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FREEMASONRY IN SPAIN.

WE stated last week that we had it in contemplation to publish an English version, either in full or in summary, of the article entitled "Freemasonry in Spain," which appeared in the July number of *Le Monde Maçonique*. The article is decidedly interesting, more especially as our knowledge of Spanish Freemasonry is somewhat limited, the materials at our disposal for anything like a connected history being extremely scanty. In fact, the bulk of the English brethren know little beyond the fact that Lodges were established in Spain, that, thanks to the tender regards of the Romish priesthood, but particularly of the Inquisition, the members had a hard time of it, and that, as shown in the *Cosmopolitan Masonic Calendar*, there is now a Grand National Orient, with a Grand Lodge, and a Supreme Council 33°, working apparently in harmony. The Orient is credited with some 180 Lodges and a membership of 14,800, while the Grand Lodge has 270 Lodges, to some 50 of which are Chapters. Thus, from the mere point of numbers Spain would seem justified in claiming a foremost position among Masonic powers, though to judge from certain remarks in *Le Monde Maçonique*, it would seem as if Spanish ideas of the Craft inclined too much towards those prevalent in France to make it of much account as a section of the true Fraternity.

According to our French contemporary, the establishment of Freemasonry in Spain is traceable to the influence of the Duke of Wharton, who was Grand Master of England 1723. The writer of the article produces no evidence in support of this statement, but it is by no means improbable. It is in evidence that the Duke of Wharton was in Spain about the year 1727—he married a maid of honour to the Queen of Spain in 1726—that he took part against his own countrymen at the siege of Gibraltar—a possession of ours since 1704—and that he died in a state of penury at a Bernardine convent in Catalonia in 1731. *Le Monde Maçonique*, however, states absolutely that the Duke of Wharton was charged with the duty of introducing Freemasonry; that he repaired to Madrid in 1727, took up his quarters in the only French hotel in the Spanish capital, and having made all the requisite preliminary arrangements, that on the 15th February 1728 was consecrated in his Grace's apartments a Lodge which was afterwards ranked as No. 50 on the roll of the Grand Lodge of England. Our own early registers bear testimony to the fact of there having been such a Lodge, and from the Appendix to Bro. Gould's "Four Old Lodges," it seems to have been erased in January 1768, but we should like to hear more about the authority on which the chief place in the account is assigned to the Duke of Wharton. This appears to have been the only Masonic Lodge in Spain till 1739, when Lord Lovel, who was at the time Grand Master, granted to Captain James Cummersford a deputation as Provincial Grand Master of Andalusia with full powers to found Lodges in the south of Spain. This gave great umbrage to the clergy and monks, and so disquieted the secular power that, influenced by the Legate of Pope Clement XIII., Philip V. issued an edict against Freemasonry, in which members of Masonic Lodges were fiercely denounced, and threatened with the severest penalties if they retained their connection with the Order,

and many brethren of the original Lodge, founded in Bernard Street, Madrid, in 1727-8 suffered. However, this edict had the usual effect of causing the further development of the Craft, and in 1750-1, there were, according to the Inquisition, as many as ninety-seven Lodges in Spain. About this time, Father Joseph Torruba, member of the Inquisition, acting under the authority of a Papal brief, was initiated as a Mason, taking the oaths prescribed of all who sought admission, his object being to obtain a complete knowledge of the members of the Spanish Craft. In March 1751, Father Torruba placed in the Grand Inquistors' hands list of the 67 Lodges then in Spain, when, to the latter's great dismay it turned out that pretty nearly the whole of the Masonic body consisted of nobles and members of the upper ranks of society. However, he referred the subject to Pope Benedict XIV. and King Ferdinand VI., when the King, by a decree dated 2nd July 1751, ordered the complete suppression of the Order, the penalty of death without any previous trial of any kind being assigned to all found to be members.

During the next sixteen years, Freemasonry in Spain remained in obscurity, but not without making considerable progress, and in 1767 it renounced its obedience to the Grand Lodge of England and declared itself independent, when the Count d'Aranda, Prime Minister of Charles III. and the real author of the royal decree which in the spring of that year banished the Jesuits from Spain, was appointed Grand Master, his election to that office being due to this edict. In 1780, influenced by French ideas, the Grand Lodge took the title of Grand Orient, the Count d'Aranda, however, continuing to preside with his original title of Grand Master, and so remained till 1795, when, having lost his liberty, he designated as his successor the Count de Montijo, an able diplomatist and Spanish Ambassador to the Court of Berlin. The Count was legally nominated Grand Master of the Grand Orient and it was under his auspices that the Ancient and Accepted Scottish Rite made its appearance in Spain in 1808. One of the creators and propagators of the Dalcho theory, Count Alexander Augustus de Grosse-Tilly, G. Commander of the Supreme Council 33° in France, had a brother in Spain—the Count de Tilly. This brother, out of hatred for Buonaparte, devoted the whole of his vast energy to the service of Spain, and, under the name of Gusman, was the soul of the popular movement in Andalusia, which commenced in May and June 1808 with the relief of Seville from the French and terminated at Baylen; in fact, it was he who prepared the terms of the capitulation of Baylen, which utterly discomfited the forces of Napoleon. This Count de Tilly, on the 17th December 1808, assembled at Aranjuez several Brothers, among whom were Quintana, Saavedra, Vadillo, and Gonzalez, and constituted the Supreme Council of the 33rd Degree for Spain. Thus, towards the close of 1800, Spanish Freemasonry consisted of the Grand Orient, ruled by Count de Montijo, practising the English Rite of Anderson-Ashmole, and the Supreme Council, ruled by the Count de Tilly, and practising the system of Morin-Dalcho.

On 3rd November 1809 was constituted in the very dungeons of "the Inquisition itself," in the street Isabella the Catholic, a new Spanish Grand Orient, founded under the auspices of King Joseph, formerly Grand Master of the Grand Orient of France, by the Grand Duke de Berg.

Thus in 1809 the Supreme Council of France, and the Grand Orient of the same country, had both established off-shoots in Spain, the Grand Orient, ruled by the Count Montijo, alone representing the original English element according to the Anderson system, but independent and confined wholly and solely to brethren of Spanish blood. The former Minister of State, Azanza, was nominated Grand Master of the new Grand Orient born in 1809 of French origin. In 1811, the Count de Grasse-Tilly, being dissatisfied with the manner in which his brother the Count de Tilly conducted the affairs of the Supreme Council of Spain, constituted a second Supreme Council on the 4th July, and the better to vindicate its dependence on French Masonic authority, he installed, in the capacity of Grand Commander of this new power, the same Azanza, who for the preceding two years had held the office of Grand Master of the Grand Orient of Spain, under the protection of the Grand Orient of France. Consequently, there were at this epoch four Supreme Masonic authorities in Spain: Grand Orient, No. 1, founded 1780—Spanish; Supreme Council, No. 1, founded 17th September 1808, also Spanish; and the Grand Orient, No. 2, founded 3rd November 1809, and Supreme Council, No. 2, founded 4th July 1811, both of French origin.

Such was the state of things when Ferdinand VII. returned to Spain, and by his decree of the 4th May 1814 closed all the Lodges, placing them outside the pale of the law, and inaugurated a second era of persecution against Freemasonry, the first dating from 1751. But hereabouts is the obscure point in the history of Spanish Freemasonry. In 1817 there would have been signed a treaty of union between Grand Orient, No. 1 and Supreme Council, No. 1, by which the Count de Montijo should have become Grand Master of the Grand Orient and Grand Commander of the Supreme Council just as the Minister Arguëlles, successor of Minister Azanza was Grand Master of the Grand Orient, No. 2 and Grand Commander of the Grand Council No. 2, but no documentary evidence of this treaty has ever been forthcoming. It is asserted that in 1818 Supreme Council No. 2 had absorbed Supreme Council No. 1, or rather that the Grand Inspectors General of the two Councils had combined for the purpose of deliberating on the steps to be taken in order to secure the triumph of liberal ideas which took place in 1820. General Riégo, the brothers San Mignel, of whom one became Marshal, and Arguëlles took part in the important deliberations on Madrid in 1818. In 1823 a clerical reaction set in. Riégo, Grand Commander of the Sole Supreme Council and Grand Master of Grand Orient No. 2, was shot and the third persecution of Freemasonry was initiated by the decree of Ferdinand VII. of 1st August 1824, condemning to death without trial every Freemason who did not submit himself to the clerical authorities by the 31st of the same month. But no submission followed, and the Inquisition secured many victims in the liberal ranks under pretext of their connection with Freemasonry. On 7th March 1825, a Lodge was surprised at Grenada in the very midst of an initiation and the Master (le Vénérable) and six others composing it were hanged there and then, while the candidate was condemned to the galleys for twelve years.

(To be continued.)

THE GREAT PYRAMID.

THERE is but *one* pyramid, and that the Great Pyramid of Cheops, or Gizeh. Seventy pyramids once stood on the margin of the Egyptian desert, but only one has a history hoary with age, and clothed with mystery. It was the parent, all others were imitations. Not only does no contemporary description of it exist, but it stood a world-wonder for fifteen hundred years before any writer, whose works remain to us, gave an account of it. No wonder we are in the dark concerning it; no wonder all manner of speculations have been made as to its origin and purpose. Probably we shall never know the exact truth about it. We are too far removed from it in time, and know too little about the history of Egypt, at the period of its erection, to justify any one in asserting positively why it was built, or to what purpose it was originally devoted. One thing, however, is certain—it is an everlasting monument to the Masonic art, a continuing example

of the skill of the operative Masons of three thousand years ago.

There is no end to the fanciful theories of intellectual speculators about the Great Pyramid. John Taylor, Prof. Piazza Smyth, H. C. Agnew, Joseph A. Seiss, D.D., J. Ralston Skinner, Everett W. Fish, M.D., W. M. Flinders Petrie, William Rowbottom, Robert Hewitt Brown, and others, have created a Pyramid literature, that of itself constitutes in size no mean library. The latest contribution to the literature of the subject is of the destructive order, from the pen of President Barnard, of Columbia College, New York.* President Barnard is an ardent advocate of the introduction of the Metric system of weights and measures in this country, and he has attacked the theories of the fanciful school of Pyramidalists with considerable power, his purpose evidently being to abolish the idea that our English inch measure bears any relation to the so-called sacred cubit, which should justify its retention, and thus influence the exclusion of the Metric system. His work is written with grace and scholarly tact, and affords pleasant reading on a recondite subject. He argues that the Great Pyramid was simply a royal tomb, and that all the striking scientific analogies discovered in connection with it are merely remarkable coincidences. Now, while we have no doubt this world-wonder *was* a royal tomb, we believe it was also *much more*. As Bro. Harry Hazel some years ago observed, in the columns of the *Keystone*, "That Cheops at his death might have been buried in it, if he was its founder, is likely enough, for the interment of a man of eminence in, under or near a religious edifice, and especially when he is regarded as its founder, is often esteemed, even at the present day, not too high an honour for a human being. But the internal passages and chambers of Cheops disprove the theory that it was erected *merely* for a tomb; and even had the mummified remains of the renowned king been discovered in the Great Pyramid, it would afford no greater proof for the tomb theory, than the discovery of a bishop's body beneath the pulpit or chancel of a church would for the assumption that the building had been put up expressly to cover the remains of the distinguished ecclesiastic."

It is not easy to comprehend the great antiquity of this monument. Abraham saw it, and Joseph spent a large part of his life in its vicinity. P.G.M. Bro. Rob Morris LL.D. (who has several times visited it), has pointedly said: "When Solomon planted the Corner-stone of his Temple on Mount Moriah, that of the Pyramid had been laid twelve hundred years!" Wonderful in antiquity, in structure, and in purpose, is the only wonder remaining to us of the original "seven wonders of the world."*

We think it is a fair deduction from what we positively know of the structure of the pyramid, and the customs of the people in the era in which it was erected, that it was, primarily, a Temple of the Sun. This is, no doubt, a heathenish conclusion, but it appears to be a reasonable one. It was also, contemporaneously or subsequently, used for astronomical or astrological purposes. Many of the most ancient temples were dedicated to the Sun, and the priests and soothsayers of the times were called upon to aid at the inception of the building, by the performance of what were thought to be fitting ceremonies. Tacitus, in the fourth book of his *History*, gives a very striking description of the laying of the Corner-stone of the Capitol at Rome, when rebuilt by the Emperor Vespasian, on which occasion "Helvidius Priscus, the prætor, preceded by Plautius Alianus, the pontiff, invoked Jupiter, Juno and Minerva, to prosper the undertaking," and then "loosed the wreaths that bound the foundation stone."

In this connection we may observe, that, as is known, the Corner-stone is always laid at the *North-East* corner of the edifice. Why? This, too, is a relic of Sun worship. The Corner-stone of the Capitol at Rome, to which we have just referred, Tacitus says was laid the "eleventh day before the calends of July"—that is, at the period of the summer solstice, the great solar festival, when the Sun reached his highest Northern declination. Now, the heathen temples always face the sun, so as to catch the first rays of the rising orb, and since at the end of June the sun rises a little North of East, the *North-East* corner of the Temple at that time is in the direct line of the rising sun,

* *The Imaginary Meteorological System of the Great Pyramid of Gizeh.* By F. A. P. Barnard, LL.D., S.T.D., President of Columbia College. From the Proceedings of the American Meteorological Society, New York: John Wiley and Sons.

and first bathed with its light. Hence this corner in primitive times was selected as the most fitting place for the placing of the Corner-stone. In Masonry customs are stable and perpetual—therefore to the present day, and through all time, the North-East corner is, and will be deemed the appropriate place for the typical foundation styne of the edifice.

The Great Pyramid is, and probably will remain, one of the mysteries of the world. President Barnard says it must get out of the way of the Metric system. We have nothing against this system, and even think many advantages would result from the adoption of a universal standard of weights and measures, and the Metric system now appears to promise more in this direction than any one previously advocated. In Russia, England, and the United States it is increasingly meeting with favour, and there is reason to believe it will, after no long time, be generally adopted. It will not be, however, until after a hard-fought intellectual contest. The advocates of the Pyramid system of weights and measures have a bi-monthly organ, issued at Cleveland, Ohio, styled *The International Standard*, the July issue of which is before us as we write. It contains some twenty articles, by various Pyramidists, including Piazzi Smith, Astronomer Royal of Scotland, J. Ralston Skinner, of Cincinnati, the Rev. H. G. Wood and others; and it also has a paper entitled *Pyramidal Freemasonry*, being the substance of an address read before St. Ambrose Lodge, No. 1891, of West Kensington, London, by the Secretary of the Lodge. The subject is one of scientific and Masonic interest, and it is worthy of the attention devoted to it by so many eminent scientists and Freemasons.—*Keystone*.

IOWA'S MASONIC LIBRARY.

Address of Grand Secretary T. S. Parvin, delivered at the laying of the Corner-stone of the "Iowa Masonic Library Building," at Cedar Rapids, 7th May 1884.

FROM THE VOICE OF MASONRY.

THE sun at its meridian height not only beautifies and adorns the day, but summons the brethren to refreshment from labour. Spring has come again to gladden our hearts. The chilled winds of winter have ceased to blow, and the snowflakes, which so lately filled the air, no more carpet the earth, while the green grass rises to lighten the sound of our footsteps.

Our traditionary Grand Master Solomon in his inimitable song says: "The flowers appear upon the earth, the time of the singing of birds is come and the voice of the turtle is heard in our land." "Arise, my love, my fair one, and come away."

We have come as representatives of the Lodges, of our homes, and from distant portions of our great and prosperous state. We come upon a mission, a mission of love, of learning and of pleasing duty. And surely the elements of nature around us, as well as the goodly citizens of your city, yea now *ours*, welcome us to-day and welcome the occasion of our coming.

"A rare and choice procession, this I ween,
Nor once in Rome, nor yet in Corinth seen;
No golden eagles gloating o'er their prey
In cruel triumph for a bloody day.

* * * * *

Victors you are indeed!
But higher for your meed,
And noble panegyrics employ
More like to psalms on Zion's holy hill,
When the long wandering ark at last stood still."

I have counted the hours of the revolving sun above us since he rose this gladsome morning. And, as I watched his course so calm, so steady and so beautiful, 'mid the clouds my thoughts have happily journeyed backwards. They would go, and I could only in imagination follow the bent of their inclination; and so I review the years as they came passing along before me. For four decades and more has it been my lot, my ever pleasing vocation, to engage in ceremonies like those of this day. I have laid corner-stones as Grand Master, and for Grand Masters, and been dignified "from my youth up" as "Grand Orator," (Phœbus, what a name!) on such occasions almost innumerable.

I have laid corner-stones of churches and school houses, of temples of justice and public libraries, of academies of science and Masonic temples, all over the prairies of our young and growing state.

To this hour, as each returning Sabbath is ushered in by the god of day from many a hill-top overlooking the great father of waters on our eastern borders, there rises the song of praise and the morning and evening prayer from altars erected to the known God in sanctuaries touched with the Mason's hand. The recollection fills my heart anew with love to Him who loveth us all. From the capital of our state and from many a green spot along the highway over which now the iron horse hurries in his rapid journey to the Big Muddy on the west, on each school day may be seen loving children marching along to the spot, next to "home, sweet home," the dearest on earth, though they but little heed it at the time. The church and the

school are the "salt of the earth" that purifies society and protects our dearest interest in life, and in the end opens for our admission the gates of the new Jerusalem. I much love to recall the instrumentality we as Masons have had in giving form, and shape, and beauty to this great work of human progress in the State of Iowa.

On many an occasion, too, have we, the Masons of our beloved Iowa, been called upon to take part in the erection of those temples at whose doors sits the blind goddess with scales equipoised in her hands dealing out imperial justice to all alike. Justice is one of the four cardinal virtues ever placed before the Masonic student, whether young or old in the profession, which he is not only to study but practise while living, if he would obtain the highest good here, and hereafter enjoy the fruition of a well-spent life.

In the building of Masonic temples we are ever expected to take a part, for they are the homes in which much of our Masonic life is to be spent, and well for all if usefully and happily spent in the practice as well as the inculcations of those principles ever calculated to make us the wiser and the better in all the relations of home, of citizens and Masonic life.

But never, my brethren and fellow-citizens, when I have been called to take a part, however humble or exalted, in a work of this kind and character, have I engaged in it with such a hearty goodwill, such a spirit of devotion, and such high hopes of the ultimate good to the Craft, destined to be the out-growth of the work we to-day have in hand. Heretofore all along these years, now two score and more, have we laboured for others, helped build houses in which other people should dwell for a season and do good. And the good which has come from their work is our abundant reward.

To-day, yes, to-day, brothers, do we come to lay the corner-stone of our own house, our home, the "Library Building of the Grand Lodge of Iowa of A. F. and A. M." a building which, as "the hands of our brothers have laid the foundation of this house, our hands shall also, we pray finish it; and then shall we know that the Lord of Hosts hath sent" us to do this work and complete the structure, the corner-stone of which we have just laid with appropriate ceremonies, witnessed by churchmen, Masons, and citizens alike with interest.

This building is to contain the large and valuable, the rare and interesting collection of works devoted to the history, philosophy and jurisprudence of Masonry and its kindred sciences—a collection at once the proud monument of its founders and of the Grand Lodge its fortunate possessor—a collection in which the citizen who wishes well of the State and its progress, alike with the Mason, may and should feel a just pride.

Masonry has left an indelible record upon the history of the past in our own and other lands, more especially, however, in this "land of the free and home of the brave" this land of progress in all that goes to make the State. "Its record has been made in books, in principles, in monuments, and upon society, and it ever should be your pleasure, my brethren, to encourage the library, now so magnificent in its proportions.

A brief history of public libraries in the past ages of the old world may not be without interest or significance in this connection or on this occasion.

The history of the principal libraries of our own country, too, is not without interest, as affording instruction and encouragement to our own efforts.

The libraries of America are classed as public libraries, college, school, theological, law, medical, scientific, national, state and state historical society libraries, ten in all.

The first in the second series, and only recently admitted in the list and so recognised by the commissioner of education at Washington, is "Masonic Libraries," and that of the Grand Lodge of Iowa heads the list as the first in its origin and largest in its extent.

We will, however, refer more fully to a single one of the Collegiate Libraries whose history is somewhat similar to our own.

When John Harvard in 1638 made his will and left the half of his estate to endow the college which bears his name, he added, we are told by the present librarian of that institution, to his benefaction his entire library of two hundred and sixty (260) books, and so the college grew upon a foundation of books. A rich soil from which to grow a most healthy and flourishing institution of learning, which has borne rich fruit in its offspring all over the land.

In 1764 Harvard hall was burned, destroying the entire library save one massive volume, "Downname's Christian Warfare Against the Devil." That warfare, as embodied in the contest between knowledge and ignorance, has in his or some other's name been waged ever since. And that volume still in the library, has become the chief corner-stone upon which has been built one of the very largest and best libraries in the new world.

When that college and library was founded in 1638, the colonists of New England, from whom our people are largely sprung and whose love of freedom, of learning, of Masonry and of libraries we have largely shared, knew absolutely nothing of this valley, of the great lakes or of the great river we inhabit. And little could they at that early day have dreamed of the changes two and a-half centuries would have wrought in their own and the newer States. Nay, in their wakeful dreams their more intelligent successors do not more than half realise the truth that is patent everywhere to all who will come and see.

Following in their footsteps we are seeking to build a hall for the collection we have made by purchase, and not by the bequest of a noble and generous patron. We seek to build not a parthenon, a lyceum, a porch or an academy—but all in one.

"A temple fit for all who sit
At Wisdom's feet,
And hers alone."

It is most fitting then that we here present a brief sketch of the origin of our own library, and in so doing we prefer, for modesty's sake if for no other reason, to let a friend speak for us, and so copy from the report of the Committee on the library submitted by Bro.

Langridge at the last session. This, while somewhat poetical, is substantially true.

"In January 1844, this Grand Lodge was organised. In a new territory, whose inhabitants occupied only a narrow strip along its eastern boundary, with four weak Lodges, and less than one hundred Masons, its prospects of showing great literary activity were not flattering. Your Grand Secretary, however, was a reading Mason; nay, more, he was a Mason who learned, for did he not, early in his Masonic life, when he accidentally found a stray copy of what he supposed to be the first edition of Anderson's Constitutions, despairing of owning it otherwise, commit it to memory, and so make it his own beyond the danger of a rescue? A few years later, when visiting a lady friend (now as then of Muscatine), he found Cole's Ahiman Rezon on the table; the lady, the time, and the occasion of the visit were immediately forgotten, until piqued at his absorption in the book and his forgetfulness of herself she curtly dismissed him with the advice that if the book was so much more entertaining than she, to take it with him. This book was the beginning of your Grand Lodge Library, and is yet upon your shelves.

"In 1845, on the recommendation of the Committee on Masonic Library, acting upon the suggestion of the Grand Secretary, who reported, 'We believe that a commencement should be made, and additions made from time to time, as the Grand Lodge may be able, so that in time we may have a collection of Masonic information that may be an honour to us.' The Grand Lodge appropriated *five dollars* 'to be expended under the direction of the Grand Secretary for securing such information as he may see proper;' and thus, in the absence of evidence to the contrary, we believe was laid the commencement of the first Grand Lodge Library in existence. A few individuals in this country, and in Europe, had doubtless made collections of this kind, large for the means available, but to this Grand Lodge, under the foresight of your present Grand Secretary and Librarian, is, we repeat, due the honour of leading in the establishment of the first distinctively Grand Lodge Library. Since then it has, as liberally as its means have justified, continued the same wise course, until now the wave caused by the stone is thus cast into the Masonic mill-pond, has travelled widely and more widely, until the collection of Masonic books has become, to a considerable extent, a 'craze,' and to supply the demand a business, or at least it was so until lately, as the 'search for hidden treasures' of the kind has been so thorough and microscopic as to almost exhaust the supply, and the demand for old Masonic literature bids fair to cease from sheer inability to find material for its supply.

"Nor has this Grand Lodge confined itself to the collection of purely Masonic books, in the sense only of Masonic magazines, proceedings, laws and addresses, or polemics between warring factions of the Brotherhood. As the roots of a thrifty tree stretch out into the earth as widely as do the branches into the air, and so come in relation with their soundings, so does Masonry interlace with and take its form and pressure, its growth and bent from contemporaneous matters. Political systems, scholastic and religious culture, all its various environments, have affected it as it has them, until, as in tracing to their fountain head the national peculiarities of victorious people, one has to familiarise himself also with the history of those they have subjugated; so in studying Masonry must he make long excursions into those cognate but outlying fields. With this in view your librarian has enriched your collection with books of travel, of history, of poetry, and even of fiction, while in those ' quaint and curious volumes of forgotten lore' treating of the powers of nature, of the occult sciences, and of thousands of 'uncanny subjects on which few well regulated minds desire to dwell,' your shelves contain many rare and valuable selections. And thus, commencing with a single book in 1844, the Library of the Grand Lodge of Iowa, as shown by the catalogue prepared and submitted at their session in 1883, by your librarian, and including the Bower library, now contains many thousands of pieces of valuable works and pamphlets, Masonic, religious, artistic and miscellaneous, besides a handsome collection of medals, prints and articles of *verbu* and bric-a-brac, many very rare, a few uniques, and if estimated at cost to you and to Brother Bower, worth between twenty and thirty thousand dollars. Thus, in far less than the time expected by your Committee in 1845, have we reached that 'collection of Masonic information,' which the promised should be 'an honour to us.'

Yes, from 1845 to 1882, from an appropriation of five dollars for the purchase of a book and periodical, and for binding, to the magnificent grant of 4000 dollars for the purchase of the "Bower Collection," the largest and most valuable private collection at that day in this country if not in the world, was but the period of the active life of the manhood of your Librarian who addresses you to-day.

And the increase of Masonic libraries during these latter years throughout the several states indicate a healthful growth and a greater desire for Masonic literature of the past and the present.

Here in the Library (soon to be stored in this building) are gathered the dearest thoughts and expressions of the most eminent patrons of Masonry. It is of incalculable value to the present, and to the generations that are to follow will be doubly so."

I have alluded to two brothers and quoted from one—Brothers William Baker Langridge and Robert Farmer Bower, both intelligent, earnest and successful collectors of Masonic books, and both during their entire Masonic lives the true, warm and helpful friends of the Library and its Librarian.

"Oh for the touch of a vanished hand,
And the sound of a voice that is still!"

For could our dear brothers but know to-day that their most cherished desires are about to be realised they would be happy beyond measure. The last Masonic paper our Brother Langridge wrote was the "Report on the Library," from which we have quoted, as we will again, in reference to this building.

Some ten or more years ago the brethren and the Grand Lodge of Iowa were crazed on the subject of the erection of a costly "Temple," and would have swamped the Grand Lodge and Masonry in Iowa

too, had not the Grand Secretary opposed the foolish scheme with all his might and influence. It well nigh swamped him in the frenzy of the hour, but when they had returned to their "sober, second thought," all were glad at the failure of the scheme.

A few years later, in June 1876, the Grand Secretary, in his report as Librarian used this language under the head of "Fire Proof Building for Library." "No intelligent or thoughtful man or Mason of the state, or from abroad, has visited our library during the past year who has not expressed himself upon the risk of continuing so valuable a collection of books and papers in a *building not fireproof*. No money could replace many of the books and records if destroyed.

* * * * *
The subject is of such importance that the Grand Lodge cannot long ignore it."

And strange to say, many of those same brethren now changed sides, and upon this, charged that officer with the very design they had previously advocated, and he opposed. So difficult is it to educate a large body of men or brethren to a correct and just view of a measure of great importance.

With this, the earliest reference, we give the last of 1883 and by the committee, and upon this subject of a "Fire Proof Building," the committee add: "Having secured so large and valuable a library, the question naturally arises, not less how best to care for and preserve it from loss, than how to increase it and add to its value. Your committee would, therefore, as our predecessors have done, urge upon you the necessity of preparing a *safe place of deposit for them*. Plans and estimates have heretofore been submitted, and are in your archives. The money is provided, and only your order is lacking to supply a place of safety. We should be derelict if we failed to urge upon you most earnestly to care for these treasures which circumstances so fortunately have placed in your hands, and for the preservation of which you are responsible to the world and to the Craft, and in which, therefore, you are so largely interested in both a pecuniary and fiduciary sense."

Year after year the Grand Secretary harped upon this harp of many strings, calling to his aid "committees on the library" and the "Grand Master" at least. Here and now we take pleasure in stating that our Grand Master Van Saun from the hour of his election in 1881 has been the earnest and best friend of this library building enterprise—a full history will be found in our committee's report of the Grand Lodge in June next.

"We are here for this day,
To stamp on the clay,
A part of ourselves
That may never die."

We must confess in this good hour that

"We looked beyond
Through waiting years of sun and rain."

* * * * *
"And never thought, nor word went wild;
Content if only we could see
This blessed day."

Brother James W. Staton, of Kentucky, President of the "American Masonic Collectors' Association," in his congratulations upon the occasion says: "Of course Brother Parvin is as happy as a father is with his first baby, in the possession and management of this vast library, and in seeing a grand building arise to receive it."

The good brother was not aware of the fact that to-day is the fortieth anniversary birthday of "his own first baby," May Parvin Lee (wife of a Mason) as well as of the library, both first seeing light in the beautiful month of May—so it is a happy May-day to all.

But we will no longer think, much less speak of the trials and tribulations through which we have passed in our progress to this day and this event—no!

"We would not
Call back the vanished years,
The plans, and hopes, and fears;
Duties, and smiles, and tears
Are ours to-day."

But they are tears of joy and not of sadness, and to the duties of the hour we betake ourselves and go on with our work to its completion;—and when our labours are ended.

"And when I lie in the green kirk-yard
With the mould upon my breast
Say not he did *well* or *ill*,
Only, 'he did his best.'

* * * * *
"He that does his best
Does all he can—
An angel could do no more."

Masonry does not consist in costly temples of beauty and strength, nor in libraries of the collected wisdom of the past and the present. Nor does it yet consist of ceremonies, however sublime and beautiful their ritual, whether secret or public as those of to-day. The fathers builded wiser than they knew when they laid the foundation stone upon which the moral and social fabric of Masonry has been built through the ages past. It is an institution of growth rather than of creation. Otherwise it had not come down upon the stream of time to us improved as it has been, and to-day exist as a potent factor in the civilisation and progress of mankind.

Masonry exists in its living principles, and consists of lives and actions, the outgrowth of those principles. It is not all of life to live and will not be all of death to die.

My brothers, our Masonry, as well as our religion, teaches us, and from this teaching "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." It is for admission to that house when the turmoils of life have ceased that we seek and ear-

nestly labour in season and out of season. Yet we know full well that "a man is not justified by works, but by faith," and so we look to the "great light" to enlighten our darkened minds that we may pursue the straight and narrow path, whereby we may find an abundant entrance therein, not forgetting that as we journey on "we may rejoice in the work of our hands" if we but do "the works meet for repentance."

To this end we would that all who enter within our courts, to learn our mysteries, and to become Freemasons indeed, should not only study the precepts of our royal art, but practise in their daily walk and conversation the lessons which have so often and so forcibly been taught around our sacred altars, whereon no strange fire should ever be permitted to burn. None save the incense of true, faithful and loving hearts, each striving who can best work and best agree in carrying forward the good designs spread out upon the trestleboard of life by the Master's hand.

We may not always succeed; there are rains and clouds in the moral as in the physical world, but "the blue heaven is larger than a cloud" and we will look for the light of heaven.

"Whenever we will what is good
We are better because we willed;
And there is worth in an earnest would,
Although it be not fulfilled;
For it is not with success that we build
Our life—but with noble endeavour;
Full success is a prize won never."

Let us then at this good hour with the "Pleasures of Memory" thickly strewn o'er our pathway and gathered through all these forty years that have gone to return no more, resolve to do our duty to God, to man, and to our country. With the "Pleasures of Hope" brightening up before us, encouraging each to a higher attainment in life, and to the better accomplishing our destiny here, we may return to our homes and to our Lodges conscious of having willed aright, and so continue to "hope, hope on, hope ever," till the end comes: then will the "pleasures of imagination" so fondly cherished by us all be fully realised, and our work be approved by the Master Builder on high.

"For the structure which we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the stones with which we build.
Truly shape and fashion these,
Leave no yawning gaps between;
Think not because no man sees
Such things will remain unseen.

* * * * *

While the day hath light let the light be used,
For no man shall the light control
Or ever the silver chord be loosed
Or broken the golden bowl,
May we build God's Holy Temple
In the true Masonic soul."

THE BARTHOLDI STATUE.

ON Tuesday, 5th August, Bro. W. A. Brodie, M.W. Grand Master of Masons of New York, assisted by the Grand Officers of the Grand Lodge, laid the Corner-stone of the famous Statue of Liberty (Bartholdi Monument) on Bedloe's Island, in the harbour of the city of New York.

M.W. Grand Master Bro. W.A. Brodie, in the course of his address said:—"The question may be asked, Why call upon the Masonic Fraternity to lay the Corner-stone of such a structure as is here to be erected? Because it has become a common law practice all the world over, a custom so ancient that the memory of man runneth not to the contrary, a custom which prevailed centuries before modern secret societies were thought of. But there is a special reason why we should be called upon for this special duty of to-day. No institution has done more to promote liberty and to free men from the trammels and chains of ignorance and tyranny than Freemasonry, and we as a Fraternity take an honest pride in depositing the Corner-stone of the pedestal of this statue which, we pray God, may deserve to prosper by becoming a beacon light of liberty to all men, and promoting harmony and brotherly love throughout the world till time shall be no more. Amen."

The band then played "Old Hundred." A salute of twenty-one guns was fired from the old Fort Wood battery, when R.W. Bro. Frank R. Lawrence delivered the oration. We quote one paragraph:—"Never since the building of the Temple of Solomon, have Masons participated in a work more exalted than that now in progress upon this spot. The colossal statue to be placed upon this massive base is grand in its origin, its execution and its proportions grand, as representing a pure and ennobling friendship between two great nations of free men, at peace with one another, and at peace with all the world, who thus happily circumstanced, erect an enduring monument to typify and illustrate to all the earth their love of liberty. To us, as Masons, this event evidences the growth of principles we hold most dear, and we would fain regard it as presaging the coming of a time when the love of man for his fellow-man shall unite all the races of the earth in one great brotherhood, when men of all nations shall commingle and vie with one another in the promotions of liberty and the enlightenment of mankind. If this hope is too sanguine, we may at least regard the erection of this statue, and the circumstances by which its creation is surrounded, as manifesting a remarkable extension of the principles which we cherish, for never before has a similar event occurred; and in no previous age has the occurrence of such an event been possible.—Keystone.

QUARTERLY COMMUNICATION OF UNITED GRAND LODGE.

THE following is the business to be transacted in Grand Lodge on Wednesday, 3rd September 1884, at 6 for 7 p.m.

1. The Minutes of the Quarterly Communication of the 4th June for confirmation.

2. Report of the Lodge of Benevolence for the last quarter, in which are recommendations for the following grants, viz. :—

A Brother of the Lodge of Affability, No. 317, Manchester	£75 0 0
A Brother of the Sir Francis Burdett Lodge, No. 1503, Twickenham	150 0 0
A Brother of the St. Peter's Lodge, No. 476, Carmarthen	75 0 0
A Brother of the Burgoyne Lodge, No. 902, London	100 0 0
A Brother of the Lion and Lamb Lodge, No. 192, London	100 0 0
The Widow of a Brother of the British Lodge, No. 8, London	100 0 0
A Brother of the Lodge of Fortitude, No. 131, Truro	50 0 0
A Brother of the St. Marylebone Lodge, No. 1305, London	50 0 0
The Widow of a Brother of the Eboracum Lodge, No. 1611, York	75 0 0
A Brother of the Lodge of Hope and Charity, No. 377, Kidderminster	75 0 0
A Brother of the Lebanon Lodge, No. 1326, Feltham	75 0 0
A Brother of the Royal St. Edmund's Lodge, No. 1008, Bury St. Edmund's	100 0 0

3. REPORT OF THE BOARD OF GENERAL PURPOSES.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board have to report that it has recently appeared from the Return made by a Country Lodge that a higher degree had been conferred on a Brother at a less interval by one day, than four weeks from his receiving the previous degree, and, an explanation having been called for, it was stated that the regular meeting of this Lodge falling on a holiday it was summoned to meet the day before, under the new Rule 165, and it was considered that this Rule allowed of the degree being conferred at that meeting, although one day was wanting of the four weeks. The Board thereon decided that Rule 195 remained unaltered, and in full force, notwithstanding Rule 165 and the additional Rule 130, and that the Brother irregularly advanced must be re-obligated before a certificate can be issued.

The Board beg to recommend to the Grand Lodge that a donation of fifty guineas be made to the fund now being raised for the restoration of the Church of St. Giles's-in-the-Fields, in which parish the Grand Lodge buildings and premises are situated.

The Board of General Purposes beg to submit a statement of the Grand Lodge Accounts, at the Meeting of the Finance Committee, held on Friday, the 15th day of August instant, shewing a Balance in the Bank of England of £4,770 5s 10d; and in the hands of the Grand Secretary for Petty Cash £100, and for Servants' Wages £100; and Balance of Annual Allowance for Library £14 1s 2d.

(Signed) RALPH CLUTTON,
Vice President.

FREEMASONS' HALL, LONDON, W.C.
19th August 1884.

The President will move :—

1. That the Report be received and entered on the minutes.
2. That the donation of fifty guineas be made to the fund being raised for the restoration of the Church of St. Giles's-in-the-Fields.

4. NOTICE OF MOTION :—

By Brother CHARLES F. HOGARD P.M. No. 205.

To add to paragraph 19 of the Book of Constitutions—Election of Grand Treasurer—the following words :—

"In the same manner as the elected members of the Board of General Purposes."

List of Lodges for which Warrants have been granted by the M.W. Grand Master since the last Quarterly Communication of Grand Lodge :—

- No. 2049.—The Eilan Vannin Lodge, Douglas, Isle of Man.
- 2050.—The St. Trinians Lodge, Douglas, Isle of Man.
- 2051.—The Springsure Lodge, Springsure, Queensland.
- 2052.—The Douglas Lodge, Port Douglas, Queensland.
- 2053.—The Ngamotu Lodge, New Plymouth, Wellington, N.Z.
- 2054.—The Wilson Hles Lodge, Waltham Cross, Herts.
- 2055.—The Rose of Sharon Lodge, Sydney, N.S.W.
- 2056.—The Alexandra Lodge, Junee Junction, N.S.W.
- 2057.—The Mount Victoria Lodge, Mount Victoria, N.S.W.
- 2058.—The Rose Lodge, Emmaville, N.S.W.
- 2059.—The St. Mark's Lodge, Cartertou, Wellington, N.Z.
- 2060.—The La Franco Lodge, Regent Street.
- 2061.—The Lodge of Fidelity, Ranikhet, Bengal.
- 2062.—The Lodge "Victory," Fatchgarh, Bengal.
- 2063.—The St. Osyth's Priory Lodge, Clacton-on-Sea, Essex.
- 2064.—The Smith Child Lodge, Tunstall, Staff.

FREEMASONRY IN THE PROVINCE OF WORCESTER.

AN Exhibition of works of art and curiosities in connection with our ancient Order was most successfully inaugurated in the good old city of Worcester on Wednesday evening, when a *conversazione* was held, at the Guildhall, at which about 450 ladies and gentlemen were present, at the joint invitation of the Provincial Grand Master of Worcestershire, Sir Edmund A. H. Lechmere, Bart., M.P., and his Worship the Mayor of Worcester, Bro. William Blizzard Williamson. Amongst those who were present we may mention:—Colonel Sir Francis Bardett Prov. G. Master Middlesex, the Dean of York the Rev. C. A. Purey-Cust, Æ. J. McIntyre, Col. Shadwell H. Clerke, Rev. C. J. Martyn, Rev. W. K. R. Bedford, Rev. F. J. Hill, W. J. Hughan, J. B. Brinton, M.P., Rev. Canon Butler, F. Binckes, T. B. Whythead, Henry Smith, John Chadwick, Dr. H. Hopkins, J. S. Cumberland, C. F. Pidcock, T. Lamb-Smith, T. M. Humphries, J. R. Riley, Dr. Ringer, T. W. Tew, W. Lake, T. R. Hill, M.P., Rev. C. Black, C. H. Birbeck, H. G. Budd, A. J. Beauchamp, R. Bach, Rev. Canon Cattley, R. Smith-Carington, A. Comber, R. Eagar, A. F. Godson, Major Irwin, Canon Knox-Little, Colonel Mead, Rev. Trevor Parkins, J. Stevens, J. H. Sillitoe, J. Stallard, R. V. Vassar-Smith, George Taylor, W. H. Rylands, W. W. Morgan, &c. &c.

Sir Edmund Lechmere and the Mayor of Worcester received their guests in the Guildhall, which was most elegantly decorated for the occasion, while the exhibits, which are fully described in a well arranged Catalogue, and number some 1172 articles, were displayed in both the New and Old Council Chambers of the elegant municipal building of the City of Worcester. The company began to arrive at half-past seven o'clock, and subsequently Sir Edmund Lechmere, in addressing his guests, stated that—

Bro. the Very Rev. A. C. Purey-Cust (Dean of York) had consented to say a few words to them upon the Masonic Museum which had been collected and arranged with so much skill and ability by their valued brother, George Taylor. On his own behalf as Provincial Grand Master, he ventured to offer them all a most hearty welcome. He trusted that the arrangements which had been made for their reception might be generally satisfactory to them all. He thought they were indebted very much for the initiation of that Museum to their excellent friend the Mayor of Worcester. As they all knew, he added to the other qualifications for the various capacities that he filled in the city that of being an enthusiastic and experienced Mason. He was desirous that his year of office might be signalled by some special effort connected with Masonry. He communicated his views to him (Sir Edmund), and he ventured to suggest an idea which had often occurred to him, that of a Masonic *conversazione*, to which they might all come, and which might be made interesting by the aid of a Masonic Exhibition of works of art. The Mayor cordially concurred in that idea. To many minds a Masonic ball might have been more popular; but a *conversazione* was decided upon, and he was happy to say that the idea was taken up cordially by the brethren throughout the Province, and a great number of brethren formed a Committee to carry out that object. To those who were Masons that Exhibition must be one of great interest. They flatter themselves that no such collection had been brought together in the Midland counties, or perhaps in England, specially connected with Masonry. Their non-Masonic friends also might study those objects with some degree of interest. He dared say it would suggest a great deal of speculation in their minds, and he was sorry they could not indulge them with any exposition of their secrets. But they could give them some little insight into their history and antecedents. He hoped their non-Masonic friends would go away with the conviction in their minds that whatever might be the usages and customs and history of English Masons, at any rate they might say, in the words of the old Masonic song, "There's nought but what's good to be understood of a Free and Accepted Mason." Their signs and symbols all pointed to the fact that there was nothing in Masonry contrary to the great principles of religion and loyalty, or to those principles which they all recognised as being connected more especially with the Masonic body, brotherly love and unity.

Bro. Williamson was now called upon to say a few words, and in response to the request spoke as follows:—

He cordially agreed with Sir Edmund Lechmere that they might all derive some good by studying the many objects of interest which would be found in the Exhibition. They were very much indebted to brethren at a distance, and to Masons in every part of the country who had interested themselves so assiduously and earnestly in bringing that great collection of Masonic art together. He commended to his brother Masons a study of it. He wished it to be known that people were never asked to become Masons. If they did so it must be of their own free will and inclination. As far as he could ascertain that was one of the most beautiful collections of Masonic art ever brought together in this country. He was sure the ladies and gentlemen present would go away instructed and edified by what they had been

there in connection with Masonry. He joined with Sir Edmund Lechmere in bidding them a hearty welcome.

The Dean of York was next called upon. He said:—

He rose to address them in obedience to the command of the Provincial Grand Master. The object of the Exhibition, as they had been told, was not to reveal the secrets of Masonry to the public generally; but it was hoped to disabuse certain erroneous impressions which prevailed amongst the uninitiated as regarded Masonry, and at the same to afford those who took an interest in Masonry some gratification by showing them the treasures and records of the Craft in the present and the past. He thought the prejudices which existed in regard to Masonry were threefold. In the first place, it was assumed that they were a foolish body, that they adorned themselves in peculiar and fantastic dresses, and that there was really nothing to be said for them. He thought, however, that that Exhibition would show those who had that feeling at least this fact, that if they were foolish people, they would be surprised to see how large a proportion of foolish people there had been in the world. They would see in that Exhibition that the Masons went back to a very ancient date, that they had gathered in men of great position and of great eminence in all parts of the world. They would be astonished to find, perhaps, how many of those whose names were not altogether unknown in the pages of English history had not been ashamed to be enrolled as members of a Masonic province. Perhaps the impression which would be made in their mind by the Exhibition would be that after what they had seen there must be something in it. The next thing was that people were disposed to think that they were a selfish people. They thought Freemasonry consisted in nothing much better than eating and drinking. They thought the life of a Freemason was a life of incessant and interminable festivity; but if they would look at the records in the museum they would see what might be learned from the reports of the different branches of their Craft, they would see that they were far from being a selfish body, that they had the welfare of others very much at heart, that from generation to generation the one great object of their community had been to promote the welfare of others. They would see that they had always had a watchful care for the young and had provided for them, as far as circumstances would allow, the means of a good sound useful education. They would see that there were institutions connected with Masonry by which the aged and infirm were provided for, and their days of decay and decrepitude relieved. They would see also that there were ways in which the poorer members of the Craft received substantial and timely benefit and help from their brethren. Therefore he was quite sure a careful study of the Exhibition would disabuse at once any such impressions in the minds of those who might have entertained them. There was, in the third place, a lurking suspicion in some people's minds that the Masons must be a bad set of people. No less a person than the Pope had told them that they were communists, and that they disregarded the holy ordinance of matrimony, and he had implied that they were guilty of so many transgressions of the moral law and the laws of society that he had altogether interdicted them. He thought the presence of so many of them on that occasion would be the best proof as to whether they disparaged the holy ordinance of matrimony. They Masons rather flattered themselves that at all events if they were not the most ornamental order in the community, they were quite as good as their neighbours. The records in the Exhibition would show that they had ever been a body of upright and sober-minded people, who had had the best of all aims and objects in view, and had not been guilty of flagrant transgressions of laws either human or Divine, nor wandered in the devious paths of infidelity and superstition. If they could disabuse those impressions which more or less lingered abroad concerning them a great deal would be done by such an Exhibition as that to benefit Masonry in the outer world. As to the inner world it did a great deal to increase one's pride in the history and character of the Craft to which he had had the honour for more than thirty years to belong. He had great pleasure in visiting Worcester and seeing the Exhibition. He congratulated the Grand Master and the Mayor, and all connected with that Exhibition, on the great success that had attended their efforts. He hoped that gathering would form an epoch in the history of Freemasonry in the county and city of Worcester, that it would lead to an increase of members and to an increase of the more substantial benefits of stability, union, and good order, which were essentially characteristic of the body to which they belonged.

The many calls on our time this week preclude us from giving as much attention to this interesting Exhibition as we feel it deserves, but we hope to be able to devote some considerable amount of our space in future issues to a comparative analysis of the several articles described in the interesting Catalogue, which reflects great credit upon Bro. George Talyer Prov. G. Sec. Worcester, who has displayed much scholarly ability in its compilation, while the Archæological Notes of Bro. W. J. Hughan will receive, as they deserve, the gravest consideration at the hands of all students interested in Masonic History.

The members of the Provincial Grand Lodge of Worcester held their Annual Meeting on Thursday. The proceedings throughout were of a very interesting character, and, in connection with the Exhibition to which we refer above, will long be remembered by those who had the privilege of being present. We shall publish a full report next week.

Obituary.

—:—

BRO. W. HICKMAN P.G.A.D.C.

It is with great regret we have to announce the death, on Friday 22nd inst., in the 60th year of his age, of Bro. W. Hickman, Deputy Prov. G.M. Hants and the Isle of Wight, and Past G. Assist. D. of C. of the Grand Lodge of England. Bro. Hickman had been a member of our Society for upwards of twenty-seven years, having been initiated on the 11th June 1857 in the Royal Gloster Lodge, No. 130, Southampton. He was elected to fill the chair of this Lodge in 1865, but had previously served as W.M. of the Southampton Lodge, No. 394, which he joined in 1858, while as recently as 1878 he was inducted into the chair of the Albert Edward Lodge, No. 1780, Southampton, as its first W.M. He had also been a member of the New Forest Lodge, No. 319, Lymington, and the Peace and Harmony Lodge, No. 359, Southampton. For very many years he had held the responsible position of Provincial Grand Secretary, and in 1875 was appointed to the higher and still more important post of Deputy to Bro. W. W. B. Beach, M.P., P.G.M. Hants and Isle of Wight. In 1871 his services were recognised by his appointment as Grand Assistant Director of Ceremonies of England. He was exalted to the R.A. degree in October 1858, in the Concord Chapter, No. 394; was a P.Z., Past Prov. G. Scribe E., and Grand Second Principal of the Province; while in the Mark degree, to which he was advanced in the Economy Lodge, No. 52, Winchester, he was a Past Master of the St. Andrew's Lodge, No. 63, Southampton, Dep. P.G.M.M.M. Hants and Isle of Wight, and had served as G. J. Warden Mark Grand Lodge, in 1882. He had also taken the 32° in the Ancient and Accepted Scottish Rite. He was a Vice-President, had served four Stewardships for the Boys' School, and was a Life Governor of the Girls' School and Benevolent Institution, for each of which he had likewise served one Festival Stewardship. He was a Life Subscriber of, and had served as Steward for, the Mark Benevolent Fund, and was an active supporter of the Masonic Benevolent Institution organized in his Province. His death will be regarded as a heavy blow by the brethren, especially in Southampton, by whom he was so well known and so universally respected. To them, as well as to the rest of his Hants and Isle of Wight Brother Masons, and to the members of his family, we beg to offer the expression of our sincere sympathy.

MASONIC FRIENDSHIP.—How very deep, wonderful and true is Masonic friendship, which is indeed one of the distinguishing badges of our Order! How many old companions can we muster up to-day, in memory and pleasant associations still, fast, true friends for years, who are still interested in us and we in them? We belong to the same Lodge, we frequent the same Chapter, we see each other often, we greet each other warmly. Years have not dimmed the gracious sensibilities of our ancient associations. Time, with its sorrows and it changes, its years and its burdens, though it may have bowed our frames and whitened our locks, has not extinguished the warmth of our hearts, has not chilled the old fire on the mystic altar of Masonic friendship. And so let us hope it will ever be until that inevitable hour, when even for us the time must come when our work is over and our weird fulfilled. Until then, let old and valued friendship guide our steps and cheer our ways, lifting up our aspirations with pleasantest memories, and filling our minds with kindest sensibilities. —*Freemasons' Repository.*

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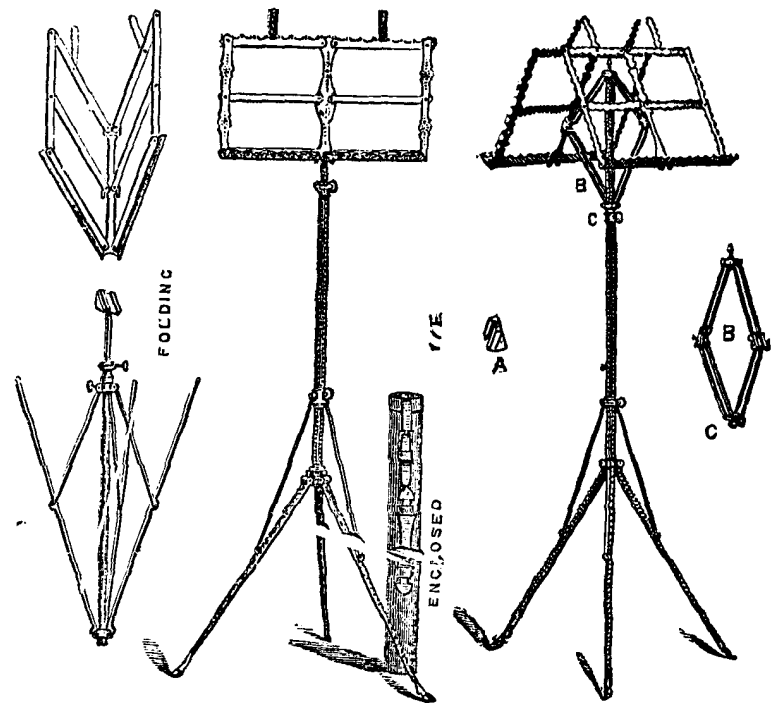
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BBROAD GAUGE Route to the West of England.—Continuous railway communication, without change of carriage, between PADDINGTON and EXETER, Dawlish, Teignmouth, Torquay, Kingswear for Dartmouth, Plymouth, Devonport, Truro, Penzance, and other favourite resorts in the West of England. Tourist Tickets, available for two months (first, second, and third class), are issued in London at Paddington, Westbourne Park, Notting Hill, Hammersmith, Shepherd's Bush, Kensington (Addison Road), Uxbridge Road, and certain stations on the Metropolitan and District Railways, to the West of England, including the following sea-side and other places of attraction, viz.: Clevedon, Weston-super-Mare, Minehead, Lynton, Barnstaple, Ilfracombe, Exeter, Dawlish, Teignmouth, Torquay, Dartmouth, Plymouth, Devonport, Newquay, Fowey, Truro, Falmouth, St. Ives, Penzance, Scilly Islands, &c. Passengers holding first and second class tourist tickets can travel by the 11.45 a.m. and 3 p.m. fast trains from Paddington, which reach Exeter at 4.0 and 7.14 p.m., Torquay at 5.9 and 8.12 p.m., and Plymouth at 5.55 and 8.55 p.m. respectively. See programmes and time bills issued by the Company.
J. GRIERSON, General Manager.

LONDON AND NORTH WESTERN RAILWAY.

NORTH WALES AND LAKE DISTRICT.—The Summer Service of Trains in the Lake District, and on the North Wales Coast is now in operation. The Express leaving Euston at 10.30 a.m. will be found the most convenient for Llandudno, Rhyl, Penmaenmawr, Aberystwith, Barmouth, Dolgelly, &c., as well as for the English Lake District.

1st, 2nd, and 3rd Class Tourist Tickets, available for two months, are issued at all the Principal Stations on the London and North Western Railway.

For full particulars, see Tourist Guide (130 pages with Maps, price One Penny), which can be obtained at the Stations, or on application to Mr. G. P. NEELE, Superintendent of the Line.

Euston Station, July 1884.

G. FINDLAY, General Manager.

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FASHIONABLE NEW LAWN GAME.
REGISTERED AS THE ACT DIRECTS.

FOR LADIES and GENTLEMEN; four or more players. Exercise; healthful, varied, and amusing. Lawn 36 feet by 20 feet. Adapted for Garden Parties, &c.; or for indoors, in Halls, Skating Rinks, &c.

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WHERE A GAME IS ON VIEW.

Liberal discount allowed for cash.

REVISED RULES, 2ND EDITION, WITH DIAGRAM, SIX STAMPS.

Prices:—£5 15s 0d; £4 5s 6d; £2 10s 0d: complete.

FIRE AT FREEMASONS' HALL!

LARGE photographs of the Temple, taken immediately after the fire, on 4th May (suitable for framing), 5s each; or framed in oak, securely packed, sent to any address in the United Kingdom, carriage paid, on receipt of cheque for 15s. Masters of Lodges should secure this memorial of the old Temple for their Lodge rooms.

W. G. PARKER, Photographer, 40 High Holborn, W.C.
Established 25 years

THE IMPERIAL HOTEL, HOLBORN VIADUCT, LONDON,

Adjoining the TERMINUS of the LONDON CHATHAM and DOVER RAILWAY, but distinct from the Viaduct Hotel.

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HOT & COLD WATER LAID ON IN ALL BED ROOMS.

The appointments throughout so arranged as to ensure domestic comfort.

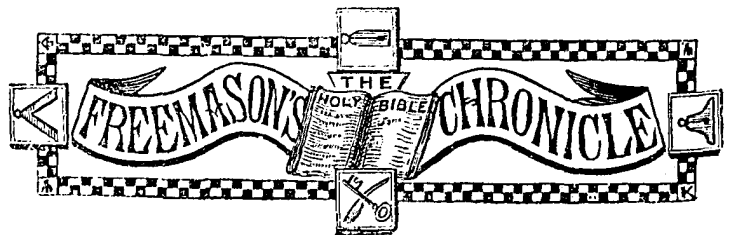
EVERY ACCOMMODATION FOR MASONIC LODGE MEETINGS,
Public Dinners & Wedding Breakfasts.

THE CRUSADERS LODGE, No. 1677, AND PERSEVERANCE LODGE, No. 1743,
HOLD THEIR MEETINGS AT THIS ESTABLISHMENT.

GOOD COOKING. FINE WINES. MODERATE CHARGES.

The Edison Electric Light.

TARIFF on APPLICATION to Bro. A. BEGBIE.



FREEMASONRY IN YORK IN THE
EIGHTEENTH CENTURY.

AS TOLD BY AN OLD NEWSPAPER FILE.

By Bro. T. B. WHYTEHEAD, YORK.

IHAVE been employing some few hours of leisure time within the past month in looking through the files of some of the newspapers published in York during the last century, chiefly with the somewhat forlorn hope of lighting upon allusions to our Craft in this city before the revival year of 1761. We know how bare these old provincial newspapers are, how curtly they conveyed their intelligence, and how brief were their leaders. Journalists of our day might perchance, with benefit to the temper of the reading public as well as their own comfort, combine

to revert to these manners and customs of their prototypes of the eighteenth century.

Even as late as 1801 three of the nine weekly journals published in this broad county of Yorkshire were issued from the Yort Press, and in the previous century the printers of York had gained a prestige and notoriety for good work which was second to none in the kingdom. The first newspaper published in York was called the *York Mercury*, which made its appearance on the 23rd February 1719, and died in 1740, being the property of Thomas Gent, the celebrated York printer. In 1725 was started the *York Courant*, which in 1848 was merged in the *York Herald*; and in 1772 *Etherington's York Chronicle* saw the light, and in 1839 was merged in the *Yorkshire Gazette*. My search in the files of the *Courant*—by kind permission of Mr. Hargrove, the manager of the *York Herald*—from its earliest date to 1761, the year of the revival of the Grand Lodge at York, has been barren of any discovery of direct allusions to the Craft in York, but I find in the number for 30th January 1739, an advertisement of Anderson's Constitutions of 1738.

This day is published, in Large and Small Quarto, dedicated to H.R.H. Frederick Prince of Wales, and presented by the Right Honourable the Marquis of Carnarvon, present Grand Master,

THE NEW BOOK OF CONSTITUTIONS,
by James Anderson, D.D.

Printed for Ward and Chandler, Booksellers, in Coney-street, York, and at Scarborough. Large paper, 10s 6d; small, 5s.

The publisher of the *Courant* at this time was Cæsar Ward, of Coney-street, York. I have not a copy of these Constitutions to refer to; but from this advertisement one would gather that the edition issued by Ward was unauthorised. If so, it would go to show that Freemasonry was very strong in York and in the North to make it worth the while of a local publisher to produce a reprint.

In the number for 4th December of the same year is announced—

"The Merry Companion," price 2s, containing 100 songs, including Hunting, Jollity, the Freemasons, &c. Published by Ward and Chandler, at the Ship, without Temple Bar, London, and at their shops in York and Scarborough.

On 11th December 1759, was advertised in the *Courant* "The Freemasons' Songs, price 1s. Printed for R. Bremner, at Edinburgh, and sold by T. Haxby, in York;" and in the same paper, of 25th April 1760, I find the following:—

Sold by C. Etherington, in York; R. Beckwith, in Ripon; E. Carbutt, in Whitby; G. Sagg, in Melton; and J. Smith, in Bradford.

A MASTER KEY TO FREEMASONRY,

by which all the Secrets of the Society are laid open and their pretended mysteries exposed to the public, with an accurate account of the examination of the Apprentice, Fellow Craft, and Master.

QUIDQUID SUB TERRA EST IN APPRICUM

PROFERET ETAS.—Hor.

YOUR SECRETS, SIR, WILL RISE,

THO' ALL THE EARTH O'ERWHELM THEM, TO MEN'S EYES.

London: Printed for J. Bird, opposite St. Dunstan's Church, Fleet Street.

N.B.—The public may depend upon this being a genuine account of their whole secrets, by which a person may gain admittance into a Lodge.

During the whole of the last century clubs and guilds of all kinds were very prevalent, and in York there were several of them. The Ancient Society of York Florists (still in existence) was one of these, the Antient and Honourable Society of Gregorians was another, and announcements of their meetings appear with tolerable regularity. The Grand Lodge at York was revived, as we all know, in March 1761, but I meet with no Masonic notices of publications or meetings from 1760 until 20th December 1763, when the following occurs:

MORRITT, Grand Master.

The FREE and ACCEPTED MASONS are desired to meet the GRAND MASTER at Mr. Howard's, in Lendal, York, on Tuesday, the 27th instant December. Dinner on the Table at Two o'clock. Tickets may be had of Mr. Tasker, Treasurer.

Brooks } Wardens.
Atkinson }

John Sawry Morrirt was the father of the John B. S. Morrirt who purchased the historic domain of Rokeby from the Robinson family, late in the last century, and was a friend of Sir Walter Scott. He was not made a Mason in the Lodge at York, for he was a visiting brother on the 7th October 1762, when his brother Christopher was proposed as a candidate. The Morrirts had a town house in Micklegate, York, as most of the county families had at that period. Joseph Atkinson, the Junior Warden, was an operative stonemason, and the entry of his initiation and

that of his brother, in the Grand Lodge records, is very interesting, since it seems to indicate that the old Lodge at York recognised its operative origin, and was following the custom of years long antecedent, when the speculative element first knocked at its doors. Thomas and Joseph Atkinson, two brothers, petitioned to be made brethren in 1761, and "being balloted for and approved of *nem con*, were accordingly elected E.P.'s and F.C.'s without paying the usual fees of the Lodge, as being working Masons." Joseph Atkinson was the builder of the bridge over the River Foss in York, and the Grand Lodge of all England attended in regalia to lay the first stone of that bridge.

In the *Courant* of 19th June 1764, appears a similar summons for the 25th June, signed by (J.) Palmes and Wilbor, Wardens, and on the 18th December 1764 is a notice headed "Palmes Grand Master," announcing a dinner for the 27th December, and signed "Willbor and Nickson Wardens." On the 18th June and 24th December 1765, the half-yearly assemblies were again advertised under Palmes Grand Master.

John Palmes was a member of a very old family established at Naburn, near York, for several centuries. He was made a Mason in the Lodge at York in May 1761, immediately after its revival by Drake and his party. Willbor the Senior Warden appears to have been a boot-maker or currier.

I find in the *Courant* for 22nd April 1766, an advertisement of another of the catch penny "exposures" that seem to have amused the public of those days advertised as follows:—

This day is published, price 2s, sold by W. Tesseyman, Bookseller in the Minster Yard, York. (Illustrated with several elegant copper-plates being the only performance of the kind by which a person may gain admittance to any lodge in the world without the expence of being a Mason.)

SOLOMON IN ALL HIS GLORY: OR THE MASTER MASON.

Being a true guide to the inmost recesses of Freemasonry both ancient and modern. Containing a minute account of the proceedings from an Entered Apprentice to a Past Master, with the different words, signs, and gripes.

Illustrated with several elegant copper-plates exhibiting the different lodges, Freemasons, cyphers, &c.

To which is added a complete list of all the English regular Lodges in the world according to their seniority with the dates of each Constitution and days of meeting.

By T. W. an officer in the army and late Master of the Swan Tavern Lodge in the Strand.

Translated from the French original, published at Berlin, and burnt by order of the King of Prussia at the intercession of the Freemasons.

London: Printed for G. Robinson and J. Roberts, at Addison's Head, in Paternoster Row.

Grand Master (J.) Palmes advertised his summer meeting in 1766 at Mr. John Dalton's, the Punch Bowl, in Stonegate, a regular Masonic house, the winter meeting being also held there, the Wardens on the last occasion signing themselves "Willbore and Nixon." A Lodge warranted by the Grand Lodge in London (Moderns) had been held for a few years at the Punch Bowl, but had ceased to meet when Palmes and his brethren took up their quarters there. The minutes of this Punch Bowl (or Stonegate) Lodge, No. 259, are still extant, and were described by me in the *Freemason* some years ago. The Grand Lodge of All England had in 1762 warranted a Lodge of French Prisoners of War to meet at the Punch Bowl Inn, but we have no record of any of its proceedings.

On 23rd June 1767, Agar, Grand Master, and his Wardens, Atkinson and Beckwith, publicly summoned the brethren to meet at the Punch Bowl on the 24th of the month, and again on Monday, the 28th of December, they advertised themselves to dine at the same house.

Seth Agar was Sheriff of York in 1760 and an Alderman. He came of an old family of York mercers and woollendrapers, his father having been Lord Mayor in 1744 (presumably), and his grandfather in 1724. He must have been an intelligent brother, as his name appears as a subscriber to "Calcott's Candid Disquisition" on Freemasonry, published in 1769. He was initiated in 1761.

14th June 1768 saw the public summons of another (Geo.) Palmes, Grand Master, whose Wardens were Nickson and Wright; these for the first time signed themselves *Grand Wardens*. 27th December of that year and 13th June and 27th December of the following year were again festivals, as well as 25th June of 1770, all under Grand Master Palmes, and all advertised.

George Palmes was apparently a brother of John, who had been Grand Master in 1765 and 66, and was made a

Mason a month before his brother, although he was not raised until January 1763.

In the *Courant* of 19th June 1770, is an announcement of a meeting of the lodge at Knaresborough—

“KEDAR—MASTER.

The Free and Accepted Masons are requested to meet at the house of W. Robert Revell, the Crown in Knaresborough, on Tuesday, the 26th day of June instant, to celebrate the anniversary of St. John the Baptist, and attend a regular procession to the Church to hear Divine Service, when a Sermon will be preached by a Brother suitable to the occasion.

BATESON } Wardens.
CLARK }

The Brethren are desired to meet at nine o'clock, as Divine Service will begin at ten.”

The Rev. Charles Kedar, Robert Revell, and William Bateson had been made Masons at York in October 1769, and at the same time a Constitution had been granted to them to open and hold a Lodge at the Crown, at Knaresborough, a small town a few miles from York, on the river Nidd. Four names were included in the Constitution, the fourth being that of John Brulart, nominated as Secretary, who also had been made at York.

In July of the same year a Constitution had been granted to John Atkinson as Master, George Dawson as S.W., Wm. Askwith as J.W., and John Carlisle as Secretary, to open and hold a Lodge at the Royal Oak, at Ripon, in Yorkshire, Askwith having been previously made a Mason at York. The Ripon brethren must have soon tired of their York connection, for a warrant appears to have been applied for and granted to them from London in June 1776.

Processions were fashionable about this time for the winter Festival of St. John is thus announced :

“PALMES, Grand Master.

“The Free and Accepted Masons are desired to meet the Grand Master on St. John's Day, the 27th December instant (1770), at the York Tavern, at nine o'clock in the morning, to attend him in procession to St. John's Church, in Micklegate, where a sermon suitable to the occasion will be preached by a brother, and afterwards to dine with him at the same tavern. Dinner will be on the table at two o'clock.

“CONSITT, } Grand Wardens.
“HARRISON, }

“Tickets to be had at Mr. Kidd's Coffee House, in Coney-street. Such brethren as purpose to attend are desired to take out tickets by themselves or friends before the 24th inst.”

This was one of the most successful gatherings of the century in York. The brethren assembled with their visitors to the number of 120. They marched with their “colours,” headed by the city band and the band of the Inniskilling Dragoons, to church, where a sermon was preached by Bro. the Rev. Wm. Dade, on “God is Love.” The bells of St. Martin's, Coney-street, rang out a merry peal; they had a famous dinner, and they appropriately ended a happy day by getting up a handsome subscription for charitable purposes. The Rev. W. Dade was rector of Barmston, in the East Riding, and an author of a “History of Holderness.”

On the 24th June 1771, Gascoigne, Grand Master, and his Wardens, Harrison and Lakeland, publicly summoned their summer Festival at Mr. Matthew Kidd's, the York Tavern, and again at the same house for the 27th December. In 1772 Lakeland and Bussey were Wardens, and summoned meetings for 24th June and 28th December, the latter meeting being advertised in the *York Chronicle* as well as the *Courant*, by order of the Lodge.

Sir Thomas Gascoigne was the last baronet of the family and died in 1810. Their Yorkshire seat was at Parlington, and they claimed to be descended from the historic Lord Chief Justice Gascoigne, *temp.* Hen. IV. Sir Thomas was initiated at York, with Sir Walter Vavasour, in January 1768, but was not again heard of until he was elected Grand Master *in absentia* in December 1770. I fear he was not a very good Mason, for in December 1779 he was struck off the books for non-payment of arrears.

In 1773, Chaloner Grand Master, and Bussey and Bagley Grand Wardens, advertised their gatherings for 24th June and 27th December, at the York Tavern, and in the *Courant* for 21st December appears the announcement of the Apollo Lodge, thus :

“APOLLO LODGE.—The members of this Lodge are desired to meet their brethren on Monday next, the 27th inst., being St. John's Day. All Free and Accepted Masons desirous of visiting this Lodge admitted by applying for tickets at the bar of the George Inn, Coney-street. Dinner will be on the table at three o'clock.”

Charles Chaloner, who was Grand Master in 1773, was initiated on the same night as George Palmes, in 1761, at a time when several men of position took an interest in the Lodge, but Chaloner's interest was very transient, for he never attended any meetings, and resigned in 1767, but rejoined in 1770. He was one of the old family of Chaloner of Guisborough, in the North Riding. John Bagley, his Junior Warden, was a York tradesman, and served the office of Sheriff of the City in 1790. Chaloner resigned his membership in 1775.

The Apollo Lodge was warranted 31st July 1773, so that this must have been its first annual festival. Many distinguished brethren were connected with this Lodge, and several of the members of the old Lodge, who should have stood by their mother, went over to the more fashionable body which met at the George Hotel, in Coney-street. Early in the present century most of the minutes, &c., of the Apollo Lodge were sold, with other Masonic property, to the brethren of a Hull Lodge, and are now in the possession of the Humber Lodge.

In 1774 Grand Lodge met as usual at the York Tavern, under Stapilton Grand Master, and Bagley and Bewlay, Grand Wardens. There must have been some feeling of rivalry between the Apollo and the Grand Lodges, or the meetings would not have been called as they were on the same day and hour.

Henry Stapilton was a scion of a very old house, in which, however, even in that day, very little of the original Tees-side blood was to be found, owing to lack of male heirs. He probably lived at Wighill, near York, where they had estates. They were connected by marriage with the Vavasours, of Copmanthorpe, near York, hence most likely the Masonic association. He joined the Lodge in 1773, and seems to have been popular with the brethren. In the spring of 1775, he presented the Lodge with a deer, for the purpose of getting up an extra banquet.

On 20th December 1774, appears the following :

“TANCRED,

“Provincial Grand Master for Yorkshire.

“The officers and brethren of the different lodges of Free and Accepted Masons in this county, under the Constitution of the Grand Lodge of England, are desired to meet in the Apollo, at the George Inn, in Coney-street, York, on Tuesday next, the 25th day of December, being the anniversary of St. John, in order to form proper rules and regulations for the further progress of the Society.

“N.B.—Tickets to be had at the bar of the said inn. Dinner at three o'clock.”

Sir Thomas Tancred was the third recorded Prov. Grand Master, the first having been Wm. Horton, Esq. (1738), and the second Edward Rooke (1740). The Tancreds are a very ancient race, their seat being at Boroughbridge, within easy reach of York.

“The Freemasons' Calendar” is advertised in the *Courant* for 20th December, 1774.

“Never before printed.

This day is published, price 9d, stitched,

“THE FREEMASONS' CALENDAR,”

or an almanack for the year of Christ, MDCCCLXXV., and ANNO LUCIS, MDCCLXXV., being the third of the Bissexile, or Leap Year; containing, besides an accurate and useful calendar of all the remarkable occurrences for the year, many useful and curious particulars relating to Masonry. Inscribed with great respect to the Rt. Hon. Lord Petre, G. Master, by a Society of the brethren.

Est et fidei tuta silentio merces.

London: Printed for the Company of Stationers, and sold by all the Booksellers and sellers of almanacks in Town and Country.”

The files of the *Courant* for the years 1775-6 and 7, appear to have been mislaid, but in *Etherington's York Chronicle* of Friday, 22nd December 1775, appear three advertisements :

“MORIAH LODGE, No. 176,

of Free and Accepted Masons under the Constitutions of the Ancient Grand Lodge of England. The members hereof are desired to meet the Master, Wardens, &c., at the house of Mr. William Blanchard, the Star and Garter, in Nessgate, York, on Wednesday, the 27th inst., being the anniversary of St. John. Dinner on the Table at Two o'clock.

This (according to Bro. R. F. Gould in his “Atholl Lodges”) was a Lodge warranted by the Ancients in 1772 for the 1st Regiment Yorkshire Militia, at Sheffield, and afterwards removed to the Star and Garter, in Nessgate. I do not know that it anywhere else appears under the name of “Moriah.”

STAPILTON, Grand Master.

Free and Accepted Masons are desired to meet the brethren of the

Most Ancient Grand Lodge of All England at the York Tavern on Wednesday, the 27th inst.

BEWLEY } Grand Wardens.
CONSITT }

TANCRED, Provincial Grand Master.

The Free and Accepted Masons under the Constitution of the Grand Lodge of England are desired to meet the brethren of the APOLLO Lodge at the George Inn, in Coney-street, York, on Wednesday, December 27, being the Anniversary of St. John. Tickets to be had at the bar of the said Inn. Dinner at Two o'clock.

(To be continued).

INSTALLATION MEETINGS, &c.

HIGH CROSS LODGE, No. 754.

THE installation meeting of this Lodge was held on Wednesday, 27th instant, at the Seven Sisters Hotel, Page Green, Tottenham, when Bro. G. Rowe, the S.W. of the past year, was formally placed in the chair of the Lodge. Bro. E. J. Lewis the W.M. presided at the opening of the proceedings, being supported during the evening by the following Officers:—Bros. George Rowe S.W., A. G. Fidler J.W., P.M.'s W. Dance Treasurer, J. Linzell Secretary, G. Townsend, H. Stephens, W. M. Tegg, G. Jones, H. Clements, J. Garrod, David Roberts, J. Wells; Walter S. Cooper S.D., J. Birkin J.D., Very Tyler. At the request of the W.M., who had been very unwell for some time previously, Bro. Garrod assumed the chair, and in due course performed the ceremony of installation. His rendering of the ritual was all that could be desired, and, bearing in mind the fact that he had assumed the gavel at a few moments' notice, reflected the greatest credit on him. Having been duly installed as W.M., Bro. Rowe invested the following as his Officers for the year:—Bros. A. G. Fidler Provincial S.G.D. Middlesex S.W., W. Cooper J.W., W. Dance Treasurer, J. Linzell Secretary, J. D. Birkin S.D., W. J. Meek J.D., E. Holt I.G., S. Goodall D.C., W. Shepherd Steward, E. Lovell Assistant Steward, and J. Very Tyler. The other portions of the ceremony of installation were then completed, after which the Worshipful Master proceeded to initiate Mr. James Ibbitson into the mysteries of the Order, performing the ceremony in a manner rarely equalled by one so fresh to the office. Before the closing of the Lodge a portrait, presented by Bro. Wells, was formally accepted on behalf of the Lodge, and a vote of condolence was passed with Bro. Oddy, who has recently lost his wife. Nothing further offering, Lodge was closed, and the brethren adjourned to the banquet room, where a most enjoyable repast was provided. At its conclusion, the W.M. gave the customary toasts. In proposing that of the Queen and the Craft, he remarked that this was a toast which always came with a degree of freshness to every Mason in every part of the Empire. Every loyal Englishman was faithful to the Sovereign, and none more so than the Masonic brethren. The toast having been honoured, and the National Anthem sung, the W.M. gave the health of the M.W.G.M. H.R.H. the Prince of Wales. He was sure that many of those present who had attended Grand Lodge must know how worthily the Prince of Wales filled the office of Grand Master. The next toast was that of the Pro Grand Master, the Deputy Grand Master and the rest of the Grand Officers Present and Past. From what the W.M. had seen he was sure that the Grand Officers were excellent men and Masons, able and willing to do all that might be required of them. Bro. Lewis the I.P.M. was pleased at being in a position to give the next toast. It was one of the greatest pleasures which followed his vacation of the chair, to propose the health of the W.M., because in doing so he asked the brethren to drink the health of one who relieved him of a great responsibility. The W.M. who had been installed that day was one who had been looked forward to for some time past. He had worked for the honour he had attained and had really received what he deserved—a position of which he was in every way worthy. He was Master of the ritual of the several degrees of Masonry, a staunch supporter of the Masonic Institutions, and had shown himself to be a worthy Mason at heart. He had proved his proficiency by the initiation that night, in a really creditable manner, of a friend of his into the Order, and had thus early proved that his intention was to uphold the dignity of the Lodge during the coming year. In replying to the toast the W.M. felt that Bro. Lewis had spoken of him in far more eulogistic terms than he deserved, he should, however, try to carry out the important duties of his office in such a manner as to render himself worthy of the praise bestowed on the present occasion. He began to realise the responsibility of the work he had undertaken, and felt it would require all his power to carry it through. He should try his best, and hoped to make the High Cross Lodge shine out second to none. With the co-operation which he felt sure he should receive from the members he hoped to be able to accomplish his desires. He felt he must now begin to speak a few words in praise of his immediate predecessor in the chair—Bro. Lewis. He had always found him a most courteous and able brother. He had presided over the Lodge faithfully and zealously during his term of Mastership, and well deserved the jewel which the members had unanimously voted to him at their last meeting. It was now his pleasure to attach this jewel to the breast of Bro. Lewis, and in doing so he could but wish he might be long spared to wear it. Bro. Lewis returned thanks. He was particularly gratified at the way in which the brethren had received the toast proposed in his honour, as it showed they were satisfied with his government of the Lodge during the past year. He was also very proud of the handsome jewel which they had awarded him, and should ever wear it as a memento of the pleasant time he had spent in the High Cross Lodge. The W.M. next gave the toast of the Initiates. He was pleased to receive him as a member, feeling assured that he would

endeavour to make himself one of the best brethren of the Order. The newly-admitted brother having responded, the W.M. proposed the health of the Installing Master. It afforded him great pleasure to propose this toast. The way in which Bro. Garrod had performed the work, and the ability which he had brought to bear on the task were alike creditable to him, especially when it was remembered that it was only at the eleventh hour that he had been asked to undertake the duty. The way in which he had that night been installed had made an impression on his mind that would never be effaced. Brother Garrod returned his hearty thanks for the toast, and the way in which it had been received. He had considered it a great honour to be called upon to perform the installation ceremony, and was gratified to find his efforts had met with approbation. It had been an additional pleasure to him, on the present occasion, to undertake the work, because he looked upon Bro. Rowe as somewhat in the light of a personal friend, and one whom he felt sure would do honour to the position he had been placed in. The toast of the Visitors was next given from the chair, and was acknowledged by Bros. Roberts, Durrant, Driscoll, &c. The Charities followed, and was replied to by Bro. Morgan, after which the W.M. proposed the health of the Past Masters of the Lodge, coupling with the toast the name of Bro. Lewis, who briefly responded. Toasts on behalf of the Masonic Press and the Officers of the High Cross Lodge brought the list to an end, and the Tyler having given the customary closing toast, the brethren separated. Among the visitors who signed the register were Bros. Charles H. Roberts P.P.G.C. Essex, G. Collier 1237, J. Driscoll P.M. 30, 1579, C. C. Pearce 1237, R. Mathison 1237, John Green P.M. 27, F. Eastwood P.M. 933, J. E. Pinder 1707, W. E. Durrant P.M. 1056, W. McKay 861, W. Provost 861, N. Salmon 177, W. W. Morgan jun., A. Durrant P.M. and P.Z. 1185, 569, W. F. Green 861, J. Barker 933, J. T. Ashby 228, C. Handley 475.

DUKE OF CONNAUGHT LODGE, No. 1834.

ON Tuesday evening, 26th inst., there was a numerous gathering of brethren at the Masonic Hall, Landport, on the occasion of the installation of Bro. J. Westaway as W.M. of the above Lodge for the ensuing year. The ceremony of installation was conducted by Bro. G. Felton Lancaster, of Gosport, to whom a special vote of thanks was awarded. The W.M. afterwards appointed the following as his Officers for the year:—Bros. G. Farney Brown I.P.M., G. T. Cunningham S.W., I. S. Gardner J.W., S. R. Ellis P.M. Treasurer, C. W. Bevis Secretary, D. T. Rule S.D., J. Muir J.D., W. W. Slade I.G., W. H. Baker D.C., R. G. Farlam and W. D. Parkhouse P.M. Stewards, J. Exell Tyler. A feeling allusion was made by the W.M. to the death of Bro. W. Hickman Prov. Deputy Grand Master, and a vote of condolence with his family was unanimously agreed to. The brethren afterwards adjourned to the dining-room, where a capital banquet was provided, Bro. Westaway presiding.

We have been requested to state that the Regent Masonic Hall (Café Royal) will be closed for a few weeks, for the purposes of cleaning and decorating.

The Chiswick Lodge of Instruction, No. 2012, will re-open on Saturday, 6th September, at the Hampshire Hog, King-street, Hammersmith, W.

At the Convocation of the North London Chapter of Improvement, on Thursday, at the Alwyne Castle Tavern, St. Paul's Road, Canonbury, Comps. Gregory M.E.Z., Dehane H., G. W. Knight J., Shaw S.N., Radcliffe P.S., there was a fair attendance, notwithstanding many of the supporters of this Chapter of Improvement are out of town.

We understand that the fourth volume of Bro. Gould's "History of Freemasonry" will be issued to subscribers in October, and that the remaining volumes, V. and VI., will be published at about intervals of three months. Much of the apparent delay, we are informed, has arisen from the necessity of proceeding, at the same time, with the subject matter of two or more volumes, though the comparatively few students of our Antiquities will require no very laboured apology to satisfy their minds that the task of writing an elaborate history of Freemasonry is not one that, with any expectation of success, can be compressed within a narrow limit of time.

HOLLOWAY'S PILLS.—For the cure of debility, bile, liver, and stomach complaints this inappreciable medicine is so well-known in every part of the world, and the cures performed by its use are so wonderful that it now stands pre-eminent above all other remedies, more particularly for the cure of bilious and liver complaints, disorders of the stomach, dropsy, and debilitated constitution. A course of these Digestive Pills painlessly but surely regulates the organs of digestion and acts most beneficially on the secretory and excretory organs generally. They expel from the secretory organs and the circulation those effete and morbid matters which produce inflammation, pain, fever, debility, and physical decay—thus annihilating, by their purifying properties, the virulence of the most painful and devastating diseases.

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.

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SATURDAY, 30th AUGUST.

House Committee, Royal Masonic Benevolent Institution, Croydon, at 3
1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
1462—Wharnccliffe, Rose and Crown Hotel Penistone
R.A. 178—Harmony, Royal Hotel, Wigan.

MONDAY, 1st SEPTEMBER.

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)
144—St. Luke, Anderton's Hotel, Fleet-street, E.C.
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In).
1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
1507—Metronclitan, 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
1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
1853—Caxton, Freemasons' Hall, W.C.
1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)
M.M. 139—Panmure, 8a Red Lion Square, W.C.

37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors
61—Probity, Freemason's Hall, St. John's-place, Halifax
113—Unanimity, Bull Hotel, Preston.
133—Harmony, Ship Hotel, Faversham
154—Unanimity, Masonic Hall, Zetland-street, Wakefield
156—Harmony, Hayshe Masonic Temple, Plymouth
236—York, Masonic Hall, York
251—Loyal, Masonic Hall, Castle-street, Barnstaple
264—Nelson of the Nile, Freemasons' Hall, Batley
381—Harmony and Industry, Smalley's Hotel, Market street, Over Darwen
408—Three Graces, Private Rooms, Haworth
431—St. George, Masonic Hall, Norfolk-street, N. Shields
467—Tudor, Red Lion Hotel, Oldham
482—St. James's, Masonic Rooms, Wretham Road, Handsworth, Staffordshire
529—Semper Fidelis, Crown Hotel, Worcester
597—St. Cybi, Town Hall, Holyhead
613—Unity, Masonic Hall, Southport
622—St. Cuthberga, Masonic Hall, Wimborne
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
850—St. Oswald, Town Hall, Ashbourne, Derbyshire
928—Friendship, Masonic Hall, Petersfield
1045—Stamford, Town Hall, Altrincham, Cheshire
1050—Gundulph, King's Head Hotel, Rochester
1051—Rowley, Athenæum, Lancaster
1077—Wilton, Red Lion Inn, Blackley, Lancashire
1108—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks
1180—Forward, Masonic Rooms, New Hall-street, Birmingham
1211—Goderich, Masonic Hall, Gt. George-street, Leeds
1230—Wentworth, Freemasons' Hall, Sheffield.
1264—Neptune, Masonic Hall, Liverpool.
1302—De Warren, Masonic Hall, White Swan Hotel, Halifax
1380—Skelmersdale, Queen's Hotel, Waterloo, Liverpool
1434—Nottinghamshire, Masonic Hall, Nottingham
1440—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
1519—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington
1542—Legiolium, Masonic Hall, Carlton-street, Castleford
1573—Caradoc, Masonic Hall, Caer-street, Swansea
1575—Clive, Corbet Arms, Market Drayton
1578—Merlin, New Inn Hotel, Pontypridd, South Wales
1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle
1793—Zion, Hulme Town Hall, Manchester

R.A. 106—Sun, Royal Beacon Hotel, Exmouth
R.A. 330—Integrity, Masonic Temple, Morley
R.A. 827—St. John, Masonic Temple, Halifax-road, Dewsbury
M.M. 2—Phoenix, 110 High Street, Portsmouth

TUESDAY, 2nd SEPTEMBER.

Colonial Board, Freemasons' Hall, at 4
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, Lurrey Masonic Hall, Camberwell, at 7.30 (Instruction)
188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
255—Harmony, Greyhound, Richmond, Surrey
554—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)
1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
1383—Friends in Council, 33 Golden-square
1349—Frie's, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
1381—Kennington, The Horns, Kennington. (Instruction)
1446—Mount Edgcumbe, 19 Jermyn-street, S.W., at 8 (Instruction)
1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
1472—Henley, Three Crowns, Woolwich
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, 8.30 (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. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
M.M. 1—St. Mark's, Freemasons' Tavern, W.C.

70—St. John, Hayshe Masonic Temple, Plymouth
103—Beaufort, Freemasons' Hall, Bristol.
120—Palladian, Green Dragon Hotel, Hereford.
124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham
126—Silent Temple, Cross Keys Inn, Burnley
153—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
228—Benevolence, Red Lion Hotel, Littleborough.

241—Merchants, Masonic Hall, Liverpool (Instruction)
249—True Love and Unity, Freemasons' Hall, Brixham, Devon
265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley
315—Royal York, Royal Pavilion, Brighton
384—Cambrian, Masonic Hall, Neath.
373—Socrates, George Hotel, High-street, Huntingdon
393—St. David, Masons' Hall, The Parade, Berwick
403—Hertford, Town Hall, Hertford
493—Royal Lebanon, Spread Eagle, Gloucester
558—Temple, Town Hall, Folkestone.
624—Abbey, Masonic Hall, Union-street, Burton-on-Trent
673—St. John, Masonic Hall, Liverpool.
734—Londesborough, Masonic Hall, Bridlington Quay.
779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch
794—Warden, Royal Hotel, Sutton Coldfield
804—Carnarvon, Masonic Hall, Havant.
947—Fortescue, Manor House, Honiton, Devon.
897—Loyalty, Fleece Inn, St. Helens, Lancashire
960—Bute, Masonic Hall, 9 Working-street, Cardiff.
986—Hesketh, Grapes Inn, Croston
995—Furness, Masonic Hall, Ulverston.

1002—Skiddaw, Lodge Room, Market-place, Cockermonth.
1134—Newall, Freemasons' Hall, Salford.
1214—Scarborough, Scarborough Hall, Caledonia-road, Batley
1244—Marwood, Freemasons' Hall, Redcar.
1322—Waverley, Caledonia Inn, Ashton-under-Lyne.
1336—Square and Compass, Corn Exchange, Wrexham.
1473—Bootle, 148 Berry-street, Bootle, at 6. (Instruction.)
1619—Sackville, Crown Hotel, East Grinstead
1674—Caradoc, Masonic Hall, Bank Buildings, Sussax Street, Rhyll
1750—Coleridge, Sandringham House, Clevedon.
1970—Hadrian, Freemasons' Hall, South Shields

R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.
R.A. 903—Gosport, India Arms Hotel, Gosport
R.A. 1031—Fletcher, Masonic Hall, New Street, Birmingham
M.M. 11—Joppa, 55 Argyle-street, Birkenhead
M.M. 66—United Service, Assembly Rooms, Brompton, Chatham.
M.M. 115—Bedford, Masonic Hall, New-street, Birmingham

WEDNESDAY, 3rd SEPTEMBER.

Quarterly Communication of Grand Lodge, Freemasons' Hall
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)
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
913—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
861—Finsbury, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
863—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)
1278—Burdett Courts, Duke's Head, 79 Whitechapel Road, E., at 8. (Inst.)
1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
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. (Inst.)
1791—Creaton, 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)

74—Athol, Masonic Hall, Severn-street, Birmingham
86—Loyalty, Masonic Hall, Prescott, Lancashire
125—Prince Edwin, White Hart Hotel, Hythe, Kent
128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
258—Amphibious, Freemasons' Hall, Heckmondwike
277—Friendship, Freemasons' Hall, Union-street, Oldham
288—Harmony, Masonic Rooms, Ann-street, Rochdale
326—Moirs, Freemasons' Hall, Park-street, Bristol
327—Wigton St. John, Lion and Lamb, Wigton
380—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds
387—Airedale, Masonic Hall, Westgate, Shipley
406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne
417—Faith and Unanimity, Masonic Hall, Dorchester
471—Silurian, Freemasons' Hall, Dock-street, Newport Monmouthshire
580—Harmony, Wheat Sheaf, Ormskirk
594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
606—Segontium, The Castle, Carnarvon
645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester.
673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
678—Earl Ellesmere, Church Hotel, Kersley, Farnworth, near Bolton.
838—Franklin, Peacock and Royal Hotel, Boston
910—St. Oswald, Masonic Hall, Ropergate, Pontefract
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
992—St. Thomas, Griffin Hotel, Lower Broughton

1010—Kingston, Masonic Hall, Worship-street, Hull
1013—Royal Victoria, Masonic Hall, Liverpool
1037—Portland, Portland Hall, Portland. (Instruction.)
1085—Hartington, Masonic Hall, Gower-street, Derby
1091—Erme, Erme House, Ivybridge, Devon
1167—Alnwick, Masonic Hall, Clayport-street, Alnwick
1206—Cinque Ports, Bell Hotel, Sandwich
1218—Prince Alfred, Commercial Hotel, Mossley, near Manchester
1274—Earl of Durham, Freemasons' Hall, Chester-le-Street
1323—Talbot, Masonic Rooms, Wind-street, Swansea
1335—Lindsay, 20 King-street, Wigan
1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire
1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30 (Inst.)
1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester
1431—St. Alphege, George Hotel, Solihull
1511—Alexandra, Hornsea, Hull (Instruction)
1620—Marlborough, Derby Hall, Tue Brook, Liverpool
1615—Colne Valley, Lewisham Hotel, Slaitwhaite
1692—Hervey, George Hotel, Hayes
1903—Prince Edward of Saxe Weimar, Masonic Hall, Portsmouth

R.A. 200—Old Globe, Londesborough Rooms, Scarborough
R.A. 369—Limestone Rock, Swan and Royal Hotel, Clitheroe
R.A. 409—Stortford, Chequers Inn, Bishop's Stortford
R.A. 625—Devonshire, Norfolk Arms Hotel, Glossop
M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness
M.M. 56—Temperance, Masonic Hall, Todmorden

THURSDAY, 4th SEPTEMBER.

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)
751—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
1155—Excelsior, Sydney Arms, Lewisham-road
1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
1178—Perfect Ashlar, Bridge House Hotel, Southwark
1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)

1360—Royal Arthur, Village Club Lecture Hall, Wimbledon
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)
 1445—Prince Leopold, Three Nuns Hotel, Aldgate, E.
 1553—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
 1614—Covent Garden, Bedford Head Hotel, Maiden Lane, W.C., at 8. (Inst.)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1673—Langton, Mansion House Station Restaurant, E.C. at 6, (Instruction)
 1677—Crucifers, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1950—Southgate, Railway Hotel, New Southgate
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1331—Kennington, Surrey Club Hotel, Kennington Oval
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury,
 at 8. (Instruction)

R.A. 1716—All Saints, Vestry Hall, Fairfield Road, Bow
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)

24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.
 38—Union, Council Chamber, Chichester

116—Royal Lancashire, Swan Hotel, Colne
 123—Lennox, Freemasons' Hall, Richmond, Yorkshire
 208—Three Grand Principles, Masonic Hall, Dewsbury
 249—Mariners, Masonic Hall, Liverpool

254—Trinity, Craven Arms Hotel, Coventry
 268—Naphthali, Masonic Hall, Market-place, Heywood
 269—Fidelity, White Bull Hotel, Blackburn

275—Harmony, Masonic Hall, South Parade, Huddersfield
 283—Amity, Swan Hotel, Market-place, Haslingden
 289—Fidelity, Masonic Hall, Carlton-hill, Leeds

294—Constitutional, Assembly Rooms, Beverley, Yorks
 295—Combermere Union, Macc's Hotel Arms, Macclesfield
 300—Minerva, Pitt and Nelson, Ashton-under-Lyne
 309—Harmony, Red Lion, Fareham

317—Affability, Freemasons' Hall, Cooper-street, Manchester.
 337—Candour, New Masonic Rooms, Uppermill, Saddleworth
 341—Wellington, Cinque Ports Hotel, Rye

344—Faith, Bull's Head Inn, Radcliffe, Lancashire
 348—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn
 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe
 419—St. Peter, Star and Garter Hotel Wolverhampton.

425—Cestrian, Grosvenor Hotel, Chester
 448—Benevolent, Town Hall, Wells, Somersetshire.
 449—Cecil, Sun Hotel, Hitchin

458—Foresters, White Hart Hotel, Uttoxeter
 462—Bank Terrace, Hargreaves Arms Hotel, Accrington
 463—East Surrey of Concord, Greyhound, Croydon.

509—Tees, Freemasons' Hall, Stockton, Durham.
 539—St. Matthew, Dragon Hotel, Walsall.
 636—Ogle, Masonic Hall, Morpeth

637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.
 659—Blagdon, Ridley Arms Hotel, Blyth
 695—Northumberland, Assembly Rooms, Westgate-road, Newcastle

792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grimsby
 974—Pentalpha, New Masonic Hall, Darley-street, Bradford
 976—Royal Clarence, Blue Ball, Bruton, Somerset

1074—Underley, Masonic Room, Market-place, Kirkby Lonsdale
 1088—Royal Edward, Commercial Inn, Stalybridge
 1125—St. Peter, Masonic Hall, Tiverton, Devon

1164—Eliot, Private Rooms, St. German's, Cornwall.
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)
 1231—Savile, Royal Hotel, Elland

1282—Ancholme, Foresters' Hall, Brigg, Lincolnshire
 1284—Brent, Globe Hotel, Topsham, Devonshire
 1381—Equity, Alford Chambers, Widnes

1473—Bootle, Town Hall, Bootle, Lancashire
 1500—Walpole, Bell Hotel, Norwich
 1504—Red Rose of Lancaster, Starkie's Arms Hotel, Padiham, near Burnley

1513—Friendly, King's Head Hotel, Barnsley
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1587—St. Giles, Royal Oak Hotel, Cheadle

1594—Cedewain, Public Rooms, Newtown, Montgomeryshire
 1790—Old England, Masonic Hall, New Thornton Heath
 1807—Loyal Wye, Builth, Breconshire

1829—Burrell, George Hotel, Shoreham
 R.A. 325—St. John, Freemasons' Hall, Islington-square, Salford
 R.A. 384—St. John, Bulls Head Inn, Bolton

R.A. 758—Bridgwater, Freemasons' Hall, Runcorn, Cheshire
 R.A. 1235—Phoenix of St. Ann, Court Hotel, Buxton
 R.A. 1393—Hamer, Masonic Hall, Liverpool
 M.M. 53—Britannia, Freemasons' Hall, Sheffield

FRIDAY, 5th SEPTEMBER.

Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.30.
 Emulation Lodge of Improvement, Freemasons' Hall, at 7.

25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruc.)

786—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 834—Ranelagh, Six Bells, Hammersmith (Instruction)
 833—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)

1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 1164—Belgrave, Jermyn-street, S.W., at 8. (Instruction)
 1275—Star, Ship Hotel, Greenwich

1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)

1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road,
 S.W., at 7.30. (Instruction)

1815—Penge, Thicket Hotel, Anerley
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell

R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)
 R.A. 1489—Ezra, 90 Ball's Pond-road, N
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)

44—Friendship, Freemasons' Hall, Cooper-street, Manchester
 81—Doric, Private Room, Woodbridge, Suffolk.
 219—Prudence, Masonic Hall, Todmorden.

242—St. George, Guildhall, Doncaster.
 306—Alfred, Masonic Hall, Kelsall-street, Leeds
 401—Royal Forest, Hark to Bounty Inn, Slaidburn

442—St. Peter, Masonic Hall, Peterborough
 453—Chigwell, Loughton Tavern, Station Road, Loughton, at 7.30 (Inst)
 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme

521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.
 652—Holme Valley, Victoria Hotel, Holmfirth
 837—De Grey and Ripon, Town Hall, Ripon
 838—Royal Gloucestershire, Bell Hotel, Gloucester

1034—Eccleshill, Freemasons' Hall, Eccleshill
 1096—Lord Warden, Wellington Hall, Deal
 1143—Royal Denbigh, Council Room, Denbigh

1333—Aethelstan, Town Hall, Atherstone, Warwick.
 1387—Chorlton, Masonic Rooms, Chorlton Cum Hardy
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)

1528—Fort, Masonic Hall, Newquay, Cornwall.
 1557—Albert Edward, Bush Hotel, Hexham.
 1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.

1648—Prince of Wales, Freemasons' Hall, Salem-street, Bradford.
 1664—Gosforth, Freemasons' Hall, High-street, Gosforth
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7

R.A.—General Chapter of Improvement, Masonic Hall, Birmingham
 R.A. 359—Peace, Freemasons' Hall, Albion Terrace, Southampton

SATURDAY, 6th SEPTEMBER.

General Committee Boys' School, Freemasons' Hall, at 4
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Instruction)
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruc.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
 R.A. 975—Rose of Denmark, Star and Garter, Kew Bridge

149—Peace, Private Rooms, Meltham
 308—Prince George, Private Rooms, Bottoms, Eastwood
 1223—Amherst, King's Arms Hotel, Westerham, Kent
 1362—Royal Albert Edward, Market Hall, Redhill

1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

NOTICES OF MEETINGS.

Prosperity Lodge of Instruction, No. 65.—A meeting was held on Tuesday, 26th inst., at Bro. Maidwell's, Hercules Tavern, Leadenhall-street. Present—Bros. Rich W.M., Hayes S.W., Walker (Hon. Sec.) J.W., Dyson S.D., Pitt I.G., Moss Preceptor; also Bros. Daniel, Roberts, Schweitzer, Mau, Weil, Harris, Schadler. After preliminaries, Lodge was opened in the second degree. Bro. Daniel answered the questions leading to the third, and being entrusted, was duly raised to the degree of M.M. Bro. Haynes was elected W.M. for the ensuing week. Nothing further offering, Lodge was closed, and adjourned. This being the fifth meeting of the second Prosperity Charity Association, the brethren proceeded to ballot for the fifth Life Governorship of ten guineas, which proved in favour of Bro. Mason, Collector to the Royal Masonic Benevolent Institution.

Justice Lodge of Instruction, No. 147.—On Thursday last, at the Brown Bear, High Street, Deptford; Bros. Banks W.M., J. Bedford Williams S.W., Pitt J.W., Speight P.M. Secretary, Catt S.D., Coen J.D., Penrose I.G.; P.M.'s Hutchings (Preceptor), Good, and G. Bolton; Bros. Lewis, Prior, &c. The work of the evening comprised the rehearsal of the ceremony of initiation, Bro. Lewis candidate. After routine work, Lodge was closed in due form.

Kingsland Lodge of Instruction, No. 1693.—A meeting was held on Monday, at the Cook Tavern, Highbury, N. Bros. Western W.M., Weeden S.W., Turner J.W., Forge Treasurer, Collingridge Secretary, Woodman S.D., Parks J.D., Ware I.G. After preliminaries, the ceremony of installation was rehearsed by Brother Crosbie, Brother Western being candidate. The brethren saluted in the various degrees, and after Brother Western had invested the Officers, Bro. Crosbie gave the addresses in a capital manner. Bro. Weeden was elected W.M. for next Monday. After the Lodge had been closed, some harmony was indulged in, Bros. Collins and Wright accompanying the various singers.

HOME POLITENESS.—A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society coveting the good opinions of those who are about us in the social world, and who continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate habits of courtesy and propriety at home—in the sitting-room and kitchen, as well as the parlour—and you will be sure in other places to deport yourselves in a becoming and attractive manner. When one has a pleasant smile and graceful demeanour it is a satisfaction to know that these are not put on, but that they belong to the character, are manifest at all times and under all circumstances.—*Freemasons' Repository.*

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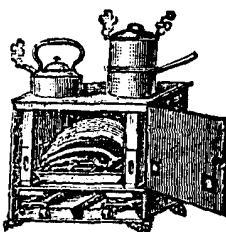
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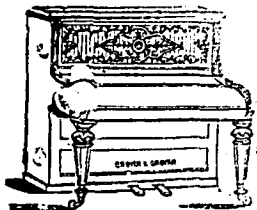
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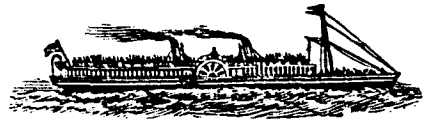
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