

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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THE PRINCE OF WALES IN INDIA.

THE event to which public attention has been directed for months past is at length realised, and India has received, with much ceremony and still more enthusiasm, the eldest son of its Empress, the Queen of Great Britain and Ireland. Early on Monday morning, the Royal Yacht Osborne steamed into Bombay Harbour, preceded by a few hours only the Serapis, with the Prince of Wales and his suite aboard. Thereupon the ships of war and the forts fired a Royal salute, and the Viceroy, Lord Northbrook, was rowed to the Serapis, and went on board, for the purpose of welcoming his Royal guest to India, and felicitating him on the safe progress of his journey. A few hours later in the day the Prince landed, amid the noise and smoke of another salute, and was received by the Governor, Sir Philip Wodehouse, and the Indian princes, who had come specially to be present on the occasion, and pay homage to the son of India's ruler. Slowly, amid the most loyal greetings from the Europeans, and the quieter yet respectful salutations of the Hindoos, the procession moved on through the streets of Bombay to the Governor's residence, which had been specially prepared for His Royal Highness's reception. Of course, every known form of celebrating any auspicious event was observed in honour of the visit. There were banquettings and illuminations, the reception of, and the return visits to the Indian Princes, who mustered to the number of seventy or eighty; in fact, Bombay, since the Prince's arrival, may be said to have been continuously *en fête*, and for the rest of the week the busy capital of Western India cast aside the business of money making, and plunged heart and soul into the business of merry making.

To chronicle the whole course of the doings during this eventful week would occupy more space than is at our command. We have said enough already as to the outer forms and ceremonies of the reception thus far, but a few words as to the wisdom and policy of the visit may not be out of place. Two or three centuries are but a brief period in the history of nations. Yet it is less than three centuries ago since the first British traders planted their factories on the Ganges, at Surat, and in other places on the continent. It is but little over two hundred years since Bombay came into the possession of England, as part of the marriage portion of Catherine of Braganza, wife of our Charles II. The formal cession of the Island and its dependencies was at first refused by the Portuguese Governor, but on 1664 it was taken possession of in the name and in behalf of the English Sovereign, and has remained English ever since. In 1668 it was transferred to the East India Company, and in 1858 it again passed directly under the rule of Queen Victoria. Territory was gradually acquired in other parts of Hindostan, now at the expense of the French, or the Dutch, now at that of the Mogul and other Indian Sovereigns. Plassey, won by Clive, in 1757, laid the foundation of our Empire, and the repression of the Indian Mutiny confirmed it. Thus from the enterprise of a few merchant adventurers, only a few score years since, has sprung up the British Indian Empire of to-day, with close upon two hundred millions of population, enormous revenues, and resources, the wealth of which it is impossible to estimate. Once already since the transfer of power from John Company to the British Crown, has a prince of the reigning house, the Duke of Edinburgh, visited our Indian dependency, but there was little or no formality on that occasion. The visit of the Prince of

Wales is a far more significant event. Though, for wise purposes of State, His Royal Highness will be, during his stay in India, merely the guest of the Queen's Viceroy, he will be regarded by Indians of all classes, from prince to peasant, as the representative of the Queen his mother. It is well, moreover, that the heir to a throne should make acquaintance, personally, with the countries he will some day rule over. We, in England, who live happily and contented under the easy forms of a constitutional government, can hardly gauge what the power of a ruler means. In India we English are a dominant people. We may do much to make stronger the ties which unite the natives of that country with us as subjects of one and the same Sovereign; but above and beyond this, and seeing that our rule over them will last only so long as our strength remains what it is, the heir to a ruler who, there at all events, governs as well as reigns, is a far more important personage than in his own country, where the actual power of the Crown is wielded by a ministry, who, in its turn, is dependent on the popular will. British rule in India is a very formidable entity. We govern the country for its good, but that we govern the country at all is owing to our military strength. Thus, in traversing Hindostan, and visiting its most populous and important cities, the Prince will be looked upon as representative of a sovereign whose power is irresistible, and who knows no laws but those of her own making. His presence, and the state and ceremony which will attend him everywhere, will give a reality to Queen Victoria's sovereignty over India which it has lacked heretofore. That the visit will be to the common good of India and England, we doubt not for one moment. That the Prince's reception in all parts of our Indian Empire will be as cordial as at Bombay we feel assured; while, in common with all loyal subjects of the Queen, we wish him God-speed on his way, and a safe return home next year.

MASONIC PORTRAITS (No. 2).

A DISTINGUISHED MASON.

“A GOODLY presence” has been the making of many a man, who, but for his physical advantages, might have long kicked his heels in the cold before he had persuaded the world to value him for his mental endowments. We are all prone to judge the people we meet by the impressions which mere physical qualities produce upon our minds. Few men are gifted with sufficient insight into character to be able to recognise a great soul under an unsightly husk. The faculty of reading men is only acquired by those who have passed the greater portion of their lives in public, and even this schooling is often lost upon a dullard. The human face, like the human mind, is not an easy task to master, and he who can find the clue to a man's character, in the lines which are written on his brow, may flatter himself that he has acquired no mean art. Books, after all, are for children. “The proper study of mankind is Man.” The subject of our sketch may be styled, emphatically, a man of the time. An observer would no more think of classing him with the men of the age which is passing away than they would think of comparing Apollo with Hercules. We occasionally see faces which irresistibly recall the past. Some of the men we know recall the age of wigs, ruffled shirts, and gallantry. We have been positively startled,

sometimes, by apparitions of flesh and blood, if we may use a paradox, who bring back to our minds the age of Louis Quatorze, the Georgian era, or that period in English history which has been so deeply impressed on our minds by the portraits from the pencil of Vandyke. Faces of this type are, however, rare, and our studies in the picture galleries which we have been privileged to visit have convinced us that the human face changes from age to age. Indeed, a writer in the *Art Journal*, has recently developed this idea in a most ingenious fashion, and the facts he brings forward are conclusive proofs in favour of a theory which we have held for years. Our subject, we have said, is undoubtedly a man of the period; dress him in doublet and hose, or in scarlet laced coat and breeches, with point lace ruffles to his shirt, paint him so on the canvas, shave off his glossy moustache, and we pledge ourselves that we will immediately recognise his features as peculiar to this century. Yet you might wander through the streets for a whole day without meeting with a better looking or more gentlemanlike person, or with one more stalwart of frame and symmetrical of limb. His frock coat fits him to perfection, and exhibits a frame of which an athlete would not be ashamed. The dark and piercing eye and the aquiline nose are in perfect keeping with the figure; the face, indeed, is that of a strong willed, keen and clever man; a man, whose legal training has taught him to grasp readily at the leading points of any matter that may be submitted to his judgment. You feel assured that this man will not readily make mistakes, or if he should occasionally fall into them, he will extricate himself by the aid of a ready wit, and sound practical good sense. If a discerning stranger were told that he is one of the princes of the Order, he would at once exclaim, "that man is worthy of high command; he may not be a profound thinker, a great logician, or a born orator, but nature intended him for a ruler, and he looks every inch a leader of men." Of his exact rank in Masonry we shall not speak; we prefer that these sketches shall be somewhat vague, since if we paint skilfully, and from the life, our readers will be sure to discover the persons who have honoured our literary studio with a visit. It is sufficient for us to say, that our distinguished brother is a great Mason, on whose breast a perfect galaxy of honestly won orders shines like the prominent stars of the firmament. On a recent occasion his name was in everybody's mouth, and the winged messengers of the press carried his fame to the farthest quarter of the globe. Masons are accustomed to speak, not less of his administrative qualities, than of the remarkable urbanity which he exhibits to the youngest brother. At the Board of General Purposes his voice carries due weight, and his Masonic career has been marked by labours, as great as they are beneficent. Possessed of singular capacity for business, and a large share of that wonderful tact, which is often conspicuous by its absence in some people, whom the irony of fate brings to the top, he has been remarkable as a chairman, and has conducted the business of the Order with distinguished ability. He is a practical man, who cares little for the theoretical speculations of literary Masons, and has confined himself to those works of practical benevolence for which our Order has, in these days, become famous. Many a widow has had cause to bless him, and many a fatherless child has been taught to regard him as a second parent. His strong voice, powerful as the frame from which it emanates, has often been raised in the cause of the suffering and the oppressed, and if it be indeed true that the good men do in this world lives after them, then his Masonic virtues will constitute his most appropriate epitaph, when he has "gone before" to a better land. But his fame, as a man and a citizen, is on a par with his renown as a Mason. In the city, he is a prominent figure, and stands conspicuous as one of the great ceremonial officers of the greatest corporation in the world. Some of us can remember the circumstances under which he was elected to the high office he now fills. The Corporation, at a critical period, were anxiously looking for a man with talent, and personal qualities of weight sufficient to sustain the old prestige of the City. A vast majority of Civic magnates hailed him as the man for the vacant office, and his career as an official has amply justified their choice. Persons who are conversant with civic affairs, tell us that he mastered the complex business of the Corporation in an incredibly short period, and that, with the single exception of the Recorder, no officer is more highly respected within the hallowed precincts of the Guildhall. Possibly his indirect influence and example has

had much to do with the growing interest in Masonry which is manifested by city men of the highest standing. We say indirect influence advisedly, for no man is less given to talking shop than our distinguished brother, who is an official and nothing more within the Civic boundary, whatever he may be out of it. Of his future career in the Order it would be idle for us to speculate, "but," to borrow, with a slight paraphrase, the language of a distinguished writer, "if his ambition be on a level with his understanding, if he judges of what is truly honourable for himself, with the same superior genius which animates and directs him to eloquence in debate, to wisdom in decision," even our poor pen "shall contribute to reward him. Recorded honours shall gather round his monument and thicken over him. It is in solid fabric, and will support the laurels that adorn it." These praises must not be regarded as the language of mere panegyric. "They will wear well, for they have been dearly earned."

GRAND CHAPTER OF IOWA, U.S.

THE Grand Chapter of R.A. Masons of the above State met for the despatch of important business on the 19th ult., the Sessions being held at the Odd Fellows' Hall in the City of Keokuk. At the third sitting, on Thursday, the 21st, there were present, the following Grand Officers, namely, Companions

Robert F. Bower, M.E. Grand High Priest.
 Horace S. Winslow, M.E. Deputy Grand High Priest.
 Edwin E. Ainsworth, E. Grand King.
 H. H. Shephard as E. Grand Scribe.
 Downing Bangh, E. Grand Chaplain.
 Wm. B. Langridge, E. Grand Secretary.
 Norton F. Story, E. Grand Captain of the Host.
 Henry R. Kendig, E.G. Principal Sojourner.
 O. D. White, E.G. Royal Arch Captain.
 Mark R. Gurney, E.G. Master Third Veil.
 H. J. B. Cammings, E.G. Master Second Veil.
 W. W. Estabrook, E.G. Master First Veil.

Together with representatives of fifty-two out of the seventy-five chartered Chapters in the jurisdiction and of the three under dispensation.

After the formal business of opening Grand Chapter in ample form had been despatched, the M.E.G.H.P. Robert F. Bower very ably, and in full detail, reviewed the occurrences of the year that had just been brought to an end. The following were then chosen Grand Officers for the year 1875-6, viz. :—

Grand High Priest—H. S. Winslow, Newton.
 Deputy Grand High Priest—Fred Getchell, Des Moines.
 Grand King—A. T. Brooks, Mt. Pleasant.
 Grand Scribe—A. D. Wetherell, Knoxville.
 Grand Treasurer—W. W. McKnight, Winterset.
 Grand Secretary—Wm. B. Langridge, Muscatine.
 Appointed Officers—G. Captain of Host—A. R. Dewey, Washington.
 G. Principal Sojourner—A. W. Daugherty, Dubuque.
 G. Royal Arch Captain—M. R. Gurney, Monticello.
 G. Master 3rd Veil—S. L. Bayless, Keokuk.
 G. Master 2nd Veil—H. C. McNeil, Sioux City.
 G. Master 1st Veil—Jerome Burbank, Waverly.
 G. Chaplain—Downing Bangh, McGregor.
 G. Guard—Theodore Schreiner, Mt. Pleasant.

Standing Committees were also elected, and shortly after Grand Lodge was called from labour to refreshment. At 2.30 p.m. the street parade moved off in order of procession along some of the principal thoroughfares of the city to Chatham-square Church, where the ceremony of installing the new Grand Officers was most impressively performed. Then was delivered the following address, which is so admirable, that we have thought it desirable to reproduce *verbatim et literatim* as it appeared in the *Daily Gate City* (Keokuk) under date of the 22nd October, from which also we have culled the above particulars of the proceedings of the Grand Chapter.

P.G.M. PARVIN'S ADDRESS.

The present year of our Lord is, as it were, the centennial eve, and already have the first acts in the drama of its celebration passed in review before the Nation. Ere we shall again be assembled in annual convocation and conclave, the centennial of the Nation's birth will have come and gone. In the near future, so near indeed as to be almost present, the people of this land of the free and the asylum of the oppressed of all nations; and not these alone, but all peoples reached by the advancing civilization of the age will be engaged in

celebrating the event in a manner, and upon a scale commensurate with its importance. It must, in the nature of events, be so, because it marks an era in human progress which concerns, not the citizens of our great Republic alone, but those of the whole civilized world.

Nor is it merely the interest of the passing hour which concerns us and them. Around it is clustered, and upon its future depends the weightiest considerations which can affect a people interested in the solution of the grandest problem of human life—civil government. Ours has been well defined by the martyred President to be a "government of the people, by the people and for the people." Hence all classes of citizens, as individuals, associations, societies or states (we, as Masons, being a constituent part) must feel a deep interest in an event in which we and they have not heretofore, and will not again be called upon to participate—the baptismal of our centennial anniversary. It was no insignificant event, when on the morn of a bright summer's day the old ball of Independence Hall "proclaimed liberty throughout the world," in notes so loud and clear that the sound as not died away, for its echo, like the vision of the pulpit, ever and anon comes to us from the distant hills of far off nations struggling to be free.

As Free and Accepted Masons, we, and those we represent upon this joyous occasion, feel an interest in common with you, the ladies and gentlemen of this, the Gate City of Iowa. Your very name serves ever to recall the past of our early history, and thus becomes an index to mark the progress we have made in all that goes to make up the advance of civilization over barbaric modes of life. True it is that the institution, one of whose steps in the march of time we to-day commemorate, had its rise in a dark age and among a despotic people—yet its greatest development and most rapid progress has been among the people the most enlightened and whose institutions secure to the many the largest degree of rational liberty. Freemasonry may, nay, does exist under governments the most despotic; but it cannot expand and grow into general favour and usefulness, except where freedom is the birthright of the individual, and guaranteed by bonds imperishable as is nature. In seeking the land where it has flourished the most and borne its best fruits, you must turn to those nations which furnish the best and safest guarantees for "free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges to all men, irrespective of nationality, color or religion." In all absolute governments our society has been at times, and too often, under the ban of the government, under the heel of the governor, be he Pope, Emperor or King.

Nevertheless, it is a well attested fact, true as wonderful, that Freemasonry is universal—existing in every nation, among all peoples, and its mysteries taught in every written language.

In common with our brethren of every jurisdiction are the Masons of Iowa called upon to join hands in this Centennial enterprise, and take part in the work to be done. The summons has already come from the city of Brotherly Love, whose Masons claim—and with much show of reason—that the first Lodge chartered in America was in their city, inviting the Templars and Masons of Iowa to meet their brothers there in the year of our nation's jubilee. And surely we have an interest in such an event—one so telling upon the progress of all that goes to make a nation great, and its citizens prosperous and happy.

And here we are met with the question how shall we, as Masons, engage in this work? Surely not as the vague traditions of the Order relate, that the captives returning from Babylon to Jerusalem engaged in rebuilding the city and temple of the Lord, made desolate by the Chaldees, arms in hand to protect themselves from surrounding foes. Nor should we go up, as did the tribes of old, to the dedication of the Temple, when Solomon, in all his glory, placed the copestone amid the rejoicings of the gathered hosts. To all our people, the present is a time of universal peace and plenty, and there is none to molest and make us afraid. The Mason's temple—the greatest ever dedicated by the fraternity to Masonry, virtue, and universal benevolence—has already (a triad ago) been consecrated to the practice of our rites and ceremonies by the pouring on of corn, wine and oil, emblems of health, plenty and peace to the Craft and the world. Not as in the past then will we go, for the educated and intelligent man of to-day is not of those, "being more exceedingly jealous of the tradition of their fathers." Rather like Paul, after his conversion, would we hold to the truth of the gospel which comes by faith in historical truth, and not the vain traditions which have so long obtained among men and Masons.

Our fellow-citizens will go armed and equipped according to the law of individual and national progress everywhere manifest, bearing in their hands the fruits of their labors. The agriculturist with "the fruit of the ground," and the herdsman with "the firstlings of his flock and the fat thereof"—but not in contention and wrath, the accompaniments of the first recorded offering to the Lord. With them will go the artisan bearing the work of his skilled hands, the artist with the choicest productions of his cultivated taste, the miner with the treasures of beauty and usefulness, contributed at his bidding by our mother earth, while the man of science and genius will be represented by models of what his brain hath wrought out or evoked at his inspired bidding. All men and women will go carrying the harvest of toil, whether of hand or mind, or both conjoined.

All things will contribute to show the progress made in the useful arts and sciences, and the offering will be made by all our people, and those of every nation and the isles of the sea, for all have an interest in this, the world's movement, centering in this sovereign State, though the youngest in years, "the first among its equals," in all that constitutes the State.

The lesson in its usefulness will very much depend upon how it is learned and improved. "A centennial is imperfectly improved unless an accurate balance is struck between the profit and loss flowing from the event celebrated, and a discriminating estimate is made that will show upon the whole world is better or worse off for what is commemorated." It will be wise for us as a people, and for us as a society, to inquire in what respect we have fallen below the

standards of a hundred years ago, as well as in what respect we have risen above them; and in estimating our gains we will do well to consider the losses, if we would arrive at conclusions at all profitable to ourselves.

The President of the nation, recently at the capital of our State, in the only general utterance ever escaping his lips, declared this important truth, to which it would be well to give heed that "the centennial year of our national existence is a good time to begin the work of strengthening the foundation of the structure commenced by our forefathers a hundred years ago at Lexington." So recent is our organization as a nation that it is an easy matter to bring in review the past, and all the past, in our history and growth, from so small a beginning, to the present outgrowth of a centennial and millions of freemen, the bulwark of the world's liberty, which, in the end, all people must share and enjoy or become, as Napoleon declared, Cossack without end.

The instructions and admonitions we have cited as applicable to the nation, apply with equal force and significance to us as a society. True, we cannot, with the nation, go back to our origin as an institution, and trace its progress through the long years of its history to the present. Nor is there any occasion for such a useless waste of time and effort. It will suffice if we well and truly trace its progress and history for the century that is passed, and confine ourselves to the truth as it is told. As Masons, symbolic and Royal Arch, and as Templars (who though individually are Masons, their organization is not Masonic, as the ignorant have declared, for Masonry is of all religions and cosmopolitan, while Templars are purely and solely Christian, excluding the Jew and the Gentile), we are wont to meet annually and as often to tell the old story of the origin of the institution, and present the people who honour with their presence our public assemblies, that same old dish of hash called Masonic history, tracing the institution back to the time "when the morning stars sang together and all the sons of God shouted for joy." Or if they (that is the grandiloquent orators) be a little modest or doubting in faith, they will drop off a few cycles and come down to the time when "Adam dived and Eve span" without the garden from which they had been expelled by an angry God whose laws they had set at naught, in presuming, as some of our illustrious brothers and Sir Knights have since presumed, to rebel against constituted authority and set up their will as the law for all to follow or be for ever "anathema marantha." Such oracles are always proclaiming as Masons, Enoch, the translated, Solomon, the wise, and the St. Johns of Christian sanctity. It is amusing to note how they always enroll among their numbers the noble and the good of all nations, and all the time as carefully excluding the opposite class. Another and a large number more of our anniversary orators drop the antediluvian chapter, and are even so considerate as to come down to the period of the building of the first temple, and trace its origin to that event, and make Solomon its great founder, as God's viceroy in its creation. And it is indeed only within a few years past that a generation of doubting Thomases have arisen, who demand the proof that even these things are so, and have applied the same tests to Masonic history as has been for a century applied to all sacred and profane history—to the end that the truth might be eliminated from the myths and traditions which have so long misled even the world of letters.

My hearers (whether Masons or no) can recall the times almost a score, when they have heard not only the nonsense we have related as touching the times so long remote, but coming down to our own day and country, three blind leaders have, time and again, so often proclaimed as a fact, that they no doubt believe that "all the general officers of the revolution were Masons, except the traitor Arnold," and that "all the Presidents of the Republic were Masons." As we penned these lines we received through the mails a circular, from a publishing house at the National Capitol, named for a man, who, when a boy, would not lie, asking our aid as a Mason, to further the sale of a series of Presidential portraits they have executed. And what think you was the consideration upon which they presumed to invoke our aid as a Mason and an officer in a Masonic body whose jurisdiction is co-extensive with that of the State. That circular publishes to the world, with solemn emphasis, that all the Presidents were Masons. As happily there have been no traitors (as in the case of the Generals) so the usual exception of one as is the case of Judas and Arnold is not made by this class of buncombe orators—of which Orator Puff is a fair exponent.

But you, my brethren, must not think this class of speakers are all foreign, for we have some of the most famous within our own Grand bodies. You have only to examine the proceedings of one of the Grand bodies here and now represented to find published an oration from which we quote as follows. In speaking as usual of the antiquity of Freemasonry, the orator says: "Masonry and Christianity were married and the union was designed by Omnipotence himself, and that this marriage took place in the reign of the Roman Emperor Constantine [who died A. D. 337] and the union so consummated continued until the Reformation [A. D. 1517, a period of twelve centuries] when in consequence of the intolerance, bigotry and corruption of the Romish church, the twain were separated, never to be re-united again." Warming with his subject our eloquent brother adds, "that the studious Knight Mason of to-day knows that the intimate union of religion and Masonry is something older than the marriage of order with the church of Christ, before the inauguration of the church [A. D. 33] Masonry was, (the emphasis is his) and when the church was born it was promptly adopted by the fraternity, the which with reverent humility abdicated its right as elder sister and exponent of the will of the Deity." Verily our Iowa exponent of Masonry is not to be outdone by the long line of his illustrious predecessors.

Now, in all candour and with all proper respect to the brethren, to this audience, not overlooking my own self respect as a Mason and a man of mature age, I must declare that such stuff, while it may possibly (though we can divine no good reason) be "told to marines," certainly to all such heresies we may apply the injunction of David

in his lament over Saul, and "tell it not in Gath, publish it not in the streets of Askenon." Such tales will surely, sooner or later, return to our hurt, as they ever should.

It is always the safest course to presume that the audience is quite as intelligent as ourselves, and likely to be as well informed upon historical topics, whether relating to the history of the world, the church, the nation, or to Masonry even, as an institution of great age and universal diffusion among men. History of Freemasonry is not one of our mysteries—secrets we truly have, and

"All secrets until they are once known,
Are wonderful ———"

Now it is too bad upon these annual occasions, and at home, to repeat parrot-like such stale legends—no they are not legends even, which are defined to be "doubtful narratives," for there is no doubt about these stories being falsehoods tending to mislead. How much more grievous then would be the sin to go to Philadelphia the ensuing year and harrange the assembled Masons of the world in the language of these legends, fables, myths—falsehoods in plain English, the language of freemen. This is no way to celebrate the nation's jubilee or the Mason's part in it; however humble it may have been. Nor may it be amiss to repeat our previous utterance, that the tests which enlightened and judicious criticism has applied to the unravelling of the fabulous history of the early nations of the world have been as successfully applied to the elucidation of Masonic history, and to the separation of the truth from the fables that have so long led as willing captives so many of our brethren who are fond of the marvellous.

In the light of this evidence, then, we can assure even the enemies of our Order, that Adam and Enoch, and their long line of successors, ante and postdiluvian, are perfectly free from the sin and odium the antis would attach to the "Morgan killers" of the nineteenth century.

"—'t is true, 't is pity:
And pity 't is true,"

that even Solomon was no Mason. With all his wisdom, great as it was, he knew no more of the mysteries of Freemasonry than did the beautiful (of course she was beautiful) Queen of Sheba who came from afar to adore his wisdom and the temple he built, if not to love his person. Nor is there any evidence, however faint, to prove that either of the St. Johns, the austere and the lovely followers of all that is good in heaven or on earth, were Masons, beyond the wish that it were so, of the Christian portion of the universal brotherhood. Nor is it true that all the Presidents, from Washington to Grant included, were or are Masons. The first was, the last is not. And what would the spirits of those anti-Masons, the elder and younger Adams, and Van Buren, and Fillmore, say to the cruel accusation, could they but wing their way to the earth and throw back the lie in the face of their falsifiers. It is true, however—and the truth should be told—that Arnold, the single traitor of his age and country, was a Mason, as is well attested by the records of his Lodge in Connecticut, his native State. So much the worse, both for the traitor and those who, without evidence or trial, would exclude him from their associates.

But all these sins of commission affect only profane history, whose antiquarian critics have successfully exposed and corrected the errors.

There yet remains the last and the greatest: the charge that Freemasonry is a Divine institution: that it was wedded to the church, and usurped from it the office of "exponent to the voice of Deity," and such declarations are worse than heresy—they are blasphemous, and calculated to degrade the institution in the estimation of every believer in the Christian religion, and to bring it into just contempt among all honourable men, of whatever name they may be called.

The institution of Freemasonry did not originate among the Jews, nor even in Asia, nor at the time nor under the circumstances so commonly, by even the moderates, assigned to its origin. It sprang, according to the best evidence attainable, in Europe, and during the so-called dark or middle ages, and originated with the architects or builders of those times. The oldest Masonic book in existence is not two centuries old, and it would be charitable to add five centuries to the oldest date or record that enlightened or persevering research has yet assigned to anything connected with the origin of the Institution of Freemasonry. And the remotest, even of these dates, fall far short of the reign of Constantine the Great, when, as has been represented, Masonry was married to the church. The bones of that great Emperor had crumbled to dust a thousand years before the world, circumscribed to atomic limits, knew of Masonry, or of that famous wedding.

When and wherever Masonry did originate, it was the work of man's hand, and although we believe it to be the oldest, if not the best of human benevolent and social institutions, it certainly commends itself to the enlightened consideration and unprejudiced judgment of men for what it is, and what it has done, as one of the conservators of human actions. It is not only wholly unnecessary to attempt to trace its origin to the fabulous ages, or what is worse, to claim for its author and founder the Creator of the Universe and of man, as all such pretensions only serve to cast ridicule upon the silly pretender, if not the institution itself. Nor did it commence its wonderful and universal mission fully developed, as we now find it, as sprang Minerva full fledged from Jupiter's brain—but it is the growth of ages, and its progress has largely adapted itself to the wants of men as the years have rolled by, notwithstanding the equally vain boast of some of its followers that it has been and is as unchangeable as were the famed laws of the Medes and Persians. It originated in the wants of man, and was created to meet the demands of an age of transition when old things were beginning to pass away, and a new light began to dawn upon the world, coming forth to a newer and a higher civilization, in which Masonry was to exert, as it as ever proved, a powerful agency for good.

Its value is inherent and is made manifest by what it as accom-

plished for the world as a pre-eminently social, moral, and benevolent institution. Societies in an organized form are a necessity of man's existence in a state conducive to his highest development and greatest happiness. And as the world as seen and felt the power and influence of Masonry, so have those who were not of the household of faith organized one and another of the numerous societies of the day, all offshoots in form and design of the Masonic institution, though modified to meet the particular and peculiar ideas or wants which have called them into existence. Each and all of these, no doubt, are accomplishing good in their way—some general, others local, and we bid them go on and do all the good they can, while we, their elder sister or brother—we leave the determination of the gender to the grammarians of the future—will heartily bid them rejoice. Freemasonry of the eighteenth and nineteenth centuries exists under two distinct forms or rites, the York and Scotch, each having symbolic Masonry of three degrees in common—the York rites of universal diffusion has but the three degrees, while the Scotch has thirty in addition. The Scotch rite universally prevails among the English and the Latin nations of Europe and America.

In the United States and Canada, Freemasonry is practised under what is called the "American system," as such, which was largely manufactured by Thomas Smith Webb, during the closing year of the last century. Under this system, the York rite consists of Lodges, Chapters, Councils and Commanderies—though the Templars are only Masonic in name. The Royal Arch degree, which is the Chapter in fact, the Council degrees and the orders of the Temple are taken largely from the Scotch rite and moulded into the York system. The Royal Arch and the Chapter is confined wholly to England, its colonies and the United States, and originated in its English form (which is quite different from the American) about the middle of the last century. The Councils, as separate from the governing bodies of the Scotch rite, are of very recent origin and are the outgrowths of the Chapters designed and perpetuated to gratify the unholy ambition for separate organizations—and are confined wholly to the United States and Canada.

The order of the Temple exists in France where it originated about a century ago, and in England an independent form, and in the United States, where it has quasi connection with Masonry under modern nomenclature of the "American System." Our fathers, a century since, were content with the three degrees of symbolic Masonry, which are universally diffused among men—but their children fell from the state of purity through the sin of ambition, which is older than the original sin of the most orthodox theologian of the old school—for by it an archangel fell, and men and Masons have inherited the taint, and we of to-day are taxed to keep up the cumbersome machinery in order to gratify our pride and inherit the honours of official rank. Templars and Royal Arch Masons could accomplish in the Lodge all they do in the Chapter and Commandery. To-day, as ever, when these several bodies "meet upon the level," the Templars become the "observed of all observers." There is in their order a something which we dare not call "fuss and feathers," in sympathy with our natures which calls forth our admiration, and awakens our interest. It is not its universality, for Templarism, as we practise the rite, is wholly American, and the Order of the Temple is confined to England and France. It is not its antiquity, for it has not reached its centennial anniversary. It is true, however, with it, as with symbolic Masonry, that pretentious claims of remote antiquity have been advanced—many, even in this State, have been asked, "Breathes there a Knight Mason with soul so dead as not to be proud of the distinction of being, by adoption, the successors of De Molay, the martyred Grand Master, and the last of the line of the old Templars, which, as such, became extinct A.D. 1314, or more than five centuries before the modern Order of the Temple had its rise. So it may be humiliating to the pride of the Mason to learn that the boastful antiquity of the institution has no basis, in fact, upon which to stand, and that in the future the historians and anniversary orators must drop off some ten centuries before, and as many since the founding of the Christian church, to which it has been claimed our institution was wedded. All this we must do if we would perform our vows of truth, which is the first lesson taught in Masonry, and the corner stone upon which Knighthood is erected as a system and an order. In future, then, men and brothers and Sir Knights, let us be content to own the truth we profess to reverse, and yield a willing allegiance to the spirit of research which is the grand characteristic of the age. The most notable event in the history of modern Masonry is the spirit of enquiry which now animates the intelligent brotherhood. The labours of such historians and antiquarians as Findel, in Germany, Lyon, in Scotland, and Hughan and Woodford in England, have done much, very much, to remove the rubbish which has so long blinded our way in our efforts to find the truth.

These men have done for Masonic history, what the Niebuhr's Masons and other historical inquirers and critics have done for profane history, eliminated the truths for the fables and myths of the past ages. Nor is the spirit of free enquiry confined to the few named above. Many Grand Lodges and individuals in this country have been imbued with the spirit which has animated the leaders, resulting in the founding of libraries or collections of books, old and new, treating of secret societies of the olden times, and of all that touches symbolism upon which they are founded. In this, our own Grand Lodge of Iowa, with an enlightened wisdom, commendable in itself, and our Grand High Priest and Past Grand Commander, your enlightened, enterprising fellow citizen, Sir Robert F. Bower, are noted and conspicuous examples. We need not fear that these researches will in the least militate against the value, utility, or interest of our ancient and honourable Institution. It is old enough to have learned the wisdom of the ages as they have proved, and honourable for the good it has done, and is still capable of doing, if directed with a wise forethought to the demand of the ages, present and to follow.

In view, then, of what is here revealed, we may affirm that Free-

masoury is an Institution of man, originated by man and designed for and adapted to the wants of man. It is, as has so often been declared, a society of ceremonies, forms and symbols, by which it is distinguished and known from all other societies. It is more, much more, it is a living, moving, pervading Institution, manifesting itself in much purity and great power through the beautiful old language and material emblems, devised by man and designed to elevate his character, and bring him into a closer communion with Him in whom all wisdom, and power, and worship are centered.

"It is one thing to be a Mason by virtue of initiation into its mysteries, and another to imbibe the spirit of its sublime teachings. It has been truly said that we may know its history and traditions, its achievements and jurisprudence; we may wander through its mysterious chambers, understanding and interpreting its symbolism; we may be learned in its lectures and masters of its secret work, and yet the volume of Masonry be to us a sealed and silent book. We may know its requirements and disregard them—understand the duties it enjoins and not observe them. We may admire its spirit, and refuse that spirit a dwelling place within our souls. Its lessons may have fallen on our hearts like grateful rains upon the vast Sahara—producing no fruits, but leaving behind only the desolate waste of former years. We may have appreciated and admired the beauty, symmetry and perfections of its ceremonies, its lectures and its laws; but if we have failed to observe that these are but the avenues which lead up to the moral edifice beyond, that they are only emblems of the like qualities in the spiritual structure—Masonry itself—then indeed our lessons and our toils have been in vain. But the kindly spirit, the sentiment, the charity, the emotion of heart which leads us up with pity, tenderness and love, and prompts and commands us to do good for the love of doing it, and of being just and generous—the power which imbues with the essence of divinity—which expands and purifies, elevates and ennobles the soul, and fills it with the presence of the Infinite—which lifts us upward and onward, and assimilates our natures to the spiritual character of the Heavenly Master, and fits and prepares us for the society of the angels—this is Masonry; all else are but the agencies through which it toils and triumphs. This is the divinity which dwells within your temples; and if it dwell not also in your hearts, then you are but whitened sepulchres, bearing the name but mocking the spirit and purpose of your Fraternity.

But this is the testimony of one who has practised its rites and felt its influence, hear what an outside observer has to say:—

"Although I am not (he says) a member of the ancient and honourable order which traces its origin through the annals of authentic modern history into the region of dim and misty tradition, I am not so careless of what has passed in the world, but I can recall the services which it has rendered to civilization, to freedom, to law, to the elevation of man and the worship of God.

"Beginning at the remote period, when intercourse was infrequent, and communication difficult, when science was occult and little cultivated, when the arts were in their rude and feeble infancy, when rank and privilege asserted an inviolate ascendancy over mind, intellect and culture, too often over right and justice, this order established a general brotherhood, not recognizing outward station, nor limited by political or geographical lines, getting strength as it went on, it has extended through the countries and spread over the world, not stopping for race or language or form of government. It flourishes alike on the glaciers of Switzerland and beneath the palms of Oriental despotism, in free and enlightened America and England, and in superstitious and bigoted Spain and Portugal. Wherever it has gone, if I read history aright, it has carried the principles of fraternity and the practise of charity. It has mitigated the horrors of foreign war, and ameliorated the cruelties of civil strife. Its banners have been erected between the camps of hostile armies, and men who were to meet on the morrow in the struggle of life and death, have exchanged Knightly courtesies, and have softened their personal asperities beneath the mystic symbols. It has experienced the vicissitudes that are inseparable from human institutions—it has tasted the sweets of power and has eaten the bitter bread of exile. To-day princes and nobles have been proud to wear the insignia of its officers—to-morrow its camps have been burned at the stake. Under these varying fortunes it has preserved its principles and magnanimity. It has borne prosperity with moderation, and adversity with fortitude. It has loomed loftier through the mists of error, and gleamed brighter in the fires of persecution."

Such, my friends and brothers, is the Institution of Freemasonry as portrayed by a looker-on of candid judgment and impartial views. May it ever be our lot, Companions and Sir Knights, to preserve it untarnished from the world, and yours, fellow citizens of Iowa, to commend the good, uphold the right, and prosper on their way those whose mission it is to honour God, serve the brotherhood, and benefit the world at large.

The 15 sections were worked by the undermentioned brethren of the Salisbury Lodge of Instruction (presided over by Bro. Mander W.M. 1201) at the Faith Lodge of Instruction, 2 Westminster-chambers, on 2nd inst., viz., Bros. W. T. Morphew, G. W. Reed, A. Stewart, D. M. Belfrage, J. H. C. Watts, — Tolmie, T. Cull, G. Bubb, J. Wheeler, W. S. Lee, A. Boehr, F. Honeyman, A. C. Burrell, E. Farwig. The meeting was eminently successful and satisfactory, there being eighty-five brethren present. Votes of thanks were unanimously accorded to Bro. Mander for presiding, and to the brethren who had so efficiently worked the sections. Bro. Cottebrune Preceptor, and the brethren of the Faith Lodge are to be congratulated upon the substantial addition to the Lodge funds.

CORRESPONDENCE.

—:o:—

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

We cannot undertake to return rejected communications.

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

—:o:—

With reference to the correspondence about the Boys' School and its Management, we have received a letter, inserted hereinafter, the writer of which suggests that we should only insert letters if paid for beforehand as advertisements. This to us privately, but in his public letter he expresses an opinion that the point at issue should be inquired into and settled off hand. We think something of this kind should be done. At all events, so far as our columns are concerned, we shall put an end to the controversy next week. We may possibly offer a few further remarks at the same time.

ADVERTISEMENT.

MASONIC BOYS' SCHOOL.

To the Editors of THE FREEMASON'S CHRONICLE, and FREEMASON.

SIRS,—I see with very great regret a correspondence in your papers of a most un-Masonic character, in reference to the Boys' School management.

What has become of our grand principles, "Brotherly love and charity?" they appear to be converted into envy, hatred, malice and all uncharitableness.

The course of action now taken can never bring about a satisfactory settlement of the question. It is a most unjustifiable course on the part of Bros. Tew and Perrott to publish, as they did, an "ex parte" statement to all the outer world.

Why Brother Binckes should have been attacked so personally I cannot see, except to satisfy the spite of a disappointed clergyman. His question had been decided by the House Committee, and they, not Bro. Binckes, are the responsible parties if injustice has been done.

One or two brethren should be selected by each party to investigate and set at rest the whole question privately, and report result of their enquiries, and not, as is now being done, holding up the Craft to the ridicule of all its enemies.

I would advise Bro. Binckes to keep quiet, and not lay himself open to be "shot at" as he is now.

I think it will be quite time enough to get up a testimonial to Bro. Perrott after the Report is out, and when it is found the amount of injuries he has done to the Charities of our Order.

Yours truly,

JOHN SUTCLIFFE.

Grimbsby, 10th November 1875.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I venture to avail myself of your kind intimation that correspondents may have an opportunity of expressing their opinions in your valuable paper on the controversy now going on respecting the management of the Boys' School.

My own opinion, arrived at from a calm and impartial consideration, both of the Pamphlets issued by Bros. Tew and Perrott, and the attempted replies on the part of Bro. Binckes, is, that for the welfare of our noble Institution, the general committee should at once call a special general court for investigation, and the result be made known to the subscribers. It is only fair that we should know *officially*, and in a straightforward manner, whether or not these charges are true; and if it be true (as I confess it appears to me to be), that a most extravagant system of management has been in force, then by all means let it be changed, and without delay.

Freemasons want no parsimony, no contemptible sordidness in the management of this or any other of our noble charities; what we want is this, that the very best possible for the money shall be obtained, and that those dear boys, the orphans of our departed brethren, shall reap to the fullest extent the benefit of our Masonic alms.

Magna est veritas. If the statements of Bros. Tew, Perrott and others can be so easily refuted, there should be no time lost, for an impression is daily obtaining that the Institution must seriously suffer unless this be done.

On pp. 29 and 30 of Messrs. Tew and Perrott's Pamphlet, I notice that it is stated that the sum of £141 15s is "not accounted for," and "missing." If Bro. Binckes can account for the expenditure, as it is to be hoped he can, why does he not do so? He rushes to the conclusion that he is charged with misappropriation, and then goes on to indignantly deny a "foul calumny," which, to my mind, has not been even insinuated. Surely when he commits himself to print he should be more circumspect and careful of his words, for when a man repudiates a charge which has never been made, it reminds one of the adage, "A guilty conscience needeth no accuser." *Qui non novit tacere, nescit loqui.*

Of course Bros. Mallam, Tew and Perrott are able to take their own course and to treat Bro. Binckes's letter with every consideration it deserves, they need no champion; but I maintain there is no spirit of brotherly love, no Masonic charity in the concluding words

of Bro. Binckes's effusion (borrowed from Othello, Act IV., Scene 2) in which, adopting the language of the poet, he describes his brethren in the Craft (Messrs. M., T. and P.) as "*rascals*," and longs for a powerful whip in the hands of honest men to "drive them naked through the world."

Have we so learnt Masonry?

I am, Dear Sir and Brother,

Yours very sincerely and fraternally,

A. P. G. OFFICER OF WEST YORKSHIRE.

9th November 1875.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I had not intended to trouble you further on the matters at issue between Messrs. Tew and Perrott and myself, but there are one or two remarks yet to be made. Those microscopic investigators may detect numberless little flaws in any statement, however carefully published, and they appear to derive immense gratification from the process. Utterly failing to bring me down on the only serious charge they have urged, they attempt to magnify every casual error, however unimportant, and to expand it into a fault. This reminds me of the argument of a celebrated Theologian in reply to similar style of criticism. "If all my critics can do is to prove that I have omitted to dot my i's and to cross my t's, they, in so doing, concede the major proportions I advance." It will add to the content of my two censors to be informed that I have discovered the discrepancy of £3, and shall present to the "Special Committee" appointed at my request, to examine the "Grant, Outfits, Gratuities Accounts," a statement that must be convincing to every mind, prejudiced or unprejudiced. It will then be for Messrs. Tew and Perrott to explain their rash hardihood in asserting that of "£314 5s only £172 10s are accounted for, leaving £141 15s of which no account is rendered." Such a course may possibly commend itself to those whom you describe, but not, I think, to lovers of justice.

In the Pamphlet, p. 3, par. numbered 4, I read—"There are many apparent errors, and yet the totals are always made to come right." In the word *made* is intended another sting. The totals always do come right, because they have so been audited and examined that they must be right. In splitting them into details there may be mistakes, but surely £12 10s and £7 10s equally make £20, as do £10 and £10.

I conclude with an extract from the speech of the late M. W. Grand Master, when presiding at the Anniversary Festival of this Institution in March 1874. After bearing testimony to the good and economical administration of its affairs, the noble Marquis remarked: "We have no right to make any charge against those who are engaged in the management of this School, such as those we have heard on some occasions made by persons who may not possibly have considered all the circumstances of the case."

I am, dear Sir and Brother,

Yours faithfully and fraternally

FREDERICK BINCKES.

London, 11th Nov. 1875.

To the Editor of THE FREEMASON'S CHRONICLE.

Eastfield Villa, Hanwell.

8th November 1875.

DEAR SIR AND BROTHER.—May I trouble you to insert the following in the next issue of THE CHRONICLE?

In his letter of last week Mr. Binckes, while admitting the mistakes in reference to James Gasson, in the Report for 1865, 2nd edition, with corrections, failed to say why the second instalment of the grant of £15, paid, according to the Secretary, in 1872, did not appear in 1872 Report.

The Secretary turns the remark in the last Pamphlet as to the trying times the masters, i.e. the Head Masters (Mr. Russell, B.A., Mr. Furrian and myself) have had to experience into a charge of tyranny against me, which he does not attempt to prove; such tyranny, had it existed, would certainly have reached the ears of the House Committee, a certain number of whom, as is well known, were deputed to treat with me respecting the withdrawal of my resignation. I have just had placed in my hands a printed copy of eight letters from four of the old staff of resident Masters, and while the available space in the columns of your paper would not permit of my dealing with them as I could wish, and am in a position to do, I trust I may be allowed to make a few brief remarks concerning each one, *seriatim*; in none of them is there to be found a single statement to justify the Secretary's trumped-up charge of "unparalleled tyranny and persecution," whilst Mr. Benges's communication tallies exactly with our succinct narrative of his case, see last Pamphlet, p. 7. The House Committee took no notice of it, beyond expressing their dissatisfaction at Mr. Benges's short notice; the Latin and French exercises given to their Master to examine, were such as had been previously gone over with the boys, and all this Master had to do was to see that the writing was fair, and check from the "Tutor's Key" the errors which had been pointed out in class. No knowledge of either language was needed for such work. I quite admit, and often regretted, that Mr. Benges had not more evenings at his disposal, and, as he might say now, if he chose to speak, I arranged after Midsummer so that he should; to be just, however, he ought to have stated that he was free, two or three times a week, during a portion of morning or afternoon school, while the other Masters and myself were at work. The next two letters are from Mr. W. H. Taylor, the former of which called forth very strong condemnation from the House Committee, who thought proper to dismiss him; the latter charging me with issuing instructions to Mr. Blackwell, whom, on the evening of his arrival,

I personally introduced to Mr. Taylor and two or three of the other Masters, to hold no communication with any of them is in direct contradiction to Mr. Blackwell's language, see letter in last Pamphlet, pp. 33 and 34, wherein this gentleman states that my advice was "to steer an independent course."

As regards the next two letters, I have been informed quite recently by one, who heard the Secretary make the admission respecting the Matron's "highly improper" letter, that he acknowledged having had a hand in these too; I had no favourites, and asked for no support, but I did, what I shall ever do, as far as lies in my power, I protected the weak against the strong. The letters from Messrs. Mansell and Blackwell (pp. 33 and 34 of last Pamphlet) give some idea of what they had to put up with. The best comment on the next letter would be, the production, did space permit, of a subsequent note from Mr. Taylor: one extract is given, and, its acknowledged impropriety being taken for granted, I would say "Crimine ab uno disce omnes:" "Mr. W. H. Taylor has to request the Head Master that he will not pester him with any further notes during his stay here. It is not the intention of Mr. W. H. Taylor to take any part in the School work, or out of School duty," &c.

This is from the Master, whom, dismissed by the House Committee, the Secretary (see last Pamphlet, letter 23, p. 39) paid in advance. The next, from Mr. Webb, may be briefly dismissed, as, from its date, the correctness of the statements in note to letter 11 (p. 35 last Pamphlet) may be tested. The noises and jealousies were the Master's own seeking, and brought condign punishment. There are two points in the last letter from the Master I wish to clear up: the first, with regard to the "long past," the request emanated from me, though claimed by the writer; the second, with regard to the atrocious charge, that I tried to "set Master against Master," when I had essayed, some months before, to reconcile this Master with Mr. Taylor, who alone of the Masters revealed to me (there is no denying it) the existence of a "clique" against himself and me. The Drawing Master, to whom the reference is made, and myself were always on the best of terms: letter 14, p. 36 of last Pamphlet, and my letter (No. 8 in Pamphlet) showed how earnestly I desired peace and mutual reconciliation. Of the next letter I know nothing, though I have in my possession correspondence, which, if published, would demolish the Secretary's arguments. As regards the last, I ask, what could Mr. Hall, from his occasional visits once or twice a week, know of the teaching going on when he was never once seen in the class-rooms during the hours of study. In no single instance did his advice interfere with the routine work of school duties; there was no serious illness in the school from January 1874 to July 1875, and I saw but little of him, having no need of his professional attendance. The statement in Pamphlet respecting the use of wind instruments, was the expression of my opinion, that Mr. Hall did not approve of them for delicate boys, as the Secretary informs us the Masonic boys are, and my conviction as to his opinion being so, I do not intend to withdraw it, while it is certain that three boys have discontinued the practice (the Secretary knows the names) I give them to the best of my memory—Sparke, Pawley and Green—and, whether it is "nonsense" or not, the fact remains the same.

Before concluding my letter, I would ask, in accordance with a suggestion from a distinguished brother, whether the "vote of censure" on the Matron's conduct was formally communicated to her as desired at the Special House Committee meeting on the 24th of November 1874, and how far the report is correct, that the Secretary this year drew up a list of those whom he desired to be on the House Committee. I am informed, and, if need be, am prepared to give the name of my authority, that, on being taxed with this most unjustifiable procedure, the Secretary justified his action on the principle of "self-preservation." There are, I need hardly say, other ways of looking at the question, and, in bringing my remarks to a close, I would observe, with reference to the wishes of Mr. Binckes, in his last letter, that the class of persons alluded to by Shakespeare, as flagellators, would hardly accept at the Secretary's hands the instruments of scourge.

I am, Dear Sir and Brother,

Yours fraternally and faithfully,

O. G. D. PERROTT.

REVIEWS.

All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, 67 Barbican, E.C.

—:O:—

Discoveries and Inventions of the Nineteenth Century.—By ROBERT ROUTLEDGE, B.Sc., F.C.S. Assistant Examiner on Chemistry, and on Natural Philosophy, to the University of London. With numerous Illustrations. London: George Routledge & Sons, The Broadway, Ludgate; New York: 416, Broome-street, 1876.

THIS is a perfect Cyclopædia of useful knowledge, and so clearly and entertainingly written, as fully to merit the character of "a popular account," which the author claims for it. The work does not profess to deal with all the discoveries and inventions which have thus far distinguished the present century. On the contrary, selections have been made, and in making the selections, the author has been hardly less successful than in his treatment. Nor, in treating the various subjects which are contained in this volume, has Mr. Routledge confined himself wholly to Nineteenth Century progress. In order to mark the great strides that have been made in these latter days, it was incumbent on him to refer to the work and the workmen that had gone before. Thus, in treating of Steam Engines, while the bulk of the matter is devoted to the progress made since 1800, the labours of Newcomen and Watt are not only referred to, but clearly

and concisely set forth, so that we virtually have a history of the Steam Engine in all its stages. So in the chapters on "Light," the experiments of Sir Isaac Newton, and other men of eminence are referred to, so that, here again, we gain some insight into the progress which the world had made in the science of optics previous to the nineteenth century. Having said this much as to the manner in which Mr. Rontledge has accomplished his task, which, with the exception of the chapters on "Shells and explosive Bullets," "the Suez Canal," and "Sand Experiments," by Mr. J. H. Pepper, embraces the whole volume, we shall best indicate the character of the book by noticing the subjects that are touched upon. These are firstly, "Steam Engines," "the Locomotive," "Portable Engines," "the Steam Hammer." Then follows a long chapter on "Iron," and then others on "Tools," "Railways," and "Steam Navigation." We are next told about "Ships of War," "Fire-arms," and "Torpedoes." Mr. Pepper's papers on that marvellous achievement of M. de Lesseps, "The Suez Canal," and "Sand Experiments," follow, after which come accounts of "Iron Bridges," "Printing Machines," "Rock-boring," "Light," "Electricity," "the Electric-Telegraph," "Lighthouses," "Photography," "Aquaria," "Mineral Combustibles," and finally "the greatest discovery of the age," that force, like matter, is indestructible, and that it can no more be created than can matter. Having thus briefly indicated the principal contents of the volume, and having borne most willing testimony to the admirable manner in which the author has done his work, the care that he has taken in its arrangement—a care that is noticeable throughout—and the amount of labour and research which he must have gone through before a single line was written, we must leave it to our readers to judge for themselves of the matter it contains. The work is one of those without which a general library can hardly be described as complete, and will be found especially useful to the more advanced school boy, whose ideas are sufficiently developed for him to understand popular scientific works, and who is at the same time eager in his pursuits after scientific knowledge. We predict a large amount of popularity among this class of readers for Mr. Rontledge's account of the "discoveries and inventions" of this century, and as the season for the giving of gifts is distant only a few weeks, we should suggest this volume as a very choice specimen of the gift-book, containing as it does the merits of a handsome exterior, a great array of well chosen and effective illustrations, and a well nigh inexhaustible store of valuable information.

MAGAZINES OF THE MONTH.

Blackwood has an excellent programme, one or two of the articles being specially interesting. The opening contribution, on "The French War Preparations for 1870," discloses to us a state of things for which we should never have given credit to our gallant neighbours, and which shows how woefully deceived the late Emperor must have been by his war office authorities. No wonder the Germans found themselves before Paris in less than two months' time from the outbreak of hostilities, having in the meantime defeated MacMahon and Frossard, captured the Emperor and the remnant of his gallant army at Sedan, and shut up Bazaine in and around Metz, after a series of most desperate battles. We hope our military authorities will listen to the warning and be prompt in taking measures for the better organisation of our small but costly army. In Part VII. of "The Dilemma," we are brought near to the end of the Mutiny. Lucknow has fallen, and only a few scattered bands remain to be stamped out. We see but little of Mrs. Falkland, who, on the death of her husband, retired to the Hills for the sake of security, but Yorke takes a prominent part and greatly distinguishes himself. "The Dutch and their Dead Cities," as well as the "Legends and Folk-lore of North Wales," are most interesting, but the article we like best of all is the closing one, on weather. After marking certain differences as to the climate and weather, the writer pursues the subject thus:—

"All sorts of rules are applicable to climate, but none are applicable to weather. Climate is monarchy, weather is anarchy. Climate is a constitutional government, whose organisation we see and understand; latitude and altitude are its king and queen; dryness and dampness are its two houses of parliament; animal and vegetable products are its subjects; and the isothermal lines are its newspapers; but weather is a red hot radical republic, all excitements and uncertainties, a despiser of old rules, a hater of proprieties and order. Climate is a great stately sovereign, whose will determines the whole character of the lives and habits of his retainers, but whose rule is regular, and is therefore so little felt that it seems like liberty; but weather is a capricious cruel tyrant, who changes his decrees every day, and who forces us, by his ever varying whims, to remember that we are slaves. Climate is local; weather is universal. We are indifferent to climate because we are accustomed to it, but we are dependent on weather because we never know what form it will take to-morrow. Climate is the rule; weather is the exception. Climate is dignity; weather is impudence."

A neater style of writing, which, by the way, is followed up throughout the whole article, we have rarely seen. We should greatly prefer, however, that our English climate had fewer of the characteristics which the writer ascribes to weather. We fear that, as regards this country, weather is the rule, and climate the exception, unless we regard the latter as being regular by reason of its irregularities. But, trifling objections apart, we feel sure our readers will be delighted with the article, and as it purports to be one of a series on "Various Subjects," we may confidently look forward to a like pleasure for some months to come.

Part I. of a short story by Mary Cecil May, entitled "Under Life's Key," heads the list of contents in this month's *Belgravia*. It is effectively written, and contains one or two mysterious incidents, for the explanation of which we must wait patiently till next month. Mr. Escott's paper on "English Journalism in 1832 and 1874," which is described as "A Criticism and a Contrast," does him very great credit. He

marks the contrast between these two epochs in English journalism with admirable judgment, while the tribute of respect he pays to the late Mr. Albany de Fonblanque will be accepted as just by all people who have studied the history of journalism. Among the "People whom we Miss," Mr. Percy Boyd brings before us this month one Statesman, whose name will always be spoken of lovingly as well as respectfully, we mean the late Lord Palmerston, who, while possessing great abilities, great force of character, and unrivalled powers of work, was perhaps appreciated rather for his kindness and geniality than for the great qualities he undoubtedly possessed. Among the other contributions we have noted a favourable criticism of Mr. Henry Irving's "Macbeth, at the Lyceum," "My Uncle," by Edward Sala, and "Peeps at Domestic Life in India." The illustrations are capitally drawn. The *Belgravia Annual* is announced to appear on the 10th instant, and we are promised, next month, the opening chapters of a new novel by Miss Braddon.

We have, in *Temple Bar*, the third and last chapter of "Basil's Faith," a story full of incident, and showing great constructive power on the part of the author; an admirable sketch of the great "Richelieu," a sensible paper on "The Pleasures and Drawbacks of Travelling," and a well written account of one of the most important of "The Campaigns of Napoleon I.," namely, the one which terminated with his hard fought victory of Wagram, and in the course of which he experienced his first serious check—at Aspern, by the Arch Duke Charles. There is further, a pleasant description of "A Spanish Hill Town."

Both the serials which have been so long current in *Cassell's Family Magazine* are concluded this month. We are sorry Mrs. Banks has, to use a somewhat vulgar expression, so "piled up the agony" in the closing chapters. They seem to smack somewhat of the last scene in some desperate tragedy, when a good half of the personages get killed or seriously maltreated. Aspinall junior was brate enough already, without being made to slash his wife's shoulders with his sabre, and horsewhip her times out of number, while poor Clegg had suffered already by losing Augusta's hand without its being necessary he should marry, and so soon after lose his wife and children. However, Jabez and Augusta are at length united, and after that event, of course, all goes merrily enough, especially as the former, the once despised Bluecoat, has attained a position of eminence as "A Manchester Man." Mr. Manville Fenn contributes "A Sketch with a Moral," entitled "In an Empty House." There is a domestic article or two, one on "Little Children: How to feed them," another containing the usual "Chit-Chat on Dress," while the Gatherer furnishes some capital notes on such topics as "New Houses for the Working Classes," "Cattle on a Sea Voyage," and "Storing Fruit for the Winter." The word "Winter," by the way, reminds us that we have omitted to note the very useful, homely suggestions contained in the article on "Winter Evenings: How shall we spend them?" Any of our readers who may be at a loss how to pass the long winter evenings will do well to consult this number of *Cassell's Family Magazine*.

The *Westminster Papers* contains, besides a careful review of "The Chess World" during the past month, and some excellent dramatic criticism, some verses, signed Z., and entitled "My Conqueror." Chess, like Masonry, is hardly adapted to poetry, but Z. has achieved a great success. His verses are capital, and we hope, if this is his first essay, it will, at all events not be his last. We give the last stanza:—

Your Queen thinks her foes too enraptured
To harm her wherever she moves;
And coolly declines to be captured,
When daring unfortunate proves.
With triumph and victory laden,
Their efforts she treats with disdain;
Ah, say is she not like the maiden
My heart has been suing in vain?

There are three leaders—if we may so describe them—in the *Canadian Masonic News*, which will meet, as they certainly deserve to meet, with the approval of our readers. These are severally entitled, "The Principles of Freemasonry—Their Origin," "The Claim of Masonry to be a Moral and Social Institution," and "The Mason's Voyage after Truth." If our space permits, we hope to reproduce one, if not the whole three. We trust we shall find room for all, for it would certainly puzzle us to make a selection, so equal are their merits. Of the other contents, we can speak in the warmest praise of the address delivered by Grand Z. at the annual convocation of the Grand Chapter of Canada on 12th August last, and Bro. Jacob Norton contributes one of a series of papers on "The Successive Aims of the Masonic Fraternity," containing much valuable information.

On two previous occasions we quoted an acrostic by M. A. Baines, one from *Tinsleys'* and the other from *Colburn's New Monthly*. A third from the same pen, and exhibiting equal skill and ability, appeared in the latter magazine for October, but the pressure on our space has been far heavier than usual these last few weeks, and, moreover, the number did not reach us in time for our usual notice at the beginning of the month. Hence the delay this week in reproducing the following lines on October:—

O'er hill and dale, now Autumn wends her way,
Careful to blend the tints with painter's skill,
To give the landscape still a richer hue;
Or like dissolving views, which, as we gaze,
Blend each with each, till one is lost to sight:
Each month thus follows month, and leads us on,
Regardless of our loss: in that we gain.

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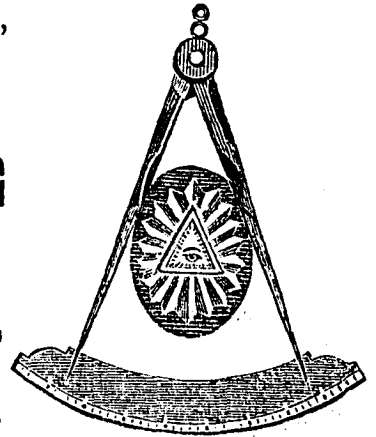
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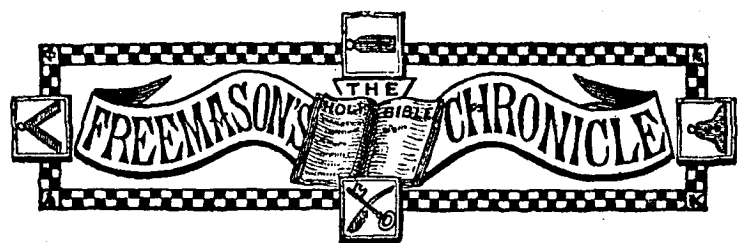


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OUR WEEKLY BUDGET.

WE refer elsewhere to the visit of the Prince of Wales to India. Beyond expressing, therefore, our satisfaction at the hearty reception he experienced at Bombay, and especially by the Brethren, we offer no comment here. The Princess of Wales is still at Sandringham, with the King and Queen of Denmark, and her sister the Princess Thyra, as her guests. Bro. H.R.H. Prince Leopold is again President of the Oxford Chess Club. The Duchess of Edinburgh and the Royal infant are progressing so favourably that the issue of further bulletins has been discontinued for some days.

The event of the week was, of course, the Lord Mayor's Show and the banquet at Guildhall in honour of the New Lord Mayor, Bro. Alderman Cotton. Some of the ancient glories of the Show were revived, while one or two new features were added, so that, in spite of the dismal, though seasonable, weather, this last 9th of November must be recorded as a great success, ominous, no doubt, of the success which will attend Alderman Cotton during the term of his Mayoralty. The men in armour were revived, though not so numerous as we have seen them on some occasions. The bands and banners were greatly in excess of the usual number, and there was a detachment of sailor boys from the training ship *Warspite*, together with representatives of the Manchester Unity and Foresters, appropriately appalled. The presence of the latter may naturally enough be connected with the successful exertions of the Corporation in preserving Epping Forest from the further depredations of the greedy land despoilers, whose carelessness as to the difference between *meum* and *tuum* was becoming too pronounced to be pleasant. Yet a little while longer and, but for the action of the Corporation, Epping Forest would have become a thing of the past. But to return to the Show. The City Marshal looked as formidable as a Field Marshal. The Lord Mayor's footmen were simply gorgeous, as were also the liveries of the Sheriffs. Moreover, the presence of the military added considerably to the splendour of the Show, which was received along the whole route to Westminster and back again with much good natured enthusiasm, so that if any doubts ever existed of the popularity of this annual pageant, they must have been dispelled on Tuesday. The unfavourable reception accorded a few years since to one Lord Mayor, who thought it prudent to curtail the extent of the procession, and considerably lessened its magnificence, shows a strong feeling of respect for the forms and ceremonies of days gone by. Be this as it may, on the return to Guildhall, the distinguished visitors

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poured in very rapidly, and were well received. This applies specially to the Prime Minister, who is evidently a great favourite east of Temple Bar. The banquet calls for no special comment. It passed off much as such banquets usually do. But the after dinner speeches on this occasion, and particularly under existing circumstances, were looked for with a considerable amount of interest. The Prime Minister was very guarded in what he said, however. The assurance that the prospect of a war with China had passed away was gratifying, of course, and in more senses than one. On the one hand it is to the commercial interests of both countries that peace should be maintained between them, while even in a war with the Chinese there is little honour to be gained by engaging a power so manifestly inferior to us in military strength. But it was impossible to ignore the danger that is looming in the far east of Europe, and, anent this critical subject, Mr. Disraeli could only express a hope that a peaceful solution of the difficulty may prevail. It was wise, of course, at so early a stage, to say as little as possible, but it must have been dreadfully disappointing to the political *quidnuncs* not to have had even a gleam of light thrown upon the matter. We echo, of course, the hope of the Prime Minister, but we cannot say the prospect is very assuring. Among the other speeches, the most noticeable were those of the Lord Chancellor, who took occasion to refer to the recent legal reforms, of Lord Chief Justice Cockburn, who followed suit, and upon whom the freedom of the City will shortly be conferred, and of Mr. Ward Hunt, who, in spite of the Vanguard disaster, spoke hopefully of the Navy. The Lord Mayor's health was gracefully proposed by Mr. Disraeli, and very well received, as also was that of the retiring Lord Mayor, whose year of office will compare most favourably with that of any of his predecessors.

We imagine there is little, if any, difference between the men who go up as Undergraduates to Oxford and Cambridge, but what are known as "Town and Gown Rows" at the latter, seem to be far more considerable, and waged with far greater bitterness of spirit than at the former. That, of all places in the world, a concert room, where harmony is expected to prevail, should have been selected as the theatre of war, speaks ill for the tone of the Cambridge students. There were ladies present, and that fact should have served to check any outburst of feeling. But if the conduct of the students, young men of high spirits, and occasionally given to a little vigorous horse play, is inexcusable, the municipal authorities appear to have acted with a lamentable want of tact. Aldermen and Town Councillors, even with the insignia of office about them, are not always awe inspiring personages, and any chaff they may have been treated to by the Undergraduates, should have been met either good-naturedly or with silent contempt. It was a gross mistake to bring the police into the affair, and the town magistracy have only themselves to thank that the row assumed the dimensions of a small riot. Let us hope the next time Cambridge men feel it imperative to give vent to any exuberance of spirits, they will select some other place than a concert room where ladies are congregated for the purpose of enjoyment. And when the next explosion takes place on the part of turbulent gowmsmen, let the townsmen, or, at all events, their rulers, display tact and judgment in meeting it. Let them keep their force of police constables out of sight. Then there may be some roughness, perhaps, but at least there will arise no ill feeling.

A phase of student-life at Cambridge is a fair excuse for adverting to certain speeches recently made by two men of eminence on the subject of Education. Of these speeches, one was made by Mr. Gladstone, at Greenwich, on the occasion of his distributing the prizes to the successful students of the local science and art classes, while the other came from the lips of Lord Chief Justice Cockburn, when giving away the prizes to the students of the Birkbeck Literary and Scientific Institution. Both these men are living illustrations of what Education will enable men to achieve, for the former was Prime Minister of England for over five years, and, although he has retired into comparative privacy as a politician, is still by far the most eminent member of the Liberal Party, while the Lord Chief Justice has presided at the Court of Queen's Bench for many, many years, and is one of the greatest legal luminaries of the day. One other address must not be overlooked; though, coming from a very young man, it will not carry with it, perhaps, the same authority as the two just referred

to. We mean the speech of His Royal Highness Prince Leopold, at the distribution of prizes, in the Town Hall, to the students of the Oxford School of Science and Art. The influence of the late Prince Consort, and his zeal for the advancement, not of Science and Art only, but of every branch of learning, have borne good fruit as regards his children. There is not one of the Queen's sons or daughters who is not ready, at all times, to do what in them lies for the good of Education, and this speech of Prince Leopold, himself a student at Oxford, is the latest illustration we have had of the zeal of the Royal Family in the good cause.

Now of course that Ministers have resumed their labours, we may expect to hear of frequent deputations to one or other of them. Sir Stafford Northcote and the Home Secretary are among the earliest who have been thus favoured, the former having been waited upon by a deputation from the Trades' Union Congress Parliamentary Committee on the subject of the Trades' Union Act, while the latter received the same deputation, who had certain suggestions to offer anent the Summary Jurisdiction of Magistrates. Both were courteously received, and withdrew well pleased with the attention their suggestions had experienced.

We have more than once expressed our admiration of Captain Webb's unexampled feat of swimming the English Channel between Dover and Calais, and we feel sure our readers will rejoice with us that so worthy a man will shortly become a member of our Order. Men of courage are men of kindness, and Captain Webb wears honorable evidence that he has already exerted his unrivalled swimming powers in attempting to save human life at the risk of his own. Good men and true, as he is, are certain to make good Masons. Captain Webb will be initiated on the 25th inst., the last Thursday in the current month, in Lodge Neptune, No. 22, at Guildhall Tavern. Thus, in less than a fortnight, this son of old Father Neptune will have a Mother Neptune, and also a pretty numerous array of Brothers Neptune. We doubt not of his very hearty reception.

The fête at the Alexandra Palace on Lord Mayor's day was, unfortunately, marred by the weather. This, of course, does not apply so much to the Concert, which was the Balaklava Concert repeated, but to the grand firework competition, which came off in the dullest of November weather. However, a success was scored on Saturday, when Handel's "Esther" was produced, under the able guidance of Mr. Weist Hill. To-day will be the third of the series of Saturday Popular Concerts, when a selection from Beethoven, Rossini, and others, will be given, and there will also be a great Chrysanthemum Show, by Messrs. Cutbush, in the Grand Central Hall. At the Crystal Palace will also be given another Saturday Concert, when the programme will include Mendelssohn's "Hymn of Praise," "A Dream of Happiness," and other pieces. On Monday will be opened the great Annual National Poultry, Pigeon, and Rabbit Show, and it will remain open till Thursday inclusive.

From France the most important news concerns the passage of the Electoral Bill, which is being got through with a considerable amount of dispatch. The most important portion of the Bill has been agreed to by the Assembly. The battle of the *Scrutins* has been fought fairly, and determined by secret vote in favour of the Government by a majority of 31, the numbers for the *scrutin d'arrondissement*, which they supported, being 357, while the *scrutin de liste* found favour with only 326 members. As in England, so in France, we hear of further gales and floods, so that the year, in this respect, will very probably be a most disastrous one as regards the damage done to life and property. An uneasy feeling prevails generally abroad as here as to the Turkish difficulty. It will need all the ability of diplomacy to pull Europe through without some kind of a contest. As to Spain, the news of a settlement of the Carlist war seems as far off as ever. In any other country the leading men of both parties would combine and force a settlement, but in Spain, party interests take priority of patriotic interests.

Bro. E. P. Albert, Assistant Grand Pursuivant of the Grand Lodge of England, P.M. 188, has been appointed Grand Steward of the Grand Lodge of Scotland.

Bro. Jennings, the courteous and respected musical director of the Oxford, announces his annual benefit, on Wednesday, 24th instant, when a host of talent, in addition to the regular company, have volunteered their services.

THE BOMBAY MASONS.

AMONGST the most noteworthy events connected with the reception of the Prince of Wales at Bombay, must be mentioned the laying of the foundation stone of the new Elphinstone Wet Docks, in due Masonic form, by His Royal Highness, in his capacity of the M.W.G.M. A vast concourse of spectators was present to witness the ceremony, and, in reply to an address presented to him by the Craft, the Prince replied in the following terms:—"I have learned with great pleasure the flourishing condition of Masonry in Bombay. The fact of its annually increasing numbers and efficiency fulfils the objects of the institution in uniting together men of various creeds and races in a bond of brotherhood, affording common objects of exertion, and extending the knowledge of the English organisation for the good of mankind. It is a great pleasure to me to join you, my brethren of Bombay, in a work which will tend to the protection of life and property, the extension of trade, and the advantage and prosperity of large bodies of our fellow men."

A ball followed in the Town Hall, which was placed at the disposal of the brethren by the Government.

The regular monthly meeting of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, was held on Wednesday, the 10th inst., at Freemasons' Hall, Gt. Queen-street, Bro. Lieut.-Col. Creaton in the chair. Bro. Jas. Terry, Secretary, read the minutes of the former meeting, which were confirmed. A letter was read from the Right Hon. Lord Skelmersdale D.G.M., that he had consented to preside at the Anniversary Festival on the 9th February 1876. Bro. Terry announced the death of one of the annuitants; the amount he, deceased brother, had received from the Institution, was £246. Three brethren were placed on the list of candidates. There were present, Bros. S. Rawson, J. Hogg, W. Stephens, Jas. Brett, C. A. Cottebrune, Robert Wentworth Little, R. W. Stewart, Jas. Smith, Hyde Pullen, Hilton, T. Cubitt, White and J. R. Stedwell. The meeting was then adjourned, and a special meeting, in compliance with a requisition signed in conformity with the laws, was then held, Bro. Lieut.-Col. Creaton V.P. in the chair, to take into consideration a proposed alteration of clause 19, and also any further proposition or motion which might be made to give effect to the same. Bro. John Symonds P.G.D. then proposed to add the following words:—

"Every Steward at the Anniversary Festivals who shall procure donations or subscriptions to the extent of not less than £80 in addition to his own donation, shall receive two additional votes at each election, and two further extra votes for every additional sum of not less than £50.

And to expunge the following words:—

If unaccompanied with a personal donation, but by means of his services, not less than £20 shall be paid to the funds, he shall be entitled to one additional vote for every Stewardship.

Both these motions were carried. Bro. John Symonds P.G.D. proposed, and Bro. Benjamin Head P.G.D. seconded, a vote of thanks to Bro. Lieut.-Col. Creaton for the able and efficient manner in which he has always presided over them, and congratulated him on his accession to a higher military rank; he hoped he might be spared for many years to enjoy it. This was fully endorsed by Bro. Benjamin Head. Bro. Creaton thanked the brethren for their kind expressions, and said he felt proud of having been advanced to a higher rank. He had faithfully served Her Gracious Majesty for a quarter of a century, and he thanked the brethren for their good wishes. There were present at this meeting, Bros. Erasmus Wilson, L. Stean, H. Massey, J. Newton, J. Stevens, General Ridgway, J. A. Farnfield, C. Lacey and H. M. Levy. Brethren desiring to serve as Stewards to assist this deserving charity are requested to send their names as early as possible to Bro. Jas. Terry, at the office, Freemasons' Hall.

On Thursday, the 25th inst., the 15 sections will be worked at the Vitruvian Lodge of Instruction. The 15 sections will also be worked at the St. James's Lodge of Instruction, No. 765, which meets at the New Tanners' Arms Tavern, Grange-road, Bermondsey, on Friday evening, the 26th November. Bro. Rumball, of the Faith Lodge, No. 141, will preside. Bro. Pennefather is the Hon. Sec.,

and the attendance of brethren is requested. The Lodge will open at 7 o'clock.

The Rt. Hon. the late Lord Mayor, Bro. D. H. Stone, Junior Warden of the Grand Lodge of England, was formally admitted on Friday, 5th instant, to the Livery of the Turners' Company, and Bro. Alderman Hadley P.G.D. has received an address of congratulation from the London Coffee House Keepers' Benevolent Association on his accession to the Aldermanic gown. A special Court of Alderman was held at the Guildhall, the last that will be held under the presidency of the ex-Lord Mayor, Bro. D. H. Stone, for the purpose of swearing in Bros. Hadley and Nottage.

Bro. T. A. Adams P.G.P., Preceptor of many Lodges, will hold his Annual Private Subscription Ball, at Willis's Rooms, on Tuesday, 5th February 1876, for members of the Craft and their friends. The tickets can be obtained of the Stewards, to admit a lady and gentleman, 21s, which will include refreshments during the evening and supper. Any brother wishing to act as Steward can do so on application to Bro. T. A. Adams, 55 Whitfield-street, Tottenham Court-road.

Bro. Jas. Weaver, P.P.G.O. Middlesex, has been selected to fill the Post of Chef d'Orchestra at the Queen's Theatre, Long Acre, which opens on the 22nd November, under the direction and lesseeship of M. Mayer.

ANSWERS TO CORRESPONDENTS.

ENQUIRER.—The Mark Degree is not recognised by the Grand Lodge of England, but it has become very popular. Noblemen and brethren very high in our Order are enrolled amongst its members, and these have contributed large amounts to our Masonic Charities. No one can join it unless he has passed the three degrees in Freemasonry.

We have received, from Messrs. JOHN HOGG and Co., Masonic Publishers, copy of a posthumous work by Dr. OLIVER, entitled *The Pythagorean Triangle; or, the Science of Numbers*. A review of it will appear next week.

J. B. S. 1326, 1524, 1527.—We cannot give the name of the local paper you refer to, but we are certain you will find the case reported either in the *Tottenham and Edmonton Herald*, or *Tottenham and Edmonton Advertiser*, or else in the *North Middlesex Chronicle*.

J. D.—Where eminent doctors disagree it is a difficult matter to give a decision which will afford general satisfaction. Our view is, that during obligations, what, apart from all Masonic meaning, is the natural sign of Fidelity should be used. Our reason for this view is, that it is contrary to our O.B. to show any sign to or before any one who has not been legally entrusted.

T. E.—1. We have consulted Bro. Lamb's Illustrated Catalogue, but fail to find any jewel requiring an explanation. **2.** As to the *coat of arms* of the Masons: the grant, of which a *verbatim et liberatim* copy is to be found in the "Masonic Magazine" (and an excellent representation of the arms as a frontispiece), was originally made XIIth Edward IV. (1471-2), and confirmed XIIth Henry VIII. (1520-1). Additions appear to have been made to the original grant (and alterations), and apparently more than one company existed in the seventeenth century. In "Ahiman Rezon," of 1764, a copy is given of the "Arms of the Operative or Stone Masons," the "Arms" above in the same plate being those of the "Ancients," *alias* "Grand Lodge of England, according to the old Constitutions," or "*Athol Masons*." Dermott gave these to prove that the regular Grand Lodge had made an illegitimate use of the Arms of the operative Masons. The regular Grand Lodge ("Moderns") adopted the latter Arms, a copy of which occurs in a portion of the frontispiece to Entick's Constitutions of the Freemasons of 1756. The *crest*, however, is changed from the *castle* (early grant) or the *hand with trowel* (later issue), to a *bird* (dove), but the supporters (beavers) are the same. The coin of 1794 (1790 G.M. elected) contains on the *obverse* the Arms of the same Grand Lodge, with the motto *Amor, Honor et Justitia*. The differences mentioned of course result from the fancy of the members of the Masons' Company and of the Grand Lodge, supplemented, doubtless, by competent heraldic authority. The Arms of the United Grand Lodge of England from the Union of 1813, are in reality a blending of the two Arms of the rival Grand Lodges, the history of which Bro. Hughan, has afforded the Craft in his most useful "Memorials of the Union of 1813," and the frontispiece to which contains an exact reproduction of the Arms of the "Ancients," and "Operative Masons," as published by Dermott in 1764.

HOLLOWAY'S PILLS.—Indigestion, Bronchitis, Asthma, and kindred complaints too frequently present themselves as a fierce and pitiless plague at the fall of the year, and little less doleful is the fact that, with darkening days and changing temperatures, the digestion becomes impaired, the liver disordered, and the mind despondent, unless the cause of the irregularity be expelled from the blood and body by an alternative like these Pills—they go directly to the source of the evil, thrust out all impurities from the circulation, reduce disordered organs to their natural state, and correct all defective or contaminated secretions. Such easy means of instituting health, strength and cheerfulness should be instantly available to check the first symptoms of approaching illness.

THE EARLIEST ATTACK OF THE CHURCH AGAINST SECRET SOCIETIES.

By ALBERT G. MACKEY, M.D.

THE earliest attack of the Roman Church upon Secret Societies that I can find is the statute passed by the Council of Avignon, which met in June 1326. This statute will be found in the 7th volume (p. 1507—8) of Hardouin's "*Acta Conciliorum et Epistolæ Decretales ac Constitutiones Summorum Pontificum*." (Paris, 1714.) Before giving a literal translation of this document from the Latin original, it will be proper, for the better understanding of the subject, to say something briefly of the Gilds or Secret Societies against whom it was directed.

During the Middle Ages, and especially in the thirteenth, fourteenth and fifteenth centuries, Europe was pervaded by Social Gilds, as Toulmin Smith calls them, or Fraternities for mutual help, which were, in fact, the precursors of the Craft Gilds, which in turn gave rise to the corporations of builders, which were the type of the modern Masonic Lodges. Thus there was a connection, historically, between these social Gilds of the Middle Ages, in form and organization, at least, and the institution of Speculative Masonry, and therefore the attack made upon it, in the 14th century by the bishops assembled at Avignon, was the inauguration of that spirit of ecclesiastical persecution which was afterwards developed in the bulls of Clement the Twelfth and Benedict the Fourteenth, and has at this day been renewed by Pius the Ninth.

Brentano, in his *History and Development of Gilds* (p. 23), thus briefly describes the organization of these Gilds, which he compares, in some respects, to our modern Benefit Societies, a comparison which, I think, might more aptly be made between them and our Modern Lodges of Freemasonry. He says: The expenses of the Gilds were defrayed by the entrance fees, contributions, gifts and legacies. There was a meeting at which officers were elected, and the members had on their entrance to declare by oath that they would fulfil their obligations. Persons of ill repute were not admitted and members were excluded for misconduct. The members had a special livery or uniform dress, which was worn on their festivals and at their meetings. Mutual assistance of the Gild Brothers was enjoined, especially in old age, in sickness, poverty and wrongful imprisonment, as well as in all losses by fire, shipwreck, &c., and finally in the burial of the dead.

It will be seen how all these characteristics are recognized in the Statute of Excommunication fulminated by the Council of Avignon, and thus we find that the opposition of the Church to all good works not performed under ecclesiastical supervision, was as vehement and unreasonable in the fourteenth century as it has been in the eighteenth and nineteenth. Pope John XXII., in the tenth year of whose pontificate this statute was enacted at Avignon, is thus placed side by side with Clement, Benedict and Pius, a sacred quaternion of bigotry and intolerance. Avignon, it will be remembered, was at that time the seat of the pontifical court, to which city it had been transferred in 1305 by Clement the Fifth. Pope John, under whose auspices the decree of excommunication was enacted, is described by Mosheim as being "crafty, insolent, weak, impudent and avaricious."

The statute is, of course, in the Latin language. It is contained in the 37th chapter of the Acts of the Council, and literally translated is in the following words:—

CHAPTER XXXVII.

Concerning the societies, unions and confederacies called confraternities which are to be utterly extirpated.

Whereas, in certain parts of our provinces, noblemen for the most part and sometimes other persons, have established unions, societies and confederacies, which are interdicted by the canon as well as by the municipal laws, who congregate in some place once a year under the name of a confraternity, and there establish assemblies and unions, and enter into a compact confirmed by an oath that they will mutually aid each other against all persons whomsoever, their own lords excepted, and in every case that each one will give to another help, counsel and favor; and sometimes all wearing a similar dress with certain curious signs or marks, they elect one of their number as a chief [majorem], to whom they swear obedience in all things; whereby justice is offended, murders and robberies ensue, peace and security are banished, the innocent and the poor are oppressed, and the churches and ecclesiastics in a town infested by such societies suffer various injuries and great damage to their persons, possessions, rights and jurisdictions. Wishing at once to check these pestiferous designs and pernicious undertakings, and to provide an appropriate remedy and to restrain from sin those who are under us, as it is the duty of the pastoral office, we do by the authority of the present Council, invalidate, dissolve and make void all assemblies, unions, societies and confederacies which are called brotherhoods or confraternities hitherto instituted by clergymen or laymen of whatsoever degree, state, dignity or condition they may be, and also the compacts, agreements and regulations established among them, and we declare them to be null and void and of no effect, decreeing that all the oaths taken for the performance of the aforesaid acts are either illegal or worthless; and we ordain that no one shall be held to the observance of them, from which oaths we provisionally absolve them; so that, however, for their heedless and idle oaths they shall receive a salutary penance from their confessors. And by the aforesaid authority we prohibit them under penalty of excommunication to make use from this time forth as formerly, of the said unions, societies, conventions and oaths; they shall not institute confraternities of this kind; one shall not give obedience nor afford assistance or favor to another; nor shall they wear clothing which exhibits the signs or marks of the condemned thing, nor call themselves brethren, priors or abbots of the afore-

said society. And we ordain that this excommunication shall be *ipso facto* if they act to the contrary of the present statute after it shall have been published for two Sundays in the church of which they are parishioners. But indeed let each one within ten days from the time of the said publication seek a confessor to absolve him, so far as he can, from the aforesaid oaths, and let him publicly profess his unwillingness to be any longer a member of the aforesaid society. We also forbid their forming from this time forth such confederacies, conspiracies or assemblies under the name of a confraternity, otherwise we declare such attempts *de facto* invalid, void and of no effect, and we subject those forming and attempting them to the sentence of excommunication, from which they shall in no way be absolved, unless by a provincial council, except in the hour of death. But by this act we do not intend to disapprove of those fraternities formerly instituted for the relief of the poor in which there are no obligations nor oaths.—*The Voice of Masonry.*

DO YOU TAKE THE NAME OF GOD IN VAIN?

IT is the habit of the world to judge religious systems of morality and philosophy, rather by the conduct of their professed disciples, than by the intrinsic merits of the systems themselves. If the conduct of the majority of the followers of any system of religion or morality, in their daily intercourse with mankind, is found to be marked by licentiousness or vice, perhaps the conclusion is not unreasonable that the system itself has exerted some baneful influence. If, however, it is the few who are vicious, and the many who are virtuous, the same mode of reasoning would exalt the system, and condemn the offenders against good morals, as having departed from its precepts. But the world does not always proceed through a train of logic to its conclusions. Public opinion is usually made up of a small modicum of reason intermixed with a large quantity of prejudice and passion, each alike hostile to truthful conclusions.

In this way Masonry has suffered greatly for the faithlessness of its professed votaries. Masonry has not unfrequently been charged with sacrilege, especially by its opponents. And why? For one reason—because the Masonic creed everywhere recognises the existence of a Supreme Ruler of the Universe, invokes His blessing on all her undertakings, seeks His guidance in all her difficulties, and inculcates, as the first and chief principle of the Institution, reverence and respect for the name of Deity, while some of her followers make it their aim to appear like infidels, scoffers at sectarian religion, and profaners of the Holy Name. In the Lodge they profess respect for God with lips that erst were filthy with vile and indecent oaths. This is not Masonry. Those who indulge in such practices are strangers to her true spirit, and aliens from her affections.

In all the teachings of Masonry, in its rites and ceremonies, in its traditions, if there is anything more prominent than another, if there is any duty more frequently and earnestly impressed upon the mind than another, it is an habitual, a serious and profound respect for our Creator and Preserver. The first paragraph that arrests the attention in the ancient Constitutions teaches us that a belief in the Eternal God, and the rendering to him of that worship which is due to the Great Architect and Governor of the Universe, is the foundation and corner stone of the Masonic character.

Nearly the first words which the candidate for the mysteries of Masonry hears, on being admitted within the sacred precincts of the Lodge, is the voice of prayer addressed to the Eternal Throon of Grace. The first object that meets his eye in the Lodge room is the Book of God. And blind indeed he must be, if he does not discern this constant, ever living stream of reverential feeling flowing throughout the length of Masonry, fertilising, invigorating, and preserving its moral tenets.

What is there in all this which the profaner of the great merciful God's name can see but degradation in his own estimation as well as that of his neighbours and companions? What is there which promises even toleration of him? The Masonic motto in this respect is "*procul este profani*." When profane swearing becomes consistent with the teachings of Masonry, let us cease to clothe ourselves with lambskin; let us break the pot of incense and quench its pure flame; let us blear the All-Seeing Eye; let us remove the Book of Testimony from our midst; in short, let us knock out the foundation and supports of the Masonic edifice, and suffer it to fall to the ground a mass of shapeless ruins.

"Thou shalt not take the name of the Lord thy God in vain." If you wilfully and persistently break one of God's commandments, do you not violate the whole?

By profanity, force and effect are not added to a declamation, neither is polite swearing the mark nor the measure of a gentleman: then ask yourself, am I in the habit of using the name of God profanely, and thereby violating His express law? "By My name you shall know me."—*The Hebrew Leader.*

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DIARY FOR THE WEEK.

We shall be obliged if the Secretaries of the various Lodges throughout the Kingdom will favour us with a list of their Days of Meeting, &c. as we have decided to insert only those that are verified by the Officers of the several Lodges.

SATURDAY, 13th NOVEMBER.

- 1426—Great City, City Terminus Hotel, Cannon-street, E.C.
R. A.—Sinai Chapter of Instruction, Union Tavern, Air-street, Regent-street.
149—Peace, Masonic Rooms, Meltham.
308—Prince George, Station Hotel, Bottoms, near Todmorton.
1391—Commercial, Freemasons' Hall, Leicester.
1556—Addiscombe, Alma Tavern, Addiscombe.

MONDAY, 15th NOVEMBER.

- 8—British, Freemasons' Hall, Great Queen-street, W.C.
45—Strong Man, Old Jerusalem Tavern, St. John's Square, Clerkenwell, at 8. (Instruction.)
77—Freedom, Clarendon Hotel, Gravesend.
102—Unanimity, King's Arms, North Walsham.
236—York, Masonic Hall, York.
302—Hope, Masonic Hall, Bradford.
307—Prince Frederick, White Horse Hotel, Hebden Bridge.
359—Peace and Harmony, Freemasons' Hall, Southampton.
382—Royal Union, Chequer's Hotel, Uxbridge.
388—Prudence, Three Tuns, Hallesworth, Suffolk.
466—Merit, George Hotel, St. Martin's, Stamford Baron, Northampton.
607—Chicheley, Court House, Thrapstone.
840—Scientific, Victoria Hotel, Wolverton.
872—Lewis, Masonic Hall, Whitehaven.
925—Bedford, Masonic Hall, Birmingham.
1037—Portland, Royal Breakwater Hotel, Portland.
1073—Greta, Court-buildings, Keswick.
1141—Mid Sussex, Assembly Rooms, Horsham.

TUESDAY, 16th NOVEMBER.

- Board of General Purposes, Freemasons' Hall, at 3.
30—United Mariners, Guildhall Tavern, Gresham-street.
73—Mount Lebanon, Bridge House Hotel, Southwark.
165—Honour and Generosity, London Tavern, Bishopsgate-street.
194—St. Paul, Westminster Palace Hotel.
1441—Ivy, Windsor Castle Tavern, Southwark Bridge-road.
Metropolitan Chapter of Instruction, Jamaica Coffee House, St. Michael's-alley, Cornhill, at 6.30.
57—Humber, Freemasons' Hall, Osborne-street, Hull.
403—Hertford, Town Hall, Hertford.
414—Union, Masonic Hall, Grey Friars'-road, Reading.
448—St. James's, Masonic Hall, St. John's-place, Halifax.
510—St. Martin's, Masonic Hall, Liskeard.
560—Vernon, Swan Hotel, Stourport.
592—Cotteswold, King's Head Hotel, Cirencester.
660—Camalodunum, Freemasons' Hall, New Malton, Yorkshire.
696—St. Bartholomew, Dartmouth Arms Hotel, Wednesbury.
1006—Tregulow, Masonic Rooms, St. Day Scourier, Cornwall.
1007—Howe and Charnwood, Bull's Head, Longborough.
1046—St. Andrew, Bush Hotel, Farnham, Surrey.
1067—Royal Forest of Dean, Lodge Rooms, Newnham.
1089—Du Sherland, Fountain Hotel, Blue Town, Sharness.
1228—Beacontree, Red Lion, Leytonstone, at 8. (Instruction.)
1325—Stanley, Masonic Hall, Kirkdale, Lancashire.
1384—Equity, Walker's Commercial Hotel, Widnes, Lancashire.
1427—Percy, Masonic Hall, Maple-street, Newcastle-on-Tyne.
1470—Chittern, Town Hall, Dunstable.

WEDNESDAY, 17th NOVEMBER.

- General Committee Grand Lodge and Lodge of Benevolence, Freemasons' Hall, at 6.
193—Confidence, White Hart, Abchurch-lane, E.C., at 7.30. (Instruction.)
20—Royal Kent of Antiquity, Sun Hotel, Chatham.
137—Amity, Masonic Hall, Thames-street, Poole.
140—St. George's, Trafalgar Hotel, Greenwich.
221—St. John's, Commercial Hotel, Town Hall Square, Bolton.
213—Loyalty, Masonic Hall, Court-place, Guernsey.
216—Royal Union, Freemasons' Hall, Cheltenham.
261—Unanimity and Sincerity, Clarke's Hotel, Taunton.
290—Huddersfield, Masonic Hall, Huddersfield.
299—Emulation, Bull Hotel, Dartford. (Instruction.)
311—South Saxon, Freemasons' Hall, Lewes.
324—Moira, Wellington Inn, Stalybridge.
503—Belvidere, Star Hotel, High-street, Maidstone. (Instruction.)
537—Zetland, 55 Argyle-street, Birkenhead.
581—Faith, Drovers' Inn, Openshaw.
591—Buckingham, George Hotel, Aylesbury.
610—Colston, Freemasons' Hall, Bristol.
625—Devonshire, Norfolk Arms, Glossop.
679—St. David's, Black Lion Hotel, Aberdare.
962—Sun and Sector, Assembly Rooms, Workington.
1019—Sincerity, Freemasons' Hall, Wakefield.
1056—Walton, St. Lawrence Boys' School, Croylands-street, Kirkdale.
1206—Cinque Ports, Bell Hotel, Strand-street, Sandwich.
1212—Elms, Masonic Hall, Home Park, Stoke, Devonport.
1294—St. Alban's, Royal Hotel, Great Grimsby.
1337—Anchor, Masonic Rooms, Durham House, Northallerton.
1345—Victoria, Cross Keys Hotel, Eccles.
M. M. 175—St. Michael, Masonic Rooms, Helston, Cornwall.

THURSDAY, 18th NOVEMBER.

- House Committee, Girls' School, Freemasons' Hall, at 4.
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C. (Instruction.)
49—Glean, Guildhall Tavern, Gresham-street, E.C.
55—Constitutional, London Tavern, Bishopsgate-street.
435—Salisbury, Union Tavern, Air-street, Regent-street, W. at 8. (Instruction.)
813—New Concord, Rosemary Branch Tavern, Hoxton.
1260—Hervey, 152 Fulham-road, at 8. (Instruction.)
1278—Burdett Courts, Approach Tavern, Victoria Park.
1507—Metropolitan, 269 Pentonville-road.
56—Howard, High-street, Arundel.
110—Loyal Cambrian, Bush Hotel, Merthyr Tydfil.
132—Unity, White Hart, Ringwood.
203—Ancient Union, 22 Hope-street, Liverpool.
269—Fidelity, White Bull Hotel, Blackburn.
280—Worcester, Bell Hotel, Worcester.
425—Cestrian, Grosvenor Hotel, Chester.
459—Scientific, Private Rooms, Jingley, Yorks.
531—St. Helen's, Masonic Hall, Hartlepool.
663—Wiltshire of Fidelity, Town Hall, Devizes.
777—Royal Alfred, Angel Hotel, Guildford.
949—Philanthropy, Freemasons' Hall, Stockton-on-Tees.

FRIDAY, 19th NOVEMBER.

- House Committee, Boys' School, Freemasons' Hall, at 4.
1278—Burdett Courts, Approach Tavern, Victoria Park, at 8. (Instruction.)
1507—Metropolitan, 269 Pentonville-road. (Instruction.)
127—Union, Freemasons' Hall, Margate.
516—Phoenix, Fox Hotel, Stowmarket.

SATURDAY, 20th NOVEMBER.

- R. A.—Sinai Chapter of Instruction, Union Tavern, Air-street, Regent-street, at 8.

IRELAND.

- MONDAY—494—Dublin, Freemasons' Hall, Dublin.
795—Ashfield (Cootehill) Private Room, Cootehill, County Cavan.
WEDNESDAY—9—Muses, Masonic Hall, George-street, Dungannon, Tyrone.
161—Excelsior, Bishop-street, Tuam, Galway.
350—Cappagh, Masonic Hall, Omagh, Tyrone.
THURSDAY—12—Meridian, Freemasons' Hall, Dublin.
93—Dublin, Freemasons' Hall, Dublin.
129—Industry, Bundoran, Donegal.

EDINBURGH DISTRICT.

- MONDAY—41—St. Luke, Freemasons' Hall.
TUESDAY—36—St. David, Ship Hotel, East Register-street.
405—Rifle, Freemasons' Hall.
WEDNESDAY—160—Roman Eagle, Iona Hotel, 62 Nicholson-street.
THURSDAY—48—St. Andrew, Freemasons' Hall.
226—Portobello, Royal Hotel, Bath-street.
R. A. 152—Perseverance, Lodge Room, 86 Constitution-street.
FRIDAY—R. A. 83—St. Andrew, Freemasons' Hall.

GLASGOW DISTRICT.

- MONDAY—332—Union, 170 Buchanan-street.
556—Clydesdale, 106 Rose-street.
K. T.—St. Mungo Encampment, 213 Buchanan-street.
TUESDAY—34—St. John, St. John's Hall, 213 Buchanan-street.
73—Thistle and Rose, 170 Buchanan-street.
87—Thistle, 30 Hope-street.
437—Govandale, Portland Hall, Govan.
WEDNESDAY—128—St. John, Freemasons' Hall, Shettleston.
354—Caledonian Railway, 30 Hope-street.
THURSDAY—27—St. Mungo, 213 Buchanan-street.
465—St. Andrew's, Freemasons' Hall, Garngad-road.
553—St. Vincent, 162 Kent-road.
FRIDAY—360—Commercial, 30 Hope-street.
408—Clyde, 170 Buchanan-street.
31—St. Mary Coltness, Public Hall, Wishaw.
321—St. Andrew's, Public Hall, Alexandria.
SATURDAY—524—St. Andrew's, Freemasons' Hall, East Kilbride.

NOTICES OF MEETINGS.

Glasgow Kilwinning Lodge, No. 4.—This Lodge held an emergency meeting on Tuesday, 9th instant, in their own Hall, 170 Buchanan-street, Glasgow. Present—Bros. A. Thorbourn R.W.M., J. W. Henderson S.W., G. Holmes J.W., J. Currie Secretary, Wm. Dixon Treasurer, Wm. McCullough S.D., W. J. S. Jamison Deputy Master, S. Prout Senior Master, J. Gardner I.G., D. Ramsay Tyler; Visitors—Bros. Wheeler, Alleyn, Murray 387, and McKenzie 419. Business—Passing, performed by the R.W.M., and raising, which the Master entrusted to Bro. Henderson S.W., who ably performed the ceremony. The Lodge then proceeded to the nomination of officers, with the following result:—Bro. Prout W.M., Wm. Dixon D.M., G. Sage S.M., G. Holmes S.W., Wm. McCulloch J.W., J. Currie Secretary, S. McKane Treasurer. Several candidates were nominated for the subordinate offices to be filled up at the next meeting.

Vitruvian Lodge, No. 87.—The regular monthly meeting of this Lodge was held on Wednesday, the 10th inst., at Bro. Schleider's, the White Hart, College-street, Lambeth. Present—Bros. E. Thurtle W.M., B. Clegg S.W., C. Walter J.W., J. G. Bond P.M. Treasurer, W. Stuart P.M. Secretary, C. S. Jolly I.P.M., H. T. T. Ross S.D., A. Timothy J.D., C. Nott I.G., J. Skirvens D.C., W. Robinson W.S.; also P.M.'s Noke, Morris, and Carey, and about 80 other brethren. The Lodge was opened in the three degrees. Bro. Jeffery was raised to the sublime degree of M.M. After the confirmation of the minutes of the last Lodge, Bros. Taylor, Neale, Boon, and Rawlings were passed to the 2nd degree. A ballot was taken for Messrs. Satchell, Cooper, Patterson, and Buckland, which proved unanimous in their favour, and they being in attendance, were accordingly initiated in the ancient mysteries. All Masonic business being ended the Lodge was closed in perfect harmony, and the brethren adjourned to a banquet, after which the usual Masonic toasts were given. There was some excellent singing by Bro. B. Clegg S.W., Bro. Woodliffe, and several other brethren during the evening.

Confidence Lodge of Instruction, No. 193.—This Lodge held its weekly meeting on Wednesday, the 10th of November, at the White Hart Tavern, Abchurch-lane, E.C. Present—Bros. Blackall W.M., D. Posener S.W., Tarquand sen. J.W., J. K. Pitt Secretary, Tollis S.D., Tarquand jun. J.D., Biddell I.G., Christopher Tyler P.M.'s Bros. E. Gottheil Preceptor, J. Constable Treasurer; and Bros. T. Barnes, Craske, Biddell, Collett, Croaker and others, numbering upwards of 20. Business—The Lodge was opened, minutes of last meeting read and confirmed. The ceremony of passing was rehearsed, Bro. Walker acting as candidate. The three 1st sections of the degree were worked by Bro. Gottheil, assisted by the brethren; the 4th section was admirably rendered by Bro. Barnes, who gave the brethren great pleasure by the impressive manner in which he worked the section. All who have the pleasure of Bro. Barnes' acquaintance will regret that he is not ubiquitous, that his services and knowledge might be rendered in several Lodges at one time. Bro. Posener was unanimously elected W.M. for the ensuing week.

Tyrawley Lodge, No. 217.—This Lodge held its monthly

meeting on Monday, the 8th of November, at Dillon-terrace, Ballina. Present—Bros. P. L. Petrie W.M., John Gilbert S.W., Charles Boyd J.W., J. R. Dudgeon Secretary, P. Atkinson Treasurer, William Reid S.D., James Beally J.D., David Taylor I.G., R. Massey Tyler. Business—Mr. Thomas Elliot was duly initiated into E. A. degree, and Bro. Thompson was passed to Fellow Craft. The election of officers for the ensuing year was confirmed.

Star Lodge, No. 219.—This Lodge held its regular meeting on Monday, the 8th of November, at their own Hall, 12 Trongate, Glasgow. Present—Bros. J. Margan R.W.M., J. Duthie as S.W., J. Horn J.W., J. Crawford Secretary, J. Peiron Tyler. Business—Initiation, passing, and raising, after which the brethren proceeded to the nomination of officers.

Shamrock and Thistle Lodge, No. 275.—This Lodge held its regular meeting on Friday, the 5th of November, at 22 Struthers-street, Glasgow. Present—Bros. R. M. Yuill R.W.M., D. Ranald S.W., J. Mason J.W., John Horn Secretary, A. Wood Treasurer, H. Higgins Steward, A. Crawford Tyler. Business—Initiation, after which, nomination of office bearers. Bro. Yuill was proposed for re-election, D. Ranald S.W. was also proposed. The Master said he would not stand again unless the nomination was unanimous, but ultimately, at the solicitation of his friends, consented to leave himself in the hands of the Lodge.

Clyde Lodge, No. 408.—This Lodge held its regular meeting on Friday, the 5th November, at 170 Buchanan-street, Glasgow. Present—Bros. Wm. Harper R.W.M., J. McGinnis S.W., W. Bisland J.W., D. Mitchell Secretary, J. Stewart Treasurer, D. Ramsay Tyler; P.M.'s Bros. D. Dourn, J. Gordon. Business—Initiation and nomination of office bearers for ensuing year. Bro. Harper was again nominated, but there appears to be a lively interest taken in the election, in all cases there being two, and in some cases three, brethren named for each office.

R.A. Chapter de Burghi, No. 424.—On Thursday, 28th October, the members of this Chapter held their annual meeting at Freemasons' Hall, West-street, Gateshead, for the purpose of installing E. Comps. Jas. Hume Thompson Z., Andrew Harkness H., and John Edward Robson J. Comp. Robert Smaile P.Z., Installing Master, performed the ceremony in a creditable manner. The following were invested as officers for the ensuing year, viz.:—Richard Gregory E., J. D. Stephen N., A. Clapham P.Z. Treasurer, M. Guthrie P.S., N. Brown 1st Ass., Jas. Montgomery 2nd Ass. and J. Curry Janitor. Amongst the visitors and members were Wm. Hy. Crookes, Prov. G.E. Durham, Wm. Liddell P.G.J., E. D. Davis P.P.G.N., R. F. Cook P.Z. 424, F. P. John P.Z. 424, Jas. Humphrey 97. The Companions then adjourned to the banquet, after which followed the various loyal and Masonic toasts.

Star in the East Lodge, No. 650.—This Lodge held its monthly meeting on Monday, 8th November, at the Pier Hotel, Harwich. Present—Bros. G. Gard Pye W.M., Jonathan Dunlop S.W., Samuel Dutton jun. J.W., Samuel Dutton sen. Secretary and Treasurer, Thos. H. Naylor S.D., Geo. A. Smith J.D., W. C. Ward P.M. D.C., Wm. Downes Steward, J. T. Henderson I.G., Ben. Carman Tyler. P.M.'s Bros. W. O. Ward, H. A. Hilliard, J. Warren, W. Shaw, W. Balls. Visitors—Bros. A. G. Tennant and G. Allen. Business—Bro. Hilliard raised to sublime degree of a Master Mason. Bro. Balls passed to the degree of Fellow Craft, one candidate ballotted for and accepted, and two proposed. Ceremony ably performed by W.M. Bro. Geo. Gard Pye, and working tools given by J.W. Bro. S. Dutton jun., in a very efficient manner.

Benevolence Lodge, No. 666.—This Lodge held its meeting on the 10th November, at a Private Room, Prince Town, Dartmoor. Present—Bros. John H. Westlake P.M. as W.M., Robert Hancock as S.W., William Moore as J.W., Nathaniel R. Hammett P.M. Secretary, G. E. Alexander P.M. Treasurer, John Harris as S.D., John Irish J.D., Jesse Stapledon I.G., Thomas Bennett Tyler. Business—The Lodge was opened in the 1st degree, the minutes of the previous meeting were read and confirmed. After which the Lodge was opened to the 3rd degree. No other business claiming the attention of the Lodge it was closed in due form at 9.15 p.m.

Fortescue Lodge, No. 847.—This Lodge held its meeting on Tuesday, 2nd November, at Masonic Hall, Honiton. Present—Bros. H. S. Woodgates W.M., Hy. Baker S.W., Jno. Hussey J.W., J. S. Burrows Secretary, John Murch P.M. Treasurer, John Read S.D., Henry Hook J.D., W. Huxtable Steward, D. G. Downes I.G., W. H. Goleworthy Tyler. P.M.'s Bros. W. H. Barker I.P.M., P.G. Registrar, T. G. Sutton. Visitors—Bro. S. Jones P.P.G.S.W., &c., &c., &c. Business—Installation of the W.M. elect, Henry Fowler.

Clones Lodge, No. 881.—This Lodge held its monthly meeting on Tuesday, the 9th November, at six o'clock. Present—Bros. Edward James Elliott W.M., John Gough as S.W., John Robinson J.W., E. G. Fitzgerald Secretary, John Elliott Treasurer, J. W. Presho S.D., F. C. Fitzgerald J.D., Rev. Alex. Rea Chaplain, Wm. M. Fitzgerald I.G., Wm. Heaney Tyler. P.M.'s Bros. E. G. Fitzgerald, John Elliott, and Thomas Higgins. Business—The following officers were elected for the coming year, viz.:—Bros. Montgomery W.M., J. Robinson S.W., E. G. Fitzgerald Secretary, John Elliott Treasurer, Presho J.W., J. Gough S.D., W. M. Fitzgerald J.D., J.

Hunston I.G., Wm. Heaney Tyler. Messrs. J. W. Johnston, J. Clark, and John McCoy, whose names have remained the usual time on the books of the Lodge, were ballotted for; the ballot being found clear, they being duly prepared, were initiated into the mysteries of Masonry. The Lodge was then closed in peace, love and harmony.

Royal Edward Lodge, No. 892.—This Lodge held its usual monthly meeting on Tuesday, 9th November, at Royal Oak Hotel, Leominster. Present—Bros. M. J. Ellwood W.M., E. Gregg S.W., R. Hayes J.W., C. J. Saxby Secretary, W. Daggs Treasurer, J. A. White J.D., W. S. Boyce Steward, E. C. Scarlet I.G., R. Evans Tyler. P.M.'s Bros. J. H. Jukes, W. J. Wormington and Edward Gunnell. Visitor, Bro. H. Gregg. Business—Bro. M. J. Ellwood was re-elected W.M., and W. Daggs also re-elected Treasurer for ensuing year. A vote of condolence was presented to the widow of our late Bro. John Bradford, on the death of her husband.

Montefiore Lodge, No. 1017.—The regular meeting of this Lodge, was held on Wednesday, 10th instant, at Freemasons' Hall, Great Queen-street, Lincolns Inn Fields. Present—Bro. Grunbaum W.M., Blum S.W., V. Myers J.W., E. P. Albert P.M. Assistant Grand Pursuivant, Secretary, L. Jacobs Treasurer, Gulliford S.D., Albu J.D., Hand I.G., and P.M.'s De Solla, A. Eskell, J. Lazarus and S. V. Abrahams. The Lodge was opened and the minutes were confirmed. Messrs. Guttman, Newstadt, and Brall were initiated. Bros. Grunfield and Breidenbach were passed to the second degree. The election for W.M. then took place, and the choice of the brethren was unanimous in favour of Bro. Blum. Bro. L. Jacobs was re-elected Treasurer, and Smith Tyler. Bros. A. Eskell and J. Lazarus were elected Trustees of the Benevolent Fund. A sum of two guineas was voted from the funds of the Lodge, as a nucleus to present the retiring W.M. with a P.M. jewel on his retiring from the chair, which was liberally subscribed to by the brethren. The Lodge was then closed, and the brethren, sixty in number, adjourned to the Café Royal, Air-street, Regent-street, where a very excellent supper was provided. The W.M. gave the usual toasts, and Bro. E. P. Albert returned thanks for the Grand Officers. Bro. De Solla I.P.M. proposed the toast of the W.M., who he stated would leave the chair with the good wishes of every brother. He had successfully carried out every duty the Lodge required of him. The toast having been responded to, the Initiates severally replied to their toast. That of the Wardens and Officers followed, also that of the Visitors, who were Bros. C. Hogard P.M. 205, P.G. Superintendent of Works for Essex, Hirsch late 188, and L. Herf P.M. 180.

Alnwick Lodge, No. 1167.—The annual meeting of this Lodge was held on Wednesday, 3rd inst., and was largely attended, not only by the Alnwick brethren, but by others from a distance. Bro. Adam Robertson was installed as the Worshipful Master for the ensuing year, and the following were appointed as officers:—Bros. Henry Heatley I.P.M., Bro. the Rev. E. L. Marrett S.W., G. Simpson J.W., the Rev. G. S. Thomson Chaplain, J. W. Bowey Treasurer, H. Johnson Secretary, W. Hall S.D., G. H. Thompson J.D., D. Logan I.G., J. Mulvaney Tyler, W. Robertson and G. Reavell Stewards. Bro. E. D. Davis P.M., Lodge of Industry, No. 48, Gateshead, was Installing Officer. The brethren afterwards dined at the Star Hotel. The Masonic Ball, under the auspices of this Lodge, will be held at the end of the present month.

Falcon Lodge, No. 1416.—This Lodge held its regular meeting on Wednesday, the 10th November, at the Masonic Hall, Thirsk. Present—Bros. J. Fairburn W.M. 1337 in the chair, J. Rhodes S.W., G. Anderson J.W., T. J. Wilkinson Secretary, W. Colman S.D., J. W. Johnson acting as J.D., R. Atkinson Steward, G. Ayre I.G., J. S. Farmery Tyler, Z. Wright, J. Lee, R. Barley. Visitor—Bro. J. W. Johnson, Restoration 111. Business—Bro. J. Rhodes was unanimously elected W.M. for the ensuing year, and Bro. A. G. Duncombe Treasurer, Bro. C. G. L. Kipling was then passed to the second degree. Bro. Fairburn, in the absence, through illness, of Bro. A. C. Bamlett W.M., conducting the ceremony with his usual ability.

Hyde Park Lodge of Instruction, No. 1425.—This Lodge met at the Westbourne Tavern, Craven-road, Bayswater, on Monday, 8th instant. Present—Bros. Savage W.M., Crittenden S.W., Soames J.W., J. G. Unite S.D., Scales J.D., Headon I.G., Game P.M., Read P.M. Secretary, and Bros. Stiles, Cole, Side, Whittock, G. D. Unite, Fowler, F. J. Unite, Nicol, Craig, Bullock, Allen, Cuff and Kingston. The Lodge was opened, and the minutes were confirmed. The ceremony of initiation was rehearsed, Bro. Craig acting as candidate. The 2nd degree was then worked, Bro. Stiles acting as candidate. The 1st and 2nd sections of the 1st lecture were then worked by the brethren, ably assisted by Bro. Read P.M. The ceremonies were very carefully and perfectly worked by the W.M. and officers. After the W.M. for the next week had been elected the Lodge was closed.

Truth Lodge, No. 1458.—This Lodge held its regular meeting on Saturday, 6th November, at the Royal Archer, Dale-street, Manchester. Present—Bros. Henry Smith W.M., Charles Pearson S.W., Charles J. Kent J.W., John Kinder P.M. Secretary, Thomas Tyers P.M. Treasurer, Batchelder S.D., Banton J.D., Robert Caldwell P.M. D.C., Thomas Sellers Steward, Fallows I.G., Beswick Tyler. P.M. Bro. Jno. W. Turner and others. Business—The passing of Bro. Nicholson and raising of Bro. Brayshaw, both of which ceremonies were performed by the W.M. The election of W.M. for ensuing year then took place, and, to the surprise of many, the J.W. had the preference over the S.W. Bro. P.M. Tyers was re-elected

Treasurer unanimously, as was Bro. Beswick Tyler. Business concluded and the Lodge closed, some of the brethren adjourned for refreshment.

Metropolitan Lodge of Instruction, No. 1507.—The usual weekly meeting was held on Friday, 5th instant, at the Metropolitan Club, 269 Pentonville-road, N. Present—Bros. Side W.M., Bern S.W., Scales J.W., Shand S.D., J. W. Smith J.D., Ormiston I.G., Stiles Secretary, Cox as Tyler, and Bros. Walters, H. Stiles, Michael, Kingham, Ferner, Russe, Read, and T. A. Adams P.G.P. Preceptor. The Lodge having been opened, and the minutes confirmed, the ceremony of initiation was rehearsed, Bro. H. Stiles acting as candidate. The 1st and 2nd sections of the 1st lecture were worked by Bro. Adams Preceptor. The ceremony of the 3rd degree was also rehearsed, Bro. Shand acting as candidate. The working of the W.M. deserves great praise, as also does that of the officers. Bro. Berrie was elected W.M. for the ensuing week, after which the brethren adjourned until the following Friday.

Lodge of Prudence, No. 1550.—This Lodge held its regular meeting on Friday, 5th November, at Hayshe Masonic Temple, Plymouth. Present—Bros. Robert G. Bird W.M., Leonard D. Westcott P.M. S.W., John P. Rogers J.W., J. B. Gover P.M. Secretary, James J. Avery Treasurer, Charles Philp S.D., J. G. Kerveine J.D., W. Garland D.C., A. S. Stewart I.G., J. Smith Tyler. P.M.'s Bros. J. B. Gover, R. Andrews, C. Stribbing, C. Cooper, L. D. Westcott, J. J. Avery. Visitors, Bros. May, Crimp and Cooper. Business—Mr. John Tredinnick, after having been ballotted for and approved, was initiated. The Lodge having been opened in the second degree, Bro. Thomas Westlake was passed. The Lodge was closed with the accustomed prayer at 9.30 p.m.

PROVINCIAL GRAND LODGE OF DURHAM.

THE annual Provincial Grand Lodge for the province of Durham was held on the 26th ult. in the Freemasons' Hall, Old Elvet, Durham, and was a most successful gathering. The Lodge was opened at two o'clock, by the Provincial Grand Master, Bro. John Fawcett, assisted by Bros. Sir Hedworth Williamson, Bart., Deputy Provincial Grand Master, the Rev. Canon Tristram P.G.S.W., Henry Lawrence P.G.J.W., Rev. F. W. Bewsher P.G. Chaplain, and other officers of the Provincial Grand Lodge. The Treasurer's report having been read, the reports from the different provinces were received, all of which were of a highly satisfactory and gratifying nature. The Provincial Grand Master then addressed the brethren, and expressed great satisfaction at the favourable reports he had heard read from the different Lodges within his jurisdiction. He briefly alluded to the honour that had been conferred upon the Craft by His Royal Highness the Prince of Wales, in having undertaken the duties of the office of Grand Master of England. The officers of the past year having been thanked for their services, the following elections took place:—Sir Hedworth Williamson Bart. D.P.G.M., Dr. S. Gourley, P.G.S.W., W. Hunter P.G.J.W., Rev. W. Leeman M.A. P.G. Chaplain, Rev. J. Candill P.D. P.G. Treasurer, R. T. Richardson P.G. Registrar, W. H. Crookes P.G. Secretary, A. S. Fowler P.G.S.D., J. Laidler, P.G. J.D., J. S. Wilson P.G.S. of W., R. Hudson P.G.D. of Cers, G. Greenwell P.G. Assist. D. of C., W. Coxon P.G.S.B., Angelo Forrest P.G. Organist, J. H. Coates P.G. Pursuivant, J. Thompson

P.G. Tyler. The brethren then adjourned to the Town Hall, when 130 sat down to an excellent repast, provided by Mrs. Carr, Half Moon Hotel, Durham. The usual loyal and Masonic toasts were cordially given and responded to, the health of His Royal Highness the Prince of Wales and that of the Provincial Grand Master being enthusiastically received. The last named gentleman has discharged the duties of that office for the last 28 years, and his province stands amongst one of the highest in the estimation of the Grand Lodge officials. Bros. J. Walker P.P.G. Organist, D. Whitehead (tenor), and J. Nutton (bass), rendered excellent musical services, while Bro. Angelo Forrest P.G. Organist presided at the pianoforte.

THE DRAMA.

"Masks and Faces" at the Prince of Wales's. "Rip Van Winkle" at the Princess's.

ANY change of programme at the PRINCE OF WALES's must inevitably excite deep interest. At no theatre, not even excepting the LYCEUM, have so much care and intelligence combined been exercised in the production of any novelties, and few managements have exhibited so much judicious enterprise. Mrs. Bancroft has apparently determined to rescue her company from the reproach of being entirely devoted to the tea-cup-and-saucer style of comedy, and to show that ability to represent the ladies and gentlemen of society in the nineteenth century does not preclude the ability of representing the men and women of any other time. To this end the revival of *The Merchant of Venice* contributed in some degree, and following in the same track, though perhaps with slackened footsteps, Mrs. Bancroft offers to her willing audiences a piece possessing deep humour, interest, and imbued with warmer passion and sentiment than usual in the plays produced at this theatre. *Masks and Faces*, which has been specially revised by its joint authors, Messrs. Charles Reade and Tom Taylor, has at various times employed the abilities of our eminent actors and actresses, and the part of Peg Woffington has always been a favourite. This part is now filled by Mrs. Bancroft, who plays with all her accustomed humour and vivacity, and also betrays the possession, hitherto almost unsuspected, of a fund of deep pathos and tenderness. In assuming the character of Triplet, Mr. Bancroft is travelling far out of the groove in which he has laboured as yet, but this actor is always an artist, and his impersonation will compare favourably with any of its predecessors. Miss Ellen Terry is the Mabel Vane, and plays the part with singular earnestness and expression. The acting of this lady, always good, has greatly improved of late, and now entitles her to a place in the foremost rank of her profession. There is hardly enough colour in Mr. Archer's rendering of Ernest Vane, but the part itself is a rather thankless one. Mr. Coghlan plays well as Sir Charles Pomander, and the minor parts are filled in a manner worthy of our most perfectly managed theatre.

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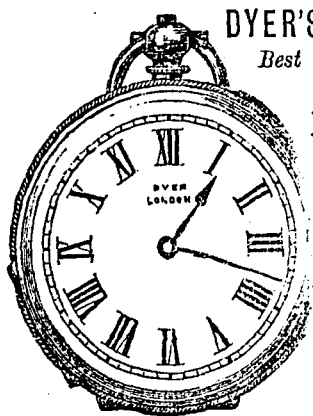
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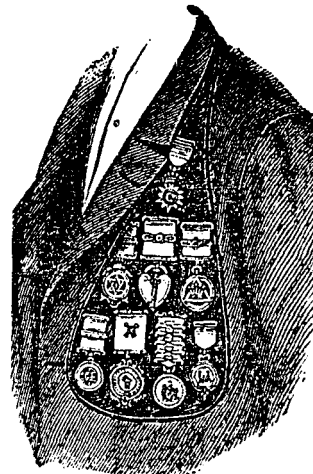
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