	...	Grand Treasurer
W. B. Williamson, Mayor Worcester	...	Grand Senior Deacon
Rev. C. H. Roberts ...	...	Grand Chaplain
W. Wainman Cotton ...	...	Junior Grand Deacon
Robert Berridge ...	...	Grand Director of Cer.
Charles S. Lane ...	...	Grand Sword Bearer
Andrew McDowall ...	...	Grand Standard Bearer
Dr. G. Mickley ...	...	Grand I.G.
W. Brackenbury ...	...	Grand Stewards
George Cooper ...	...	
F. J. Tyler ...	...	Grand O.G.
E. J. Mills ...	...	

The minutes of the last annual meeting having been read, verified, and confirmed, a report on the state of the Allied Degrees was read, from which it appears that though warrants for two new Councils have lately been granted, the progress of the order has been slow during the past year. Particulars as to the financial position of the Grand Council were furnished, and it was unanimously agreed, on the motion of Bro. C. H. Driver G.S.W., seconded by Bro. W. Nicholls G.S.W., to present a testimonial to Bro. Matier, in recognition of his services as D.G.M. since the formation of the Grand Council. The G.C. having been opened as a Tabernacle of the High Priesthood, and that degree having been exemplified in full, with Comp. Chas. Belton as candidate, the proceedings were closed with prayer.

**EARLY IMPRESSIONS OF AUSTRALIA.**—Mr. H. C. Russell, the New South Wales Government Astronomer, in a work recently issued from the Government Printing Office of that Colony, says:—"When Dampier, in 1688, sailed down the western coast, he saw nothing but 'a dry sandy soil' and the miserablest people in the world;" and later on, when the first English settlers landed on Australia, they chose a bay beautiful to look at, but there was no gold and no fruit worthy the name, the soil was barren and sandy, and the climate in the worst part of its summer. No wonder that the fame of Australia was blackened, and report made it a miserable land, subject to droughts and floods, a land in which everything was turned topsyturvy. The summer came at winter-time. Trees shed their bark, not their leaves—were brown instead of green; the stones were on the outside of the cherries; and the pears, pleasant to look at, were only to be cut with an axe, and there was nothing to eat, 'unless, perchance, ye'll fill ye with root of fern or stalk of lily.' Such was the early verdict upon Australia. Fortunately the first colonists once here were obliged to stop. By degrees they found that everything that was planted grew well; that wheat in the valley of the Hawkesbury yielded 40 to 50 bushels to the acre, and in one memorable season actually ruined the farmers by its very abundance, for in the then limited market the price fell so low that it was not worth gathering, and it was left in the fields to rot, while the farmers sought other work. Horses, sheep, cattle, and pigs thrived marvellously, and some of the cows getting away, the bush soon contained numbers of wild cattle; even wool did not deteriorate in the new colony; and step by step the facts became too strong for prejudice, and the first fleeces of Australian sheep sent to England lifted the veil; manufacturers would take gladly as many as could be sent; their demand for more wool extends with the supply, and now only from Australia can they obtain the fine wools which they need; quantity and quality of wool have increased together, and the Grand Prize at the Paris Exhibition for our New South Wales wool has proclaimed the fact far and wide. Wool has done still more for the Colony. We took possession of it as a narrow strip of coast country; the demand for pasture forced us to find a way over a hitherto impassable range, and the same want has driven all the desert out of the Colony, and covered it with thriving millions of sheep. The country which early writers upon Australia called a barren waterless desert is now growing the finest wool and yielding abundant water, and when, in 1851, it was announced that gold had been discovered in abundance, the world was convinced that Australia was a promising country after all. Year by year the people have been coming in increasing numbers to supply our great want (population), and ever as the number increases new avenues of wealth and prosperity are opening to our view."

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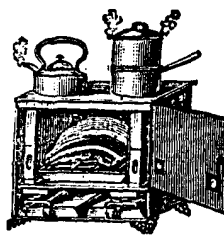
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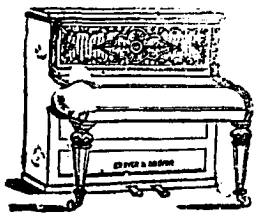
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