

# THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

VOL. IV.—No. 85.

SATURDAY, 12th AUGUST 1876.

PRICE THREEPENCE.  
[Registered at the G.P.O. as a Newspaper.]

## THE ADMISSION OF VISITORS.

THE question of the admission of visitors into our Lodges recently attracted some attention, under circumstances which do not often occur. As recorded in these columns, a foreign brother, last week, made application for relief at the Confidence Lodge of Instruction, held at Masons' Hall, Masons' Avenue, Basinghall Street. The brother came unprovided with any official evidence of his being a Mason. He had merely, as our reporter describes it, "a scrap of paper, about four inches square, containing some recommendation." Under these circumstances, we are not surprised at learning that it was determined not to afford the relief requested. "Scraps of paper about four inches square," even though they may appear to contain "some recommendation," are not much in the way of trustworthy evidence. It is quite possible the applicant was a member of our Craft. We do not, indeed, for a moment imagine he would have urged any claim which he did not consider just and proper. Equally certain are we, however, that the refusal to recognise his claim was, under the circumstances, as just as it was expedient. But a further question arose. The foreign brother finding his application for relief brought with it no *solatium*, claimed admission to the Lodge as a brother Mason. This also was refused, on grounds which none, we fancy, will question the wisdom of. In the opinion of competent judges, the foreign brother was not properly vouched. He brought with him no satisfactory evidence—that is, of a character likely to commend itself to men of common sense—that he was what he declared himself to be, a Free and Accepted Mason. His "scrap of paper, about four inches square," had no virtue in the eyes of those whose duty it was to determine its merits. Hence the second rejection to admit him as a Craftsman following upon the first,—to afford him the relief prayed for. We are sorry the incident occurred, and it is just possible, had "due examination by one of the present brethren" been made, the question at issue—Craftsman, or no Craftsman—would have been set at rest, beyond the possibility of doubt. All this, however, it was clearly competent for the responsible officer of the Lodge to determine. He elected in favour of rejecting the visitor, and we know of no authority that can justly question the discretion thus exercised. We are sorry if a worthy brother has been kept outside the precincts of one of our Lodges, but in justice to those who were suddenly required to determine a point of value, we cannot say they exceeded the bounds of prudence or discretion. In fact, what they did was done in strict accordance with the Constitutions, and we think those who acted thus resolutely are entitled to the thanks of the whole Masonic community.

The virtue of discretion in a matter of this kind cannot be too seriously urged upon the attention of the Craft. We cannot be too circumspect as regards strange brethren. We do not believe that English Masons are less prone to help the indigent visitor than Craftsmen of other countries. The brethren in this country are not without virtue as beneficent fellows. But rules are rules, and our Constitutions are sufficiently explicit in this case. As Bro. Gottheil pointed out, the law lays it down absolutely that "no visitor shall be admitted into a Lodge unless he be personally known, recommended, or well vouched for, after due examination by one of the present brethren." The applicant for admission was not personally known to any member of the Lodge then present. He brought with him no sufficient recommendation, nor with his scrap of paper,

was he, it seems, held to be properly vouched for. We have said that due examination might have been made, but the antecedent shortcomings appear to have been sufficient. The applicant, therefore, was denied admission as a brother as he had previously been refused relief, on grounds which, considering the facts as reported, fully commend themselves to our judgment. The Ancient Charges, as published in our Book of Constitutions, and quoted in *Oliver's Masonic Jurisprudence*, point strictly to an examination: "you are cautiously to examine him," that is, a foreign brother or stranger, "as prudence shall direct," for the very obvious reason "that you may not be imposed upon by a pretender." Further on, Dr. Oliver says: "No visitor can be admitted unless he be known or vouched for by some member of the Lodge, or (if he be a perfect stranger) produce his Grand Lodge certificate, and submit to the usual examination." Pursuing the same subject, we find the following passage, which shows the custom in the United States, the passage being taken from Bro. Dr. Mackey's *Masonic Law*:—"But many brethren who are desirous of visiting are strangers and sojourners, without either friends or acquaintances amongst the members to become their vouchers; in which case they may still be admitted by certificate, examination, or the aid of the sacred volume, commonly called the Tyler's obligation, which, in the United States, runs in the following form:—'I, A. B., do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed and raised to the sublime degree of a Master Mason in a just and legally constituted Lodge of such; that I do not stand suspended or expelled, and know of no reason why I should not hold Masonic communication with my brethren.' And this is all that Masonry needs to provide." This, then, inclines us to the belief that it would have been wiser, perhaps, to have instituted the examination prescribed by our Constitutions. At the same time we are averse from questioning the propriety of what was done. A W.M. is bound to exercise discretion in such a case, and no doubt the Grand Master's edict, to which Bro. Gottheil referred, and which provides that visitors shall not be admitted without legal certificate, fortified the W.M. in ruling as he did against the stranger's admission. It were well, perhaps, if the Grand Secretary expounded the law absolutely, for the subject, as we have already pointed out, is of the very greatest importance. We know Bro. Rudderforth, who was the W.M. of the evening on which this incident occurred, as a right skilful Craftsman. We know, too, there are Bro. Gottheil and other Masonic luminaries in the Confidence Lodge of Instruction. But all brethren in office are not as well fitted as those we have enumerated to settle this kind of question. In the exercise of their discretion, their action might prove very indiscreet. They would certainly give their best decision, according to the light that was in them, but that best might turn out, unfortunately, disastrous. A carefully defined law, requiring the production of certain evidence, and the examination of the visitor as well, would probably meet all cases that are ever likely to arise. A visitor who is not admitted cannot, or at least ought not, to feel offended. The absence of the legal voucher, due to no matter what cause, is his fault or misfortune, not that of the officer, who, in the exercise of the authority by law vested in him, rules that without such voucher admission cannot be granted. It is far better our Lodges should be made as secure as human foresight can make them against the intrusion of cowans, even though, as a result of such extreme care, occasionally a true brother may be denied admission, than that for the sake of the careless, imprudent, or

unfortunate few, any degree of laxity should prevail in the admission of strangers. And the necessity in this matter grows more apparent the more numerous we become as a body. It may seem illiberal, perhaps, but for ourselves we advise any officer who may entertain the slightest doubt about the propriety of admitting a visitor—to refuse admission, but taking care the grounds of such refusal are carefully recorded in the Minute Book of the Lodge.

### THE GENIUS OF FREEMASONRY.

IT has often occurred to us that the spirit of Freemasonry is not as genuinely understood and appreciated as it deserves to be. We are often in doubt whether, in practice, full effect is given to the principles we profess. We know there is a vast amount of beneficence among Craftsmen, but we are not quite sure our good works are always done as retiringly and unostentatiously as they might be. Benevolence, too, is not a quality to which the heart of the Freemason is by any means a stranger, but here, again, we are sometimes disposed to question if the benevolence is invariably pure and simple. It is, we fear, quite as often mere lip-service we render as heart-service. The utterances we breathe are the passing compliments of the moment. It is *en règle* to say pretty things to each other, and we say them. We observe, strictly, the forms and ceremonies of polite society, but it is merely an observance, and nothing more. We are, indeed, professors of Freemasonry, but we are not adepts at illustrating the sterling value of its principles. To a certain extent, it is our duty not to feel any surprise at this. Masons are merely men, and share, in common with all mankind, the weaknesses of human nature, but at our reception into the Craft we bind ourselves to rise superior to the weaknesses of ordinary beings, and we are not always diligent in the observance of this obligation. We deviate frequently from the hard and fast lines laid down for our guidance. We ought to be perfect exemplars of every human virtue. We are not; we often, indeed too often, deliberately illustrate the strength of human weakness, and through passion cultivate error when it were as easy to cultivate truth. In short, and we say it with a strong sense of humiliation, there is a vast amount of humbug about Freemasonry, and we are tolerably certain that now, when Masons are the observed of all observers, is the time to utter a few home truths.

The principles of Freemasonry are coeval with time itself. They are older than the oldest form of religion of which we read in any history. They rest on the firm basis of love—love of God the Creator and man the created. In common parlance this basis is generally known as religion and virtue. The former is the observance of that duty we all owe to the Supreme Being. There is no uniformity in the observance of this duty. It is enough for a man to observe it becomingly. Masonry, in fact, prescribes no form of religious worship, but simply that men shall worship religiously. The limits of virtue, the twin sister of religion, are defined, as accurately as the imperfections of our nature will permit, but no matter how we regard it, and different peoples form a different estimate of virtue—no matter, we say, how men regard it, virtue is neither more nor less than the love of our fellow-man. This love of God, that is, religion, and love of man, that is, virtue, together form the basis of Freemasonry. One difference between these principles is, that the religious element in Freemasonry obeys no particular law. We must all of us worship the Supreme Being, without prescription, however, as to the form of worship. The virtuous element, equally to be observed of all, may find different forms of expression under different circumstances, but the end in view is always the same, to promote the well-being of our fellows. All this may seem, perhaps, mere grandiloquence, mere meaningless talk. Our purpose, however, is to compare the practice of Craftsmen with the professions they make. Love of God and love of man are the principles we profess, and confining ourselves, for the moment, to a consideration of the latter, we ask, in all sincerity,—Do we practice what we preach? We have said beneficence is one of the virtues on which we pride ourselves. We are, as a body, beneficent, but will our motives always bear analysis? Benevolence, again, is a quality we strive to exhibit both in season and out of season, as the phrase runs, but are we

benevolent in very truth or merely as regards mere outward form? Are there not those who say they wish a man well, yet secretly do all they can to thwart him. Are there among us none who steal behind and deal treacherous blows? Are we always free and open towards each other privately as well as in the Lodge room? Are there no quarrels and dissensions among us. No exhibitions of bitter party feeling? Are there not those who think far more of those outward and visible signs of Freemasonry, with which they are bedizened, than of the principles laid down in our book of Constitutions? The question, whether a man shall wear a particular kind of jewel is, in the eyes of many, of far greater importance than the question whether the government of our Lodges may, or may not, be improved in this or that detail. It is, in one sense, perhaps, a matter for thankfulness that our archives are so few and have been kept so carelessly, or we imagine the history of no Lodge but would show the frequent prevalence of bickerings, squabbles constantly breaking out, a narrow spirit of cliquism, or some similar shortcoming, the very reverse of edifying, and worse still, in direct antagonism to the spirit of our Craft. Some of this is to be expected, for we are men, and *humanum est errare*; but should this difference between our practice and precept prevail to the extent it does? Would it prevail so largely if more heed were given to instructing the young Craftsmen as to the nature of the obligation he has formed? The end of Freemasonry is not the decoration of the person with jewels and ribbons. Were this the case, we should be on a level with the poor, ignorant aborigines of Africa and the Pacific islands, who will make any sacrifice in order to acquire possession of a few beads or a strip of coloured cloth. We are told to believe the badge of a Freemason is more honourable than the badge of any order of knighthood. Yet not a few think of little else than how and when they may wear a mass of tinsel. We do not mean, of course, that decorations conferred for honourable service are despicable. We are pointing now to the silly ambition of those who care little how a decoration is won, so long as it may be worn. Again, as to our fraternal greetings, we could often wish they had a deeper significance. It is true there is an old saying in vogue among us that charity covers a multitude of sins; but it is certainly not an act of charity—that is, an act which illustrates our love for others—when under cover of a polite fraternal address to Bro. A.B.C., we do all in our power,—it may be merely to weaken his influence, or it may be worse still,—to lower him in the just estimation of his fellows. Herein lies the humbug of Freemasonry—that we allow so much of this sham, this make-believe of a fraternal feeling to exist among us. *Simplicity* is at the root, is of the very essence of Freemasonry. Principles that cannot be folded up so as to present a different aspect under different conditions, a purpose that is directed to the attainment of one object—these are the principles and the purpose of true Masonry. We believe these prevail among us largely, but they are not as operative as they might be for the shams that crowd them in on every side. Let us rub off these, and the glories of Freemasonry will stand some chance of being loved for its own sake.

### BIBLICAL ETHIOPIA, &c.

OUR late Bro. Godfrey Higgins cited Sir W. Jones in support of his opinion that a great nation of Blacks (probably straight-haired as distinguished from the African curly haired) possessed, in pre-historic times, the dominion of Asia, their seat of Empire being Babylon. These, he says, must have been the people called Cushites described in Genesis; and the opinion that they were Blacks is corroborated by the Septuagint translation where the word Cush is constantly rendered "Ethiopia."

On close examination we find two Ethiopias mentioned in Holy Writ—one to the southward of Egypt, the other somewhere to the eastward. The people of the latter were called by the Hebrews Cushim: according to 2 Chronicles xiv. 9, where they are said to have invaded Judah, they cannot have been Ethiopians of Africa. King Asa pursued them unto Gerar; and they were overthrown, and Asa smote all the cities round about Gerar. Consequently it must be inferred that these Cushim inhabited some region of or near

the Arabian peninsula adjacent to Gerar. The great number described as being smitten, and the spoiling of the cities round about, render it impossible for the sacred historian to have intended to indicate "Gerar," in the lot of the tribe of Simeon. Again, in 2 Chronicles xxi. 16, "the Arabians that were near the Ethiopians" are spoken of. This could not have indicated Africans, from whom they were divided by the Red Sea and by Egypt, but must have applied to a nation settled to the eastward of Arabia.

Bro. Higgins points out that in Habbakuk iii. 7 the words Midian and Cushan are used as synonyms, and that in Numbers xii. 1 "Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married: this woman being the daughter of Jethro, priest of Midian." He quotes also the opinion of Dr. Wells, that when in Ezekiel xxix. 10, God threatens to desolate the land "from the tower of Syene to the borders of Cush," he evidently means from one boundary of Egypt to the other. Syene being its southern boundary (by the African Ethiopia), the other must be the other end of Egypt, bordering on Syria and Arabia. Many other passages of the Old Testament point to the same conclusion.

Herodotus says there were two Ethiopian nations; one in India, the other in Egypt. It is maintained also by modern critics that the African Ethiopia is not anywhere named Cush in Scripture. Bro. Higgins adduced a mass of testimony in favour of the probability of an irruption of Blacks proceeding from farther East in very early times into the region of the Euphrates, Syria, Arabia and Phœnicia, whence a settlement of the same nation obtained footing in Egypt—the Shepherd Kings; to be afterwards expelled by the harassed Egyptians into Idumea or Arabia. These oppressors had made "*Shepherds*" an abomination to the Egyptians: they were doubtless migratory shepherd sheiks, and came in at or after the Fourteenth Dynasty, about 2500 years after Menes.

The old system of chronology is now exposed to the gravest doubt. It originated in the well-intentioned calculations of learned Rabbis and early Christian Bishops, from Biblical genealogies and vaguely recorded epochs. But who can tell what precious fragments of ancient record have been lost, or what *lacunæ* piously filled up? From the vicissitudes of Jewish writings and traditions, undergone in the several destructions and captivities which befell them, their sacred books are most unlikely to have survived in their entirety. Where is the Book of the Wars—and the Book of Jasher? Let us be satisfied if the essentials of religion have been mercifully preserved to us, without stultifying our reason and staking our faith in their grand doctrines, upon the mere tenure of an uncertain or misunderstood chronology.

No hardy sceptic, nor insidious infidel, but Professor Owen, the laborious palæontologist, says,—“With our evidence of the antiquity of the human species, 7000 years seems but a brief period to be allotted to the earliest civilised and governed community. That a race should have risen so early to that high state, along the Nile, accords with the unique blessedness of the soil and climate.” Still, Bishop Russell, the latest writer of eminence on Sacred Chronology, which is mainly that of Hales and Jackson based on the Septuagint, dates the Flood at 5060 from the present year.

“The Hycksos” (or Shepherd Kings), said Professor Owen, in a recent discourse, “in the course of their 500 years’ usurpation, accepted the civilisation and the arts of the higher race which they had partially subdued. When finally driven out—and they were pursued by the victorious Amosis as far as Palestine—they took such accession of ideas as they had acquired in Egypt. One invasion is the parent of another—the subjugated becomes in turn the subduer. The Amenophises, the Thotmes, extended the conquests of Amosis. They overran Palestine, and pushed on through Cœlo-Syria and by Carchemis, to the plains of the Euphrates and Tigris, bringing back such slaves as were required for their mighty works in Egypt. In that hard school were trained teachers of the neighbouring populations. But far above and beyond these glimpses of the stream of Egyptian civilisation stands its native source, flowing through the first twelve Dynasties, 3000 years before Menepthar, the Pharaoh probably of Exodus. The commencement of the twenty-second Dynasty was contemporaneous with the reign of Jeroboam.”

## OPENING OF A NEW LODGE IN YORK.

ON Monday last (Bank holiday) a ceremony took place in the old City of York, fraught with the greatest interest to all brethren of the Royal Art. This was nothing less than the consecration and constitution of a new Masonic Lodge, a ceremony which had not been witnessed within the walls of York for ninety-nine years previously, the last occasion being the consecration of the York Lodge, No. 236, in the year 1777. York is, in its history and associations, very closely linked with Freemasonry. Traditionally it has been the scene of much that is interesting to the Order. It was, according to the cherished legends, in York that the Athelstane charter was granted, in the year 926; it was in the ancient crypt of York Cathedral that the ancient brethren met for the celebration of their rites and ceremonies, and from that time to the present the history of York has been more or less interwoven with that of Freemasonry. Several years ago the propriety of the promotion of a movement for a second Lodge in York was discussed, but it was not until the commencement of the current year that a number of brethren, all deeply interested in the progress of Masonry and the welfare of the Craft, forwarded a petition to the Grand Lodge of England for a warrant for a second Lodge in York, to be called the Eboracum Lodge. In due course the petition was granted and the warrant issued, the number of the Lodge on the grand roll of England being 1611. The Right Worshipful Provincial Grand Master, the Earl of Zetland, appointed Monday, the 7th August, as the day for the consecration ceremony, and accordingly every preparation was made by the brethren for the successful celebration of the event. We are happy to know that their efforts were crowned with success, and that the day passed off without a single drawback, the R.W.P.G. Master and his Deputy both expressing their great satisfaction at everything connected with the ceremonial.

The Lodge Room is attached to the Queen's Hotel, Micklegate, and is a very handsome apartment, eminently suited for the purpose. It is lofty and spacious, and its decorations, which have been executed by Messrs. Hartley and Son, are tasteful in the extreme. The chairs and pedestals, which are remarkably handsome, and executed with minute correctness in the style of three principal orders of architecture, have been made from designs from the studio of Messrs. Knowles, of the Medieval Art Works, Stonegate. The carpet has been supplied by Mr. T. G. Turner, Parliament-street, and a very handsome pedestal, in the form of a double cube, of old oak, together with the dias, are from the workshops of Messrs. Keswick and Sons.

At 2.30 p.m., the brethren assembled, and the members of the Provincial Grand Lodge having been formed into procession in an adjoining room, the Lodge room was entered, and Provincial Grand Lodge opened in ample form by the Right Worshipful Prov. G.M. In addition to the Earl of Zetland there were present, members of the Prov. Grand Lodge, Bro. J. P. Bell D. Prov. G.M., Bro. the Hon. W. T. Orde-Powlett Prov. S.G.W., Bros. W. Waller P.G.J.W., M. C. Peck Prov. G. Sec., Rev. W. Valentine P. Prov. G. Chaplain and S.W. 236, Woodall (Scarbro') P.P.S.G.W., R. G. Smyth (Hull) Prov. G. Director of Ceremonies, C. H. Hunt Prov. G. Org., J. Todd P. Prov. G.O. and Sec. 236, G. Bamford P. Prov. G.O., T. Sissons P. Prov. G.R., T. Cooper P.P.G.S.W. and D.C. 236, J. Ward Prov. G. Pursuivant, and many others. The ceremony of consecration was then proceeded with, the musical portion of the service being most ably performed by a choir of Masonic vocalists from Leeds and Bradford, under the direction of Bro. Thornton Wood, the music being the composition of Bro. Atkinson.

Bro. Thomas Cooper P.M. 236, was then duly installed First Master of the Eboracum Lodge, and he appointed and invested his officers as follows:—Bros. T. B. Whytehead, 1338 and 236 Senior Warden, J. S. Cumberland 178 Junior Warden, Geo. Balmford P.M. 236 Treasurer, James Kay 1010 Secretary, T. Take 236 Senior Deacon, C. G. Padel 236 Organist, Sellar 235 Inner Guard, J. Redfare Tyler *pro tem*.

The Deputy Prov. G.M. then gave a long and elaborate address, in the course of which he traced the history of Freemasonry in its connection with the City of York, and expressed his satisfaction at the very auspicious manner in which the Eboracum Lodge had come into existence, anticipating for it a very prosperous future. The W.M., Bro. Cooper, then proposed a vote of thanks to the R.W.P.G.M., the D.P.G.M., the P.G. Sec., and the P.G. Officers who had attended on the occasion, and announced that R.W.P.G.M. the Earl of Zetland, the D.P.G.M. Dr. Bell, the P.D.P.G.M. Bro. G. Marwood, and the P.G. Sec., Bro. Peck, had been elected Honorary Members of the Lodge.

The Lodge was then closed, and the brethren adjourned to the De Grey Rooms, where a sumptuous banquet had been prepared by Mr. J. Toes, in his well known style. The W.M. presided, and was supported by the Prov. G.M., the Deputy Prov. G.M., the Prov. G.S.W., the Prov. G. Sec., &c., &c.; and the following toasts were duly honoured:—“The Queen and Craft,” “H.R.H. the Prince of Wales M.W.G.M. of England, with the other members of the Royal Family,” “The Right Hon. the Earl of Carnarvon M.W. Prov. G.M., with the Grand Officers,” “The Right Hon. the Earl of Zetland, R.W. Prov. G.M. of North and East Yorkshire,” “The W. Bro. J. P. Bell, Esq. M.D., J.P., Past Senior Grand Deacon of England, Deputy Prov. Grand M. of North and East Yorkshire,” “The W.M. of the Eboracum Lodge,” “The Visiting Brethren,” “The Masonic Charities,” “The Tylers’ Toast,” “The York Lodge, 236,” “Prosperity to the City of York,” &c.

An object of great attraction to the brethren in the Lodge room was an interesting Masonic relic in the shape of an ancient Bible, bearing on its fly-leaf the following inscription: “This Bible belongs to the Freemasons meeting at Mr. Howards’ 1761.” This valuable memento of the Craft and of a Lodge now extinct has been generously presented to the Eboracum Lodge by Mr. Carter, of Stonegate, in whose possession it has remained for many years.

## REVIEWS.

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

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*Early History and Transactions of the Grand Lodge of Free and Accepted Masons of the State of New York, 1781—1815.* Published by authority of the Grand Lodge. Granted to Kane Lodge, No. 454, June 1874. Parts I., II., III., IV. New York: Masonic and Miscellaneous Publishers, No. 2 Bleecker-street. D. Sickles and Co., Managers. 1876.

(Continued from page 86.)

It were well if, occasionally, a few notes of explanation were vouchsafed us. In the minutes of 7th September 1785 occurs the following entry: "A letter from Parr Lodge in Nova Scotia, including a warrant which had been granted by this Grand Lodge to Bro. McCUEN, together with a letter from Bro. McCUEN, were presented and read." It may not, of course, at this distance of time, be possible to throw any light on the matter referred to, but a bare record like this seems hardly satisfactory. We judge the McCuen referred to is the same who was chosen the first Provincial Deputy Grand Master under the Atholl Grand Warrant of 1781, and who had presided as Grand Master at the constitution thereunder of Provincial Grand Lodge, and the election of Bros. Walter, Brownrigg, and Beardsley as Grand Master and Wardens respectively. What, again, was the nature of the warrant thus included in Bro. McCuen's letter? Any information on such points would obviously possess some value. At the same meeting, we are told, "a letter from the Grand Master at Boston to PASCHAL N. SMITH, enclosing the proceedings of the Convention at Boston," was read, but nothing is said which enables us to judge of the contents of the letter. It is manifestly desirable that some insight into entries of this kind should, if possible, be afforded. At an emergency communication on 7th December, a resolution was passed, "That it is also the wish of the Grand Lodge that each Lodge harmonise the day"—St. John's Day—"by dining in their separate Lodges, and sending Deputations to each other, and that the different Lodges meet at Capes Tavern, to begin the Procession at 11 o'clock, the Grand Deacons to be a Committee to arrange the Procession." A band of music was also to be provided for the occasion. A memorial from certain brethren at Perth Amboy in New Jersey, for a warrant from the Grand Lodge, was referred to a committee at the meeting of the 21st, who reported that such prayer could not be granted. At the meeting of 7th June 1786, a warrant is issued for the Constitution of "St. Simon and St. Jude's Lodge." It was further resolved that on St. John the Baptist's day, instead of having a procession, the brethren should meet and celebrate the festival "at Brother CORNE's in Broadway." At the Grand Stewards' Lodge on the 21st of the month a Bro. Morris "made application that the fraternity would attend his benefit play in their Masonic Clothing," but the Lodge resolved this could not be done, though the members expressed their readiness, "in their private capacity," to give him "their countenance and support." Resolution of Lodge 169, A.Y.M., to be known henceforth by the name of Saint Andrew's Lodge, No. 169, was confirmed unanimously. Differences having, this year, unfortunately, arisen between the Master and members of Lodge No. 8, they having dismissed the former from his chair, complaint was made to Grand Stewards' Lodge, and in September it was announced in Grand Lodge that a Committee had "waited on the officers and members, and brought about a perfect reconciliation, mutual concession being made, satisfactory to the honour and dignity of this Lodge." Later we find Lodge 210 informing Grand Stewards' Lodge it had "voted that no dues should be paid to the Grand Lodge of this State in consequence of receipt of letters from the Grand Lodge of England"—Ancients—"requesting them to pay up their dues." On this being referred to Grand Lodge itself, it was at once voted that "no Lodge can exist in this State but under the jurisdiction of this Grand Lodge." At an emergency meeting held on 23rd December it was resolved "that next Grand Lodge be appointed for all the Lodges in the State to give in their Respective Warrants or Constitutions, or copies of them properly authenticated, that the Rank and Precedency of the whole may be then determined." This, however, was not done till the summer of 1789. Meanwhile, a Committee of nine was appointed "to consider the propriety of holding the Grand Lodge under the present warrant, and the proper measures to effect a change if it should be thought constitutional and expedient, and report their opinion, with the reasons on which it is founded, to the Grand Lodge at their next Quarterly communication." On the 6th June 1787, this committee delivered their report, which was read, accepted, and confirmed, and was to the following effect:—

"That the Grand Lodge of this State is established, according to the antient and universal usages of Masonry, upon a constitution formed by the representatives of the regular Lodges, convened under a legal warrant from the Grand Lodge of England, dated the fifth day of September, in the year of Masonry five thousand seven hundred and eighty-one, the Most Noble Prince JOHN the Third, Duke of Atholl, being the then Grand Master. And your Committee further beg leave to report, that, in their opinion, nothing is necessary or essential in the future proceeding of the Grand Lodge upon the subject matter referred to them but that a Committee be appointed to prepare a draft of the style of Warrant to be hereafter granted by the Grand Lodge, conformable to the said Constitution. All of which is, nevertheless, most respectfully submitted to the wisdom of the Most Worshipful Grand Lodge.

"Witness our hands, this sixth day of June, 1787.

"(Signed)

"W. COCK,  
"SAMUEL KERR,  
"PETER McDOUGALL,  
"WHITE MATLACK,  
"ROBERT COCKES,"

For some time hence the proceedings offer no special feature. A petition was granted for the constitution of Holland Lodge on the 5th September 1787, on condition "that their Records be kept in English for the inspection of the Grand Lodge." After a considerable delay Lodge No. 210 acknowledges the supremacy of the State Grand Lodge, sentence of suspension and a threat to strike it from the rolls having, however, been thought necessary before it would bring itself to such acknowledgment. With these exceptions there is little to note of general interest till the beginning of 1789, when a resolution is taken that a Committee of one member from each of the Lodges in the City of New York meet in Holland Lodge Room the first Saturday in April for the purpose of determining their rank and precedence. They met accordingly, and at the Grand Lodge of 3rd June of that year their report was delivered and confirmed with only a single dissident. The Lodges thus represented were as follow, namely, "No. 212," or, as it was afterwards named, "St. Patrick's 212," warranted by the Grand Lodge of England, on 1st Nov. 1780, and rewarranted by the State Grand Lodge on 21st October 1788; "St. John's No. 4," warranted by the Prov. Grand Lodge of New York on the 5th February 1783; "St. John's 210," by Grand Lodge of England, 20th February 1779; "Ind Royal Arch 8," by Prov. Grand Lodge of New York, on 15th December 1760; "St. Andrew's 169," originally held in the City of Boston, in the Province of Massachusetts, by Grand Lodge of England, 13th July 1771; "St. John's No. 2," by Prov. Grand Lodge of New York, 7th December 1757; "No. 5," by Prov. Grand Lodge of New York, 10th March 1783; and "Holland Lodge," by Grand Lodge of State of New York, 20th September 1787. Their rank was determined in strict accordance with the dates of issue of their respective warrants, the positions assigned them being in the following order (1) "St. John's Lodge No. 2"; (2) "Ind. Royal Arch 8"; (3) "St. Andrew's 169"; (4) "St. John's 210"; (5) "No. 212"; (6) "St. John's No. 4"; (7) "No. 5"; and (8) "Holland Lodge." It was then ordered that the several Lodges surrender their warrants and that new ones be prepared and issued to them by the Grand Secretary, that of No. 210 being, at its own request made out and addressed under the style of "Temple Lodge." Hardly, however, was this important arrangement completed when dissensions arose in No. 210, the result being the dissolution of the Lodge, and the issue of a new warrant to that one of the dissident parties whose views found the greatest amount of favour in Grand Lodge. Towards the close of this year an attempt was made to compel all members elected to the office of Master or Warden to pass an examination previous to their installation into office. The attempt, however, was a failure, Bro. Vandenbroek's motion, which was to the following effect being rejected:—

"That every Master Mason, being or having been a Master, Past Master or Warden, elected or re-elected, to preside in any Lodge shall hereinafter, previous to his installation, be examined by the Grand Officers, or by some skillful person or persons appointed by them, if he is sufficiently acquainted with Masonry, and if he is possessed of the required abilities to fill the chair, and that on his producing a certificate of his having passed a regular and strict examination, and found to be qualified, he can be installed into his office, and not before."

We think the New York Grand Lodge exercised a sound discretion when it rejected this proposal. It would have been tantamount to an official acknowledgment that incompetent men had been elected to fill these important offices. Moreover, an examination, while securing a certain standard of knowledge as regards ritual, &c., would by no means have secured the other qualifications for office, which, in the opinion of many, are even more essential still. A W.M. or a Warden must not only possess a knowledge of his duties, he must show that he possesses prudence, forbearance, firmness, tact, and similar essentials, and no examination test would prove this. A discreet Lodge will elect fit men to rule it, though it is within the experience of nearly every Mason that fit rulers are not invariably chosen. We have known a member elected to fill the chair of his Lodge who was incapable of fulfilling a single duty without some one by to prompt him. This, we imagine, was quite an exceptional case, but the fact is thoroughly well established that a great many brethren would never have achieved any official distinction whatever had they been compelled to undergo a previous examination in Masonry. Yet some of them have proved valuable officers in their day.

In June 1790, certain resolutions passed by the Grand Lodge of Georgia were communicated, their object being the constitution of a federal or Supreme Grand Lodge for the whole of the United States, "the frequent innovation in the mode of work, and the authorities set up in some States under warrants from other States," being among the reasons assigned for such a step. The project is referred to a Committee of the Grand Officers, who report favourably, and Grand Lodge of New York expresses its readiness to send delegates whenever time and place have been fixed for holding the necessary Convention. However, as our readers are aware, no such scheme of a Central Grand Lodge met with general favour, and there are now, we suppose as many Grand Lodges as there are States in the Union. At a Grand Lodge of Emergency, held on 22nd October 1791, an important letter was communicated from brethren residing in the territory west of the River Ohio, whither certain members of the "Military Union Lodge," formerly under the jurisdiction of the Provincial Grand Lodge of New York, had migrated, and where, acting under the original warrant, they had reopened the Lodge under the name of the *American Union Lodge* No. 1, electing their own officers, and establishing for themselves a regular code of Bye-laws. Copies of the original Warrant and the Bye-laws, together with a list of officers, are forwarded, and a request is made for recognition as an Independent Lodge. The letter was ordered to be entered on the minutes, and instruction issued to the Grand Secretary to draft a reply, and report the same. This, then, is the origin of the Grand Lodge of Ohio, now one of the most flourishing Grand Lodges in the United States.

The records of the year following include mention of a most fraternal act, which is well worth referring to. A number of brethren having been expelled by the Portuguese government from the island of Madeira, and having sought refuge in New York, a Grand Lodge of Emergency was called on the 2nd June, with a view of affording Grand Lodge the opportunity of paying them some mark of attention. A committee was thereupon appointed in order to wait upon the Madeiran brethren, and request the attendance of the latter at the next regular Grand Lodge. They attend, and an address is delivered, copy of which, at their own request, is furnished to the exiles, and they are further invited to dine with the Lodges on the 25th June, on the occasion of the festival of St. John the Baptist being celebrated.

All this time we find Grand Lodge pressing for the return of all warrants, with a view to new ones in lieu thereof being issued; and in 1792 a resolution is passed that no Lodge be entitled to vote a Grand Lodge till it has complied with the law and taken out a new warrant. An attempt is also made to induce Masters' Lodge No. 2, of the City of Albany, to come under the jurisdiction of Grand Lodge, and at length, in 1794, as we have already shown, the attempt proves successful, and terms are arranged by which the Lodge in question is entered on the roll of Grand Lodge, taking the place among the Lodges to which, by date of its original warrant, it is entitled. We note also that a question having been raised in Grand Stewards' Lodge as to the amount of dues to be paid to Grand Lodge for initiations, &c. &c. resolutions are passed in Grand Lodge, on the 5th September 1792, determining the amount. The first of these lays down "that for every Apprentice or Fellow Craft who joins a Lodge under the jurisdiction of this Grand Lodge, such Lodges shall pay to the Grand Lodge ten shillings, and for every Master Mason eight shillings." The other is to the effect "that no Lodge under the jurisdiction of this Lodge shall receive, for conferring the Second Degree of Masonry, a less sum than one guinea, and that the said sum of one guinea at least be received by every Lodge under this jurisdiction for conferring the Third Degree of Masonry; and that the Grand Secretary furnish all the Lodges with a copy of this resolve." A little later we find mention made of clandestine Masons meeting and working under a travelling warrant of the Grand Lodge of Quebec. A list of these is subsequently obtained, and Lodges are cautioned against admitting such within their precincts. Then the question of Modern Masons crops up, "whether they may or may not be admitted into the Lodge under the jurisdiction of this Grand Lodge, after being hailed, and if they may, to determine the manner in which hailing is to be conducted." The matter is referred to a Committee of the Grand Officers and Masters of the City Lodges. In 1793 it is resolved "that each proxy be entitled to three votes in this Grand Lodge in behalf of the Lodge he represents, but that no brother be admitted as proxy for more than one Lodge." It is only now and again, however, that we note anything out of the way. Payment of dues, petitions for relief or for the issue of new warrants, differences among brethren, and occasionally the suspension or expulsion of a member, these form the bulk of the record. As to funds, we find it stated, at p. 147, that their condition is flourishing, and in consequence it is resolved to invest the sum of seven hundred dollars in the funds of the United States. At the bottom of the same page reference is made to a distressed brother in the poorhouse, who, by reason of his age and infirmities, is unable to eat the food allowed him, and a sum of five dollars is voted for his relief. At p. 149 a communication from "Jerusalem Lodge No. 4," is made to Grand Lodge "informing of the expulsion of Michael McDermot, not only from said Lodge, but from all Masonic intercourse for ever, he having committed crimes of the greatest magnitude as a Mason, and heinous as a man," and praying confirmation of the sentence, which is confirmed accordingly. At the beginning of Part IV. we are introduced to some very serious dissensions which had broken out in the Jerusalem Lodge, and resulted in its dissolution, two new Lodges, however,—namely, "Trinity, No. 10," and "Phoenix, No. 11,"—being formed out of it, and the Lodge property equally apportioned between the two. The intervention of Grand Lodge is also about the same time sought by members of St. John's No. 6, with a view to securing a termination to some very violent differences which had arisen. At the last regular communication, held in 1794, Bro. Kerr reports that during the previous summer he had visited several country Lodges, and had found a number of irregular and improper practices had crept into their working. Accordingly he proposed that "Whereas, it is a matter of high importance that a good understanding and friendly intercourse should be preserved between the Grand and the individual Lodges under this jurisdiction; and also that any little deviation from ancient landmarks should be duly rectified; and that a uniform mode of working should take place throughout the jurisdiction of the Grand Lodge, and that the unity of the Fraternity should be maintained inviolate.

Therefore,

Resolved: "That the Grand Lodge will once in every year send one or more of their own members, or some other person or persons commissioned under the seal of the Grand Lodge, to every individual Lodge under their jurisdiction, in order to a more complete attainment of the above-mentioned purposes."

This was referred to a committee. Early in the year 1797 a resolution is passed for the appointment of a committee which shall revise the Constitution of Grand Lodge, and render it more perfect, without, however, in any way transgressing the ancient landmarks, or violating the genius and spirit of Masonry.

Another resolution of importance, agreed to in 1796, was to the effect that no charter or dispensation for holding a Lodge of Masons should be granted to any person residing out of the State, and within the jurisdiction of any other Grand Lodge. This was done in consequence of a resolution communicated by the Grand Lodge of Massachusetts in the early part of the same year.

After this a difference that had arisen in Lodge L'Unité Americaine forms the chief item of interest, and this dealt with, we find ourselves

near the close of the year 1797, and at the end of Part IV. of this history. It only remains for us to add, that no one can read these records without deriving much interesting information. Certain parts are necessarily dry, and there is a plentiful supply of names, but it is impossible to go through these pages without obtaining a tolerably clear insight, not only into Masonry, but also into the habits of New York during this period. We shall look forward with pleasure to the production of future numbers.

## MAGAZINES OF THE MONTH.

THE fiction in *Blackwood* is always of a sterling character, more free, perhaps, than any we meet with elsewhere from that display of sensationalism which is the leading trait of the novels of our day. The career of "A Woman-Hater," which is the title of the story now current in these pages, becomes more interesting as the scope of the tale becomes more apparent. The characters of the leading personages are skilfully drawn, and offer some very striking contrasts, while the incidents of the plot are well interwoven. It is, in fact, just the kind of tale to be genuinely appreciated by the lover of the better class of fiction. "Domestic Yachting" is the title of a very pleasant article on this most popular pastime. The sport depicted in it is of a genuine character. The yachtsman who follows the suggestions of this writer must possess a fair knowledge of seamanship, and, instead of being a mere passenger, worse than useless at a pinch, must be able to do his share of work. The mere ornamental sportsman, who is all uniform and buttons, will not perhaps appreciate the picture, but that is only an evidence of its being worthy of appreciation. The other papers are not without interest, and include, of course, an essay on some political matter, but they do not call for any special comment.

*Tinsley's* has a more formidable programme, as regards mere number, than we usually meet with. There are no less than nineteen contributions, to not one of which do we think the reader will offer any objection. The standard of merit is generally higher, nor is so much prominence given to the serial fiction. Mr. Farjeon's tale is not inferior to previous works of his, and Mr. Grant's "Did she love him?" contains one or two exciting incidents, which will arouse a keener interest than ever in its future progress. "A Real Chateau en Espagne" is amusing, and there are two other short tales, "The Strange Story of Captain Garnous," and "Old Abel's Mill Stone," which should find favour with magazine readers. The second of Mr. W. W. Fenn's "Rambles on the Byways to Health" contains a number of suggestions, which are best described by a favourite word of the late Sir Arthur Helps; they are "Common-Sensible," and that is saying a good deal for them. Mr. Alfred J. H. Crespi is very happy in pleading the cause of "Fruit and Vegetables," as articles of food receiving less than their fair share of attention. Solid food diet we think, is far too exclusively, with many people, the order of the day. A good fruit breakfast is a great luxury, and nutritious enough for most of us, while fresh vegetables are indispensable. Both have the further advantage of being comparatively inexpensive. We are surprised, then, that with the present high prices of meat the consumption of vegetables, &c. is not greater. Among the other contents are a pleasantly written description of "Boulogne in the Eighteenth Century," by Mr. James Hutton, and another of Dr. Davies's pretty "Love Songs of all Nations."

We note in *Cornhill* Part I. of an essay entitled "When the Sea was Young," which is pretty certain to attract a large class of readers, and R.L.S.'s address, "Virginibus Paerisque," which contains plenty of sound advice on a subject of universal interest. A description of "Yun-nan," and the account of "The Oera Linda Book"—a Frisian work, recently, it seems, translated into English, which, however, we have not yet made acquaintance with—are serviceable contributions, being well written, and full of information not generally known. "Hours in a Library" cannot be better spent than in the company of the *Cornhill* contributor who, for several months past, has been favouring us with his views on different authors of eminence. This month, he obliges us with a disquisition on "Wordsworth's Ethics," and the result is eminently satisfactory. The story of "Carità" continues to impress us very favourably, and there is some very good writing in the history of "The Rev. Adam Cameron's Visit to London."

The three serials in *Temple Bar* occupy the greater portion of the number. One of them, however, "Her Dearest Foe," is concluded, and we cannot say we should willingly miss reading either Mr. Anthony Trollope's tale of "The American Senator," or Mr. Wilkie Collins's Romance of "The two Destinies." Each is a favourable specimen of the writer's style, and each, in all probability, will take rank among the best appreciated efforts of the author. So much fiction, of course, curtails the number of other articles, but these are, without exception, capital specimens of magazine literature. "How they bathe at Locche" is pleasantly described, and there is "The Strange Story of a Diamond," which is worth reading. Then, Mr. Walter Besant contributes a paper on "Piron and Opera Comique," and we have, besides, an essay on "Churchill the Satirist," and the narrative of "A Famous Excommunication," translated from Palma's "Peruvian Traditions." These very nearly complete the roll of articles, and we think the general verdict will be "A very good roll too."

The reader who thinks it his duty to keep himself *au courant* as regards the sporting intelligence of the month will find no better or more trustworthy oracle to consult than *Baily*. The *résumés* of news, both cricket and yachting, are invariably accurate, and the criticisms for the most part just. Then, in articles like the one entitled "Shows considered in their relation to Sport," we usually find the writer's views on the side of common sense, while short tales, such as "How Tom Stretcher lost the Big Pike," mostly exhibit an interest peculiarly their own. It is some months since we have caught a glimpse

of "Frank Raleigh of Watercombe." We renew his acquaintance with pleasure. We doubt not, in spite of his Oxford vagaries, that he will prove the thorough young English gentleman we have always taken him to be. "Our Van" is less sparkling, perhaps, than usual: but the record is a good one notwithstanding. There is a portrait of Mr. C. de Marietta, whose deeds in most of the principal polo matches are chronicled from time to time in the daily and sporting journals.

*Scribner's Monthly*, in our opinion, will compare favourably with the best of our English magazines of the same class and standing. In one respect it is the superior of most of ours—we mean in the matter of illustration. Those who will be at the pains of examining critically the engravings to the earlier articles this month will find them without exception admirable. What we must describe as the frontispiece to "Hide-and-Seek Town," and the views of Niagara, are worth specifying. The literary matter is of the same stamp. The fiction is generally good, and the occasional papers possess merit more or less considerable. The "Topics of the Time," and the notes which follow, are particularly acceptable, being both interesting and instructive. Similarly *St. Nicholas*, a magazine for children, deserves our warmest praise. It is issued by the same publishers, and is excellent as regards both the letterpress and the engravings. Some of our magazines might profitably take a hint or two from these Transatlantic contemporaries of theirs.

The chief attractions in *Cassell's Family Magazine* are of the usual character. There is, first of all, a sensible paper on "Ladies' Homes," in which we have described to us a number of those institutions, where ladies of narrow circumstances may find the class of accommodation to which they have been accustomed in better days. The article on "Gardening in August" is another in the series of well-written papers to which it has been our privilege to refer in previous months. Dr. Andrew Wilson is the author of an article on "Sea Anemones, and 'A Family Doctor' offers, as usual, some excellent advice to those who are unfortunately in a position to exclaim, "Wanted, an Appetite." Among the other contributions we must mention in particular a vivid description of "A Metropolitan Sunday—Shoreditch," "Art Furniture and Decorations for Home Use," "On Musical Parties, and how to Manage Them," and "A Month in Switzerland for Twenty Pounds." We had almost forgotten to mention a paper headed "The New Cambridge," being an account of Harvard University, and well worth reading it is. Some of the illustrations—that of "Moonlight on the Sea" being among them—are fairly well drawn, and generally superior to those we find in this magazine.

There is in the *Leisure Hour* the same excellent array of contributions as is invariably to be met with in its pages. Some of them we have noted before. Thus, the scenes in which the "Border Lands of Islam" are described is continued this month, "Albania" being the subject. Then, too, we have a second article on "Snakes." In the way of novelties must be mentioned a paper of Dr. Rimbault's on "Musical Precocity," an account of the recent "Challenger" expedition, and a picturesque account of "A Russian Peasant's Home." The illustrations are to be commended. In *Sunday at Home*, in addition to the regular class of contributions, we find Dr. Stoughton continuing his series of articles on "Westminster Abbey." The series in which "Welsh Preaching and Welsh Preachers" are described is likewise continued.

## ROYAL MASONIC INSTITUTIONS.

ON Thursday, the 3rd inst., a party from both the Schools, consisting of 3 girls and 12 boys, the few unfortunates who had not gone to a home for their vacation, made a visit to Box Hill, by the kind invitation of Brother Benjamin Head, Vice-patron and member of both House Committees. Little fêtes of the kind have been given annually for some years past by that brother's munificence—to Windsor, the Crystal Palace, Salisbury and Stonehenge, and perhaps no greater satisfaction is to be derived from the exercise of a spirit of benevolence than from an occasion of the sort, where smiles of pleasure light up children's faces, when a few hours of genuine joyous relaxation relieves the monotony of months of "school-time" and the dreariness of childhood's holidays spent away from home. Happy are they who may be thus prompted to kindness! The happiness conferred, reflects upon themselves, aglow with the freshness and innocence of youth.

The happy party arrived at the hospitable Inn, "The Punchbowl," a little before noon, and sat down to a substantial luncheon, the only drawback to their full enjoyment being the absence of Bro. Head, their entertainer, who being delayed by some misadventure, only arrived late that afternoon. The weather was glorious after the morning's rain, and a ramble of three hours over Box Hill was thoroughly enjoyed. At 4 p.m. all partook of a plain but well-cooked dinner, the service and attendance doing full credit to mine host.

"Our Hercules," revelling in a day's absolute relaxation from his regular round of duties, presided assisted by Mrs. and the Misses Binckes, Mrs. Walkden and Miss Sheppard of the Girls' School. At 7.24 they started to return, all the better for their little outing.

HOLLOWAY'S OINTMENT AND PILLS are the best, the cheapest, and the most popular remedies. At all seasons, and under all circumstances, they may be used with safety and with the certainty of doing good. Eruptions, rashes, and all descriptions of skin diseases, sores, ulcerations, and burns, are presently benefited and ultimately cured by these healing, soothing, and purifying preparations. The Ointment rubbed upon the abdomen, checks all tendency to irritation of the bowels, and averts dysentery and other disorders of the intestines. Pimples, blotches, inflammations of the skin, muscular pains, neuralgic affections and enlarged glands, can be effectively overcome by using Holloway's remedies according to the "instructions" accompanying each packet.

## CORRESPONDENCE.

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.

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## GRAND LODGE OF MUNSTER RECORDS.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Our esteemed and valued brother, the R.W. Anderson Cooper, D.P.G.M. of Munster, writes me on the 1st inst., as to these valuable records:—

The earliest G.L. minute states that, "At an assembly and meeting of the Grand Lodge for the province of Munster, at the house of Mr. Herbert Phaire, in Cork, on St. John's day, being the 27th day of December, ano. dom. 1728.

"The Honble. James O'Brien Esq. by unanimous consent elected Grand Master for the ensuing year.

"Springett Penn Esq. appointed by the Grand Master as his Deputy.

Walter Gould, Gent. } Appointed Grand Wardens."  
Thomas Biggs, Gent. }

This minute is not signed; but "Springett Penn" signs a minute, on the preceding page to the above, of a meeting held at same place on 8th Dec. 1726, of what was, in my opinion, not a Grand Lodge, but the predecessor of Lodge No. 1.

On the 9th August, 1731, a minute, appointing Mr. Adam Newman Deputy Grand Master, James Morris and Wm. Newenham Esqrs. Grand Wardens, is signed "Kingston" G.M.

The date and particulars of the last meeting are as follows:—

"July the 31st, 1733. At a Grand Lodge held by the foregoing adjournment, sd. Lodge was further adjourned to Wednesday the 3rd day of October next.

"Adm. Newman D.G.M."

There is also a minute dated, "Cork, June the 21, 1749," but it is evidently the records of the proceedings of Lodge No. 1. These minutes are signed,

Frau Cooke, Master.  
Herbert Phaire } Wardens.  
Higt. Kieling }

I am aware that our late Bro. Thomas Hewitt had copies of these minutes printed, as he gave me one of the copies; but, unfortunately, having lent it, I cannot now find it, nor do I know where one of these printed copies can now be procured.

Surely the Craft generally will be glad of this information, and to find so worthy a Bro. as D.P.G.M. as Bro. Anderson Cooper, of Cork.

Our esteemed Bro. Hughan (of Truro) has most kindly offered to give every assistance in his power to complete a history of this Grand Lodge.

I sincerely hope this may lead to the publication of a complete history of Irish Masonry. There are ample materials for one.

Yours fraternally,

JAMES H. NEILSON.

5 Upper Mount-street, Dublin.

## MASONIC JURISPRUDENCE.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—With reference to the questions raised, in your issue of the 22nd ult., I imagine it will depend upon the bye-laws of the Lodge—whether "a brother defaulting in payment of his fees" "ceases to be a member, or is merely suspended." At pp. 104-5 of *Oliver's Masonic Jurisprudence*, in treating of the "Payment of Quartermasters," are made certain quotations from "the bye-laws of the Lodge of Light, No. 468, Birmingham." From these it appears, in one case, that a member in arrear of his subscription, after the lapse of a cert. in time, may "be excluded from the Lodge, and reported to the Grand and Provincial Grand Lodges;" in the other, where members reside twenty miles or more from the Lodge, the defaulter shall forfeit all his privileges and may be excluded from the Lodges. At p. 177, in the course of certain questions quoted from the *Freemasons' Magazine*, a case is mentioned, in which "a heavy list of members in arrear is handed in by the Treasurer, and, in conformity with the bye-laws, the names of all such defaulters are necessarily struck off the roll." As to the further questions, marked (1), "Can a Mason, after a long cessation of his payments, return back to his Lodge by payment of twelve months' dues." And (2) can such a defaulter claim re-admission, on application to his Mother Lodge, under any circumstances, without again undergoing the ordeal of the ballot? I would remark (1) that Oliver, "speaking under the authority of Bro. W. H. White, the late Grand Secretary," says the laws of Grand Lodge "do not require Lodges to pay the usual contributions for members who are in arrear." He adds, however, that "if, at any future period, such brethren should liquidate their responsibilities, then the usual proportions which are due to the Fund of Benevolence must be made good." I presume that liquidation in full is contemplated, but I imagine it is in the power of a Lodge to accept, if it think proper, a composition or part payment. Whether, by so doing, it would be called upon to pay the Grand Lodge dues in full, is a nice question, on which I should gladly see a little light thrown. (2) If a defaulter's name has not been struck off the rolls, he would still be a member, and would not need, therefore, to seek re-admission. If, however, he has been excluded, I consider he could only be re-admitted after ballot. I was present,

a few weeks since, at a Lodge where a brother was balloted for and elected as a "re-joining member." If a Mason, who has temporarily severed his connection with his Lodge, who has, in fact, merely resigned his membership in the ordinary way, and wishing to re-ume, is obliged to undergo the ordeal of the ballot, *à fortiori*, I imagine a defaulter, whose membership has ceased through non-payment of his fees, must be balloted for if he seek to renew his membership.

Fraternally yours,  
"Q."

### LODGE FEES.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I hardly understand the case referred to last week by "GLENDHU." We all know when the initiate is told he will be called upon in the course of the evening for the payment of certain fees. How is retraction possible then? I understand his declining to proceed farther, and refusing to become affiliated to any Lodge. In such case no subscription would be payable, but I fancy the initiation fee would be due and payable. Does "GLENDHU" mean that a candidate presented himself for initiation, having the wherewith to pay his initiation fee and Lodge subscription, that he temporarily entrusted these latter to some member, and then declined to submit to the ordeal of initiation? If so, then the candidate, it seems to me, is entitled to the return of his moneys. Most Lodges, I believe, make provision for a contingency of this kind. However, men become Masons of their own free will; they are not invited to become such. If, then, a candidate hesitates, and withdraws, even at the last moment, he clearly assumes none of the responsibilities of membership. Masonry makes it patent to us at every step we take that making a profit is not one of her objects.

Yours fraternally,  
"Q."

### PAST MASTERS AND INSTALLED MASTERS.

Monte Video, 27th June 1876.

DEAR SIR AND BROTHER,—I was installing the W.M. on the 24th instant, and on asking the M.M.'s to retire, a clergyman, who says he was made a Past Master and Most Excellent Master in Delaware, respectfully asked to remain, as he was a P.M., though he had only ruled a Lodge "for one night." We demurred, and he at once, good naturedly, retired. Shall we do right by allowing him to remain and form part of a Board of *Installed Masters* on a future occasion, his certificate and examination proving satisfactory?

Yours ever,  
A. J. TOWERS.

[The Constitutions of England do not recognise the "degree of Past Master," but only the rank of Past Master; to obtain the latter it is indispensable to have previously filled the W.M.'s chair during a year of office. This question will be found succinctly stated and answered at page 141 of *Oliver's Masonic Jurisprudence*. The Rev. Brother referred to cannot form part of a Board of Installed Masters, accord. to the Constitutions of England.—Ed.]

### WAS ST. PAUL A MASON?

From the "NEW YORK COURIER."

THAT St. Paul was a member of some secret society, whose doctrines were assimilated to Masonry, was asserted by Past Gr. Master Richard Vaux, in his recent oration at Marietta, Ohio, in the following language:

"When St. Paul addressed the Council, perceiving some Sadducees and some Pharisees, 'Men and brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead, I am called in question,' he proclaimed a belief in a truth that was revealed in the oral teachings by which the ancient mythologies or mysteries were known. The knowledge of these mysteries is peculiar to St. Paul. These ancient, oriental, eastern myths, contained the truth of a resurrection and immortality. The Pharisees accepted the traditions, or oral teachings, as part of the tenets of their school or sect. These mythologies, then, become of importance as the primary source of St. Paul's wisdom.

"We are aware that the profoundest esoteric doctrines of the ancients were denominated wisdom, and afterwards philosophy, and also gnosis or knowledge. These profoundest doctrines were taught in the mythologies or mysteries.

"In Persia, Egypt, Greece and Rome they were known. For 4,500 years before Christ these mythologies were said to have been in existence in Egypt. They were secretly imparted to initiates, and were divided into degrees. They were, of course, orally taught, and preparation for initiation and advancement in the acquirement of light or wisdom marked their rituals. To disclose the secret of these mysteries was punished with death. The mythologies of Mithras in Persia, Osiris in Egypt, Eleusis in Greece, Bacchus in Rome, were almost identical in character, and the truth each embodied and communicated was the resurrection from the dead and an immortal life. The allegory or symbolism of Proserpine, Ceres, Bacchus and Isis indicate this beyond a doubt. Therefore these secret mysteries and their oral teachings, and their symbology, confined, as they were, to a select few of prepared initiates only, give to the utterance of St. Paul the highest importance.

"St. Paul was doubtless an initiate in these mysteries, else it

seems difficult to account for his special and enigmatical reference to them. That he had, as a Pharisee, faith in oral teachings, is proved by his speech before the Council, by his acknowledgment that for his belief in a resurrection as Pharisee he was called in question. But when, as a Christian teacher, he cites these mysteries, it is either because his knowledge found in them the best illustration of his thought, or that the great truth he desired to impress upon his hearers was the truth these mythologies embodied for the instruction of the world. Either view is predicated of St. Paul's initiation. For evidence of this listen to his own words. In his letter to the Romans he says: 'According to the revelations of the mystery which was kept secret since the world began.' To the Corinthians he writes: 'But we speak the wisdom of God in a mystery, even the hidden wisdom which God advanced before the world unto our glory.' 'Behold I show you a mystery. And though I have the gift of prophecy and understanding all mysteries and all knowledge.' To the Ephesians, he declares: 'Having made known unto us the mystery of his will, as I before wrote in a few words, now that by revelation he made known to me the mystery whereby, when ye read ye may understand my knowledge in the mystery. \* \* \* And make all men see what is the fellowship of the mystery which from the beginning of the world had been hid in God.' To the Colossians: 'Even the mystery which hath been hid from ages and from generations.' Surely these establish a most strong presumption that St. Paul was an initiate, that he fully understood that the secret mysteries, the ancient mythologies—hid from ages and from generations embodied the truth of the resurrection of the dead and immortality for which he was called in question, for teaching as a Pharisee and which had been confirmed as revealed to him by divine supernatural interposition when he taught as a Christian. It was from these mythologies St. Paul first learned the truth they held in their secrets of a resurrection from the dead, which was a preparatory preparation for the highest degree of wisdom, eternal life. It should be remarked that the Greek word mystery as used in St. Paul's letters was initiated into mysteries.

"When, therefore, St. Paul was called to teach the Gentiles in Corinth, this great truth which had travelled with time, from the ages and from the generations, he found that by symbolism only he could make it comprehensible to the ordinary mind. Symbolism and allegory were used in the teachings of the initiates in the mysteries, and St. Paul adopted this method of esoteric instruction. It is a most remarkable fact that in writing to the Corinthians on the doctrine of the resurrection, St. Paul takes from the Eleusinian mystery in which Ceres has so important a place the symbol of the seed of grain to explain to them the mystery of rising from the dead, for he writes: 'But some man will say how are the dead raised up and with what body do they come—thou fool, that which thou sowest is not quickened except it die, that which thou sowest thou sowest not that body which shall be, but bare grain, it may chance of wheat, or some other grain.'

"Can it then be even plausibly asserted that if St. Paul was an initiate in these pre-Christian mysteries, and enlightened mankind either from their wisdoms or by adapting them to this end after he became a divinely ordained teacher, that he taught anti-Christian doctrines?

"And so it came to pass that the great truth of the resurrection and eternal life in the teachings of the cult, or the mythologies or mysteries, hid from ages and from generations, which from the beginning of the world was hid with God, imparted only in secret to initiates in tyed Lodges of the fellowship of the mystery, where it was deposited under the protection of commissioned conservators, was taught by St. Paul to mankind, who thus in the symbolism of the seed of grain, 'brought immortality to light.'"

### RAILWAY TRAFFIC RETURNS.

The following statement shows the receipts for traffic on the undermentioned railways for the past week, as compared with the corresponding week in 1875:—

| Railway.                               | Receipts.            |            |            |
|--|----------------------|------------|------------|
|  | Miles open.<br>1876. | 1876.<br>£ | 1875.<br>£ |
| Caledonian . . . . .                   | 742½                 | 60,669     | 61,950     |
| Glasgow and South Western . . . . .    | 315½                 | 20,609     | 19,377     |
| Great Eastern . . . . .                | 761½                 | 60,186     | 60,860     |
| Great Northern . . . . .               | 658                  | 63,618     | 61,323     |
| Great Western . . . . .                | 2,029                | 149,487    | 144,440    |
| Lancashire and Yorkshire . . . . .     | 437½                 | 73,026     | 76,828     |
| London and Brighton . . . . .          | 378½                 | 47,773     | 48,611     |
| London, Chatham and Dover . . . . .    | 153½                 | 27,841     | 27,242     |
| London and North Western . . . . .     | 1,612½               | 202,920    | 196,969    |
| London and South Western . . . . .     | —                    | 50,512     | 48,190     |
| London, Tilbury and Southend . . . . . | 45                   | 3,138      | 3,336      |
| Manchester and Sheffield . . . . .     | 259½                 | 31,666     | 32,607     |
| Midland . . . . .                      | 1,062                | 129,159    | 122,085    |
| Metropolitan . . . . .                 | 8                    | 9,516      | 9,202      |
| " " District . . . . .                 | 8½                   | 4,814      | 4,709      |
| " " St. John's Wood . . . . .          | 1½                   | 408        | 439        |
| North British . . . . .                | 844½                 | 49,099     | 49,691     |
| North Eastern . . . . .                | 1,411½               | 130,568    | 140,353    |
| North London . . . . .                 | 12                   | 7,456      | 7,828      |
| North Staffordshire Railway . . . . .  | 191                  | 12,324     | 11,337     |
| " " Canal . . . . .                    | 118                  | 1,532      | 1,566      |
| South Eastern . . . . .                | 350                  | 46,835     | 49,208     |

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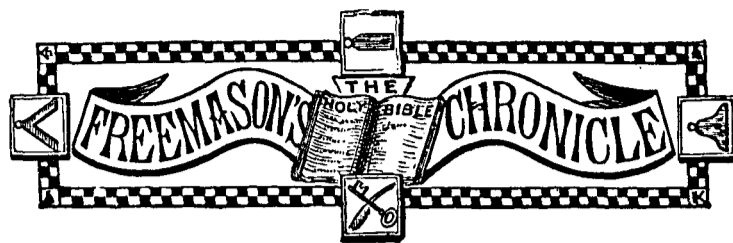
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## OUR WEEKLY BUDGET.

PROBABLY few large assemblies get through more real work than our House of Commons, when, at last, it has a mind to do so. The amount that has been accomplished during the past two or three weeks is marvellous, and especially is this the case since our last issue. The Elementary Education Bill has passed its third reading in the Commons, and possibly when these lines appear will have reached the final stage in the House of Lords. Then a mass of estimates has been submitted and passed. The Suez Canal discussion is over, the Lords' amendments to various Bills have been examined, and the last scene of all this strange eventful history—the passage through Parliament of the Appropriation Act—is well nigh completed. Thus, next week Her Majesty will be expressing her thanks to "My Lords and Gentlemen" for their assiduous attention to the duties of Parliament during a more than usually protracted Session. We are aware that much valuable time was lost in talk over the Royal Titles Bill, but some excellent measures have become law this week, among them being the Merchant Shipping Bill, the Appellate Jurisdiction, and the Elementary Education Bills. These are by themselves enough to make the Session of 1876 a memorable one in the Parliamentary history of this reign. The time-honoured Ministerial Whitebait Dinner was held, as usual, at the Ship, at Greenwich, on Wednesday, several members of the party going by water, while the Premier drove down.

The Court is still at Osborne. Several members of the Royal Family have taken flight from London, the Duke of Cambridge, the Prince and Princess Christian of Schleswig-Holstein, and Princess Louise, Marchioness of Lorne, with her husband, being of the number.

Chester Cathedral was reopened for divine service on Wednesday, the work of restoration, which had been sedulously carried on for some eight years, having been at length completed. The cost of the alterations exceeds £80,000. Sir Gilbert Scott was the architect, and among those who contributed privately must be mentioned our brethren of the provinces of Cheshire and Lancashire, the former presenting an elaborately carved oak pulpit, and the latter a sedilia for the choir.

Bank holiday on Monday was celebrated with the usual gaiety, the weather being very favourable for out-door recreation. Both at the Alexandra and Crystal Palaces the directors made every effort to attract the public. There were military bands engaged at each, as well as special concerts, grand displays of fireworks, with the other et ceteras proper to such occasions. The attendance in each case was very large, but in each the resources of the management were found equal to the tax made upon them. At Lillie Bridge, too, Leon, the Mustang rider, exhibited his wonderful powers of endurance, and here, likewise, were fireworks and other attractions innumerable for the public. With such glorious weather the railways must have found it a hard task to convey the multitudes which thronged all the metropolitan termini, on pleasure bent, and meaning to have their pleasure at all risks. We are seldom inclined to be over-cynical, but it has more than once struck us that half-a-dozen hours in a stuffy railway carriage, with liquor *ad libitum* by the way, half-a-dozen hours spent in wandering, it may be, by the sad sea waves, in the classic grounds of Rosherville or North Woolwich, or elsewhere, to say nothing of the preliminary helter-skelter and the weary return home, scarcely realise a good ideal of pleasure. Just, however, as the man of wrath, when engaged in battle, is said to feel no pain from the blows he receives, so we presume the enthusiastic excursionist takes no thought of the pushing, driving, and wrangling he endures. One piece of advice, as old as Horace, he is always ready to follow:—

"Nunc est bibendum, nunc pede libero  
Pulsata tellus,"

especially the imbibing part of the injunction. In fact, so steady, so persistent is he in the consumption of liquor, be it beer and gin and water, or ginger beer and slops, that an excursionist might almost be defined as "an animal that drinks." It has been said that men will never be made sober by Act of Parliament. It is evident, however, that a good many more folk get drunk now than formerly, owing to the Act of Parliament which sanctioned Bank Holidays.

Canterbury has had its annual cricket festival. The first match of the week was between Kent and Gloucestershire combined and England, the result being a draw, rather in favour of the latter, the Counties having two wickets to fall and thirty-one runs to make. There was a large attendance each day, and among the players were Messrs. W. G. and G. F. Grace, Yardley, Gilbert, A. J. and H. R. Webbe, Lord Harris, Shaw, Hill, Lockwood and Ulyett. Several large scores were made.

On Monday the first of the South Coast Regattas was held at Dover, and since then there has been a second held at Worthing. The sport was of the usual character, Dover being specially favoured in the matter of visitors, owing to its falling on the Bank Holiday. Unfortunately, three accidents occurred by the capsizing of pleasure boats, and in the case of one of them a man lost his life.

The yachting season is at its height, and the Isle of Wight is thoroughly enjoying itself. The Royal Victoria Yacht Club has been conducting a long series of contests, and with the usual success. On Monday His Royal Highness the Prince of Wales was elected a member by acclamation. By the way, lovers of this sport will find a recently published account of the *Cruise of the Widgeon*, by Mr. Robinson, a B.A. of Trinity College, Cambridge, a most agreeable book to read. Mr. Robinson made a journey of seven hundred miles between Swanage and Hamburgh in his 10-ton yawl, the *Widgeon*, and he narrates the particulars of his cruise in a very pleasant volume, which has been ushered into the world of letters under the auspices of Messrs. Chapman and Hall, of Piccadilly.

To-day another muscular Christian, styling himself Professor Cavill, will undertake the feat of swimming the Channel. Cavill has already shown his powers in the Solent a few days since; but for the turn of the tide at an unlucky moment, he would have completed the task of swimming from Dover to Ramsgate. We wish him success.

There has been another terrible railway accident in the South West of England, no less than sixteen persons having lost their lives. Considering the number of travellers the per centage of loss is comparatively small; but somehow it seems as though, during the last few years, the frequency of these calamities has greatly increased. In Ireland, also, the well known Madame Lulu has had a narrow escape. She missed catching a trapeze, and in falling struck against a gallery, injuring and shaking herself somewhat severely. At first, indeed, it was represented that her injuries were likely to prove fatal; now it seems there is a talk of her resuming her performances. We quite agree with the *Daily Telegraph* that an end should be put to such exhibitions. No one should be allowed to risk his life in such a manner, and, least of all, a woman, whose performance on the trapeze is simply an act of indecency.

We trust before these lines appear we shall have heard the last of the second Bravo Inquest. All the witnesses had been examined by Wednesday, and yesterday the Coroner was to sum up, and there would then remain only the verdict of the jury to complete the inquiry. A dull season for journalism is approaching, but we are inclined to prefer nothing at all in the daily papers to the objectionable matter which this inquiry has been eliciting for about the last three weeks. The interests of justice should of course be satisfied, but the publication of nasty details is by no means an essential.

Woolwich and its neighbourhood had, it seems, a narrow escape from annihilation on Wednesday. By some means or other the grass on the marshes caught fire, and fears were entertained for the safety of a large powder magazine, known as No. 2, in which an immense quantity of powder, both in barrels and as ammunition was stored. There being plenty of water available, and two fine engines at the magazine, the efforts of the police in extinguishing the fire

were successful, but not till five acres of grass had been burnt. It is, of course, idle to speculate what would have been the result had the progress of the flames not been arrested in time. A most terrible catastrophe must have followed, and no doubt Woolwich would have been blown away. It must create, however, a most uncomfortable feeling in the public mind, to know that so terrible an explosive force is only a few miles from London.

It is becoming tolerably clear from the different accounts that reach this country, that Turkey, as we expected, is getting the better of Servia. The troops of the former have gained more than one substantial victory, the result being that the complete overthrow of the latter appears at the moment to be simply a question of days. Already, indeed, there are rumours of mediation on the part of certain of the Great Powers, and Prince Milan, it is said, has announced a desire for intervention, and a willingness to resign his position, if by so doing it will promote in any way the cause of peace. On the other hand, we are told that Turkey resents the idea of intervention altogether. She will not press her rebellious vassal to extremity, but she strongly objects to being meddled with just now, when she is in a fair way to crush out the rebellion. We are very anxious for the restoration of peace, but Servia was manifestly the aggressor. It appears to us that she did her best to promote a general conflagration, and we owe it not to her, but to the action of the British Government and the forbearance of the other Great Powers, that the war has been, thus far, completely localised. As to the Montenegrin successes, we hear now, that the Turks are by no means so hard beset as they were said to be, and if the latter have troops to spare, so as to face the Montenegrins on more equal terms as regards numbers, we do not think this petty principality will be able to inflict very serious damage on its more powerful enemy. The stories of the atrocities committed by the Turkish irregular soldiery, are, to a certain extent, confirmed. However, the Turkish Government is said to be doing its best to prevent them, and, moreover, we have not yet a complete and trustworthy account. We remember, at the time of the Jamaica disturbances, a morning paper, since defunct, spoke freely and unhesitatingly of there being some eight miles of dead bodies, whereas we believe only a very few fell victims to the repressive measures of the Governor. In the present case, we do not doubt that some atrocities have been committed. We think they have been greatly exaggerated, and, moreover, that all the cruelties perpetrated must not be laid at the door of the Turks.

The result of the Belknap impeachment is most unsatisfactory. Only thirty-five senators found a verdict of guilty, while twenty-five returned him as not guilty. But a mere majority of voices is not enough; we believe there must be a two-thirds vote for the decision to be in any way operative. Thus General Belknap escapes any penal consequences, while he is really convicted of the crimes laid to his charge. Morally, the ex-Secretary for War is "done for" as a public man.

A meeting of the General Committee of the Royal Masonic Institution for Boys was held on Saturday, 5th August 1876. Bro. B. Head in the chair. Present:—Bros. Hyde Pullen, Major S. H. Clerke, G. M. Snow, S. B. Ellis, C. F. Matier, Jesse Turner, H. Browse, W. F. C. Moutrie, F. Adlard, J. M. P. Montagu, G. F. Palmer, J. Symons, G. W. Dosell, and others. Minutes of last meeting were read and confirmed. Report of Audit Committee received and adopted, and the Chairman was authorised to sign cheques. The recommendation of the Audit Committee, that the sum of £3,000 be invested, was unanimously adopted. One petition was received and accepted, and referred to the House Committee in the usual way. An outfit was granted to a boy who is leaving the Institution. A notice of motion was given by Bro. C. F. Matier: That an increase of £100 per annum be made to the salary of the Secretary. A hearty vote of thanks was given to the Chairman, and the meeting broke up.

The Committee of the Royal Masonic Benevolent Institution met on Wednesday last, at Freemason's Hall. Wor. Bro. Lieut.-Col. J. Creaton P.G.D. presided; there were also present Bros. Benjamin Head, Samuel Rawson, Raynham W. Stewart, Hyde Pullen, J. A. Farnfield, Erasmus Wilson, H. Browse, Thomas W. White, John G. Stevens,

R. Hervé Giraud, Wm. Stephens, Louis Stean, Thomas Cubitt, John Bellerby, Frederick Adlard and A. H. Tattershall. Minutes of last meeting were read and verified, cheques were drawn for payment of next quarter's annuities. A petition was read from the widow of Bro. Sumner, for half her late husband's annuity, which was granted. There were also four male and two widows' petitions presented, these were read, approved, and placed on the list of candidates for the ensuing election.

The management of the Oxford Music Hall will still be carried on by Bro. J. H. Jennings, who has been associated with this establishment for several years.

A sad procession passed by our office on Thursday. George Lee, a member of the Fire Brigade, had perished in the discharge of his duty, and the Brigade, headed by Captain Shaw, attended him to his last resting place, accompanied by the band of the G Division of Police and a number of constables. The coffin was mounted on a fire-engine, and the implements which the deceased used or wore in life were placed on the pall, which in this case was a Union Jack. The band played the usual impressive "Dead March in Saul," and the greatest respect was shown towards the procession as it wended its sad way through the streets.

At Brighton, Bro. E. W. Mackney, the original delineator of "the refined negro element," has been performing at the "Dome," in the Royal Pavilion. His humorous songs, combined with his skill as a performer on various instruments, marks the true artist. Miss Rose Raymond, who is also engaged at the same establishment, has a very excellent contralto voice, while Mr. Fritz Rehnard, in his entertainment as a ventriloquist, is clever and highly amusing.

The Brothers Mellison's skating rink forms another attractive resort. It is crowded nightly, by skaters and lookers on. Bro. Devin's band discourses excellently arranged musical pieces.

During the race week, the Theatre Royal, which is now under the sole management of Mrs. H. Nye Chart, has been drawing crowded houses, the Gaiety company, of London, being the attraction. The acting of Miss Nelly Farren needs no comment. Bros. R. Soutar and Maclean, Mrs. H. Leigh and Mr. Royce perform admirably in Bro. R. Soutar's comedietta of "Sold Again." The "Gwilty Governess," and "Young Rip Van Winkle" have also been played.

The Royal Aquarium, which still remains under the management of Bro. George Reeves Smith, has been daily and nightly filled, 2,300 being present on one evening. Bro. MacLagan, in his novel entertainment of "Black and White" is one of the great attractions. To judge by the roars of laughter, his versatility is fully appreciated; his voice retains its freshness, and one of the qualifications of this well known artist is, that whatever he undertakes he is always successful in. The Aquarium itself is worthy the attention of the visitors. Several additions have recently been made, and in all parts great improvements are visible.

### MASONIC GARDEN PARTY AT NORTH-ALLERTON.

On Friday, Bro. J. D. Little, of The Mount, Northallerton, gave a garden party at his residence to the brethren of the Anchor Lodge of Freemasons, of which Lodge Bro. Little is a member. There were present Bros. G. F. Clarkson W.M., J. Fairburn P.M., C. Fairburn S.W., W. Hutchence J.W., H. Rymer S.D., W. Hardy I.G.; Bros. Snowdon and Chapman Stewards; also the Rev. Bro. Jones Chaplain; and Bros. Jefferson, Lumley, Oxendale, Wheldon, Smithson, Milburn, Walker, and Little. The hour of assembling was four o'clock. On the arrival of the guests refreshments were served, Mrs. Little presiding, after which the brethren adjourned to the grounds, where various games were indulged in, such as lawn tennis, quoits, &c. At the conclusion of the out-door amusements, the brethren adjourned to the hall, where a sumptuous repast had been provided. The brethren spent the rest of the evening in the most enjoyable manner. The Worshipful Master, Bro. G. F. Clarkson, proposed the health of the host in suitable terms, which was heartily responded to with musical and Masonic honours. Bro. Little acknowledged the honour done him.

## Old Warrants.

No. 16.

GRAND MASTER <sup>seal</sup> <sub>here</sub> Antrim.

DEPUTY GRAND MASTER *Law. Dermott.*

JAMES READ Sen. Grand Warden, Peter Fehr, Jun. Grand Warden.

To all whom it may concern, Greeting.

KNOW YE

THAT WE THE GRAND LODGE of the Most Ancient and Honourable Fraternity of Free and Accepted Masons (according to the old Constitutions granted by His Royal Highness Prince Edwin at York, Anno Domini Nine Hundred and Twenty-Six, being the year of Masonry 4926) viz: The Most Potent and Puissant Lord The Right Honourable William Randall Earl of Antrim, Lord Viscount Dunluce, Knight Companion of the Most Honourable Order of the Bath, Governor of the County of Antrim, and Right Worshipful Grand Master of Masons in that part of Great Britain called England, and Masonical jurisdiction thereunto belonging. The Right Worshipful Laurence Dermott Esquire Deputy Grand Master, the Right Worshipful James Read Esquire Senior Grand Warden, and the Right Worshipful Peter Fehr Esquire, Junior Grand Warden, (together with the Masters, Wardens and Past Masters of the Warranted Lodges, held within the Cities and Suburbs of London and Westminster) Do hereby

authorize and empower, our Trusty and Well beloved Brethren who now are, (or who may hereafter become) Inhabitants of Halifax in the Province of Nova Scotia in North America to Congregate, No. Form and Hold, a Provincial Grand Lodge in the Town of Halifax, LXXV. fax aforesaid or else where within the Masonical Jurisdiction of the Provincial Grand Lodge Aforesaid upon the 24th day of June, and upon the 27th day of December Annually (and upon all other seasonable times and lawful occasions) Independent of any former Warrant or Constitution, Granted by us, or any of our Predecessors, former Grand Masters of England, to any Mason or Masons residing within the Masonical Jurisdiction aforesaid.

And we do hereby Nominate, Constitute, and Appoint, Our Right Trusty and Well-beloved Bro. John George Pyke, Esquire to be our Provincial Grand Master within the Masonical Jurisdiction of the Province of Nova Scotia aforesaid. Our Right Trusty and Well-beloved Brother Jona Snelling Esquire to be our Senior Provincial Grand Warden, and our Right Trusty and Well-beloved Bro. Daniel Wood junior Esquire to be our Junior Provincial Grand Warden, within the Masonical Jurisdiction aforesaid, Who together with the aforesaid Provincial Grand Master and Deputy Grand Master (when appointed and duly installed) and Senior and Junior Provincial Grand Wardens, being also duly installed with their Provincial Grand Master aforesaid, shall all and every one of them be addressed by the title of Right Worshipful, according to Ancient Custom.

And we do hereby further authorize and empower our said Trusty and Right Worshipful Provincial Grand Master John George Pyke, Esquire, his Deputy and Grand Wardens, and his and their lawful Successors, To grant (and they are hereby authorized to grant) Dispensations, Warrants, and Constitutions (according to the Ancient Custom) For Congregating and Making Free Masons; and forming and holding Lodges within the Jurisdiction aforesaid, according to the most Ancient and Honourable Custom of the Royal Craft, in all Ages, and (well governed) Nations throughout the Known world.

And We do, by these presents further authorize and empower our said Trusty and Right Worshipful Brethren John George Pyke Esquire, Jona Snelling Esquire, and Daniel Wood junior Esquire, Provincial Grand Master and Wardens (together with their lawful Associates or Assistants, being the Masters, Wardens and Past Masters of the Regular Warranted Lodges situated and being within their Masonical Jurisdiction aforesaid) when in Grand Lodge duly formed, to hear, adjust, and determine, All and Singular Matters or Complaints, Controversies, or Debates, (relative to the Craft) which shall be laid before him (the Provincial Grand Master) or them, within their Masonical Jurisdiction aforesaid; Strictly requiring all and every of our Worthy Brethren residing within the said Masonical Jurisdiction at all times to be conformable to all and every of the good rules, orders, issues, and decrees which shall (from time to time) be made, determined, ordered, issued or decreed by the said Right Worshipful Provincial Grand Lodge of Nova Scotia. *Reserving to ourselves our Ancient privilege of hearing Appeals and Administration of such matters as shall be (bona fide) absolutely necessary for the Craft in general.*

And finally We do hereby further authorize and empower our said Trusty and Right Worshipful Brethren, the Right Worshipful John George Pyke Esquire, Jona Snelling Esquire, and Daniel Wood junior Esquire, together with their lawful Assistants (that is to say: the Regular Masters, Wardens, and Past Masters only) within their Masonical Jurisdiction aforesaid, in Grand Lodge duly summoned, assembled, and formed to nominate, chuse and install their successors, whom they are hereby empowered to invest with their Masonical Honours, powers, and dignities, according to Ancient Custom, &c. &c. &c. And such Successors, shall in like manner nominate, choose, and install their Successors &c. &c. &c. Such installations to be upon or near every St. John the Evangelists Day (or Twenty Seventh Day of December) during the continuance of this Provincial Grand Lodge for ever.

Provided that the aforesaid Right Worshipful John George Pyke Esquire, Jona Snelling Esquire, and Daniel Wood junior Esquire and all their lawful Successors shall and do pay all due respect, (according to the Ancient Custom of the Craft) to the Right Worshipful Grand Lodge of Ancient Masons by whom these presents are granted; Otherwise this Warrant to be of no Force or Virtue.

Given under our Hands and Seal of the most Ancient Grand Lodge in London, The second Day of June in the Year of our Lord One thou.

sand seven hundred & 84. And in the Year of Masonry 5784. BEING THE second Year of the Grand Mastership of the Right Worshipful Randal Mac Donnel Earl of Antrim, And in the Twenty fourth Year of the Reign of our Sovereign Lord George the Third by the Grace of God of Great Britain, France and Ireland, King Defender of the Faith &c.

Robert Leslie, *Grand Secretary.*

Note, This P.G.W. is Registered  
in Vol. 3<sup>d</sup> Letter C. and bears } Renewal 1784  
date Dec. 27, 1757

I should here add, that like No. 9, this document is partly printed; the seal is suspended from the top. Bro. J. F. Brennan, who saw the original, told me that it was not a G.L. seal, but a *crest*, probably of Lord Antrim, and that it was encased in a tin or other metallic box.

Yours, &c.

JACOB NORTON.

## MASONIC DUTY TO OUR COUNTRY.

THE following, from *Pomeroy's Democrat*, asks an important question, or perhaps we should say, a series of questions. We should like to see a few more such from those who are anxious as to the character of Freemasonry. We are persuaded that the more is known of our Craft—so far, at least, as regards what it is permissible to divulge—the sooner will many silly notions abroad respecting it be dissipated, and the more thoroughly we shall be appreciated. What Freemasonry is—subject, of course, to the limitation already specified—cannot be too widely disseminated. We shall then the sooner cease to be told that Masons are a dangerous Society.

SIR,—I should like to ask a few questions about Masonry, which I judge from articles in your paper to be a subject quite familiar to you. I am not a Mason, but have some opinions on the subject from the standpoint of "general principles," which information upon the following points may cause me to amend, desiring as I do to be placed right if I am in the wrong.

First: What *duty* is a Mason obligated by the laws and precepts of Masonry to perform more or other than is obligatory upon all men by the principles of morality, fraternity and justice?

Second: If the Masons are in possession of any truth not known to mankind at large, or any knowledge which is of practical benefit to the race, or even of historical value, is it not their duty, as members of the common brotherhood of man, to impart such knowledge or truth without imposition of conditions and rules unnecessary for the preservation of order and decorum?

Third: Is not Masonry in its *practical* workings more a promoter of the interests of ill-disposed and selfish men than the protector of the worthy and deserving?

Fourth: Is it not a fact that men as a rule join the institution from motives of selfish gain?

An answer to these questions, if consistent with your duties and privileges as a Mason, would very much oblige,

Yours sincerely,

INQUIRER.

A Mason is under the most solemn obligations to honour the laws of his country, first and foremost, as a citizen. To honour the laws of God, in whom he must believe, and so proclaim before he can be made a Mason. Then he obligates himself to honour honesty, prudence and humanity. He should see no person *wronged*. Should contend at all times for justice. Should temper his soul with mercy. Should be as willing to forgive others as to be forgiven. Should recognise all of God's work as God's work, and entitled to respect and preservation, but should do more to assist members of the Masonic Fraternity than those who are not brethren of the Order, but will never do or deal unjustly by any one, nor interfere with any process of law, no matter against whom directed. He will, or should cultivate honour, charity, virtue and benevolence in his heart as a woman cultivates beautiful flowers about her door, to add to the worth and beauty of the place.

Secondly. It is not the duty of men to cast pearls before swine, nor to plant seed till the ground has been agitated, mellowed and prepared for the planting, lest the seed be lost. Masonry is a *brotherhood*, and, according to its original intention is not for the full benefit of outsiders, or it could not hold itself together as a fraternity of helpers.

Thirdly. Masonry give no *advancement* to any brother only as he is honest and deserving. It halts more men on the road than it advances, and *forbids most positively* the using of the Order for selfish purposes or for gain. As a Mason we would no more dare ask the members of our Lodge or Fraternity to vote for us or to patronise us in business, than we would dare enter our church and insult the members there engaged in worship by asking them to hurrah for some favourite political candidate in office.

The Tauranga Masonic Lodge was opened on May 16th, by Bro. J. Jenkins, G.D.C., H. C. Hoyte, W.M., T. D. Wrigley S.W., Captain Turner J.W., and Rev. Mulgan Chaplain. After which a grand banquet, provided by host Montgomery, took place at the Masonic Hotel. Twenty-four members were present, and spent a social happy evening.—*New Zealand Journal*.

## DOWN WITH MASONRY.

A LARGE number of Christians, or philanthropists, or Christians and philanthropists, have been in session in Chicago for several days. The object of their gathering is to put down Masonry—not brick and stone masonry, but that dreadful oath-bound association, whose members once killed Morgan. That is to say, killed him till after election.

The world watches the proceedings of this body with intense interest, fully believing that, in the suppression of Masonry, it has a mission, a great work to perform. The association numbers somewhere from 50 to 100 members. Masonry has anywhere from five millions to fifty millions of members. This will oblige every member of the anti-Masonic society to do some heavy work. Each of these has to dispose of from five hundred thousand to one million Masons. It's big odds; but there is no doubt they have the will, the desire, the inclination, to succeed. All they lack now is the ability.

There is no doubt of the fact that Gen. Blanchard, in his crusade against the Masons, is doing God-service—or at least he thinks he is. Masonry is a dubious article, anyhow. Able-bodied men who appear on the streets aproned like pastrycooks or butchers, occupy an equivocal position. What right have they to wear white aprons? What right have they to wear aprons at all? Are not these aprons worn so that deeds of blood can be committed without muddying their clothes with gore? What terrible signification is there in all these stalwart, mysterious men going about with this unfathomable attachment? In truth, any man who will make a spectacle by marching up one street and down another, in broad daylight, with a little white apron strung around him, ought to be suppressed either by Blanchard or the police.

Again, what is meant by other Masons going about in uniform, and wearing pewter swords? What dire project is entertained by these men with plumed hats, gauntlets, and glittering sabres? It may be plunder. It may be rape. It may be something worse than either of these. Whose watch or throat is safe when gloomy looking bands of men in funeral black, and armed to the teeth with a falchion of glittering pewter, are allowed with impunity to drill in secret places, and to march through the streets at any hour of the day or night? Where is Hickey? Where are the police? Call out the 1st regiment, and let us have this menace removed at the point of the bayonet!

Blanchard is right every time. Every few days a dripping body is fished from the river. What proof is there that, in every case, the body is not the victim of Masonic hate and vengeance? Who has been able to satisfactorily prove that Masonry did not set fire to Chicago? And see here, Mr. Blanchard, can't you guess who abducted Charlie Ross? Do you twig? Masonry, my boy, dark, secret, silent, implacable Masonry. And did it never occur to you, Mr. Blanchard, to think of Masonry, when you have revolved that sphinx of problems, that hitherto unanswerable question which has been so long calling vainly for answer, from out the gloomy crypts of the past, Who struck Billy Patterson? For all the mysterious crimes that have escaped detection; for the explanation of bloated corpses far out on the sea, rocking idly on the swell, and coming, no one knows whence, and drifting, no one knows whither; for gashed throats yawning horribly as gay morning first discovers them in the out-ways of life; for all these let Masonry answer—if it can. Will it? If not, Mr. Blanchard, then abolish its members, and may Hiram Abiff have mercy on their souls!

This Masonic business has gone on long enough, for thousands of years Masonry has existed, and during all that time tempests have swept the earth; volcanoes have inundated us with igneous wrath; wars have prevailed; grasshoppers, the murrain, the itch, measles, drunkenness, divorce, murder, suicide, shipwrecks, and termagant women have abounded and have coursed the earth, like fierce hounds, rending, tearing, afflicting humanity. Who can fail to see the connection between Masonry and all these specified evils? No one. It is as clear as it is that hunger causes nakedness, or that water creates thirst. Down with the acacia! Let it be dug up all throughout the world, and be thrown over the fence. It is a weed which takes up place which might better be occupied by the shamrock, or some other vegetable of a thrifty growth.—*Chicago Times*.

HOW TO GET RID OF FRUIT-DESTROYING INSECTS.—As our fruit is ripening, the wasps, slugs, and birds are a triple alliance with which we find some difficulty in dealing; but the two first are the most insolent and destructive, for I do not hold with the destruction of small birds. They give us so much music in the spring, and ate so many insects, that in charity let them have a little fruit now. At present, however, they are in alliance with what we cannot but regard as a scourge, just as Adam was of old taught to recognise the thorus and the thistles. Wasps, however, are very greedy, and can be attracted by bottles hung up, in which put a little treacle, or sugar and beer; but it is better to lay siege to their strongholds an hour or so after sunset, by burning pitch at the entrance of their nests. Those that come home will all fly straight into the flame notwithstanding. Slugs and snails are not so easily trapped. I have often put a lettuce or a cut-up apple at the base of nectarine and peach trees, but they are cunning enough to pass these by, and show their good taste by climbing the walls after the fruit. Do not, however, put salt down; you might soil your tree. Last year, when much annoyed by them, I found the best plan, after all, was to go out at ten or eleven o'clock at night with a lantern, and surprise them at their work. The collection that I made of the enemy in a flower-pot made an instant but horribly delicious supper for my pigs. Persisting in this night or two, I soon reduced their number. Do not, either, allow the little fingers in their curiosity and impatience to pinch the wall fruit in order to see if it is ripe. If you are gifted with a fairly good power of scent, peaches, nectarines, melons, and plums will all give warning of their being fit for table by a delicious fragrance, first of all. The pinching bruises and spoils the fruit, and it will be quite the end of the month, and perhaps well on into the next, before the bulk of it is fit for use.

## DIARY FOR THE WEEK.

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

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## SATURDAY, 12th JULY.

1391—Commercial, Freemasons' Hall, Leicester.  
R. A.—Sinai Chapter of Instruction, Union Tavern, Air-street, Regent-street, W.

## MONDAY, 14th AUGUST.

M. M. 173—Temple, Green Dragon, Stepney, E.  
68—Royal Clarence, Freemasons' Hall, Bristol.  
104—St. John's, Ashton House, Greek-street, Stockport.  
589—Druids' Love and Liberty, Masonic Hall, Redruth.  
650—Star in the East, Pier Hotel, Harwich.  
665—Montague, Royal Lion, Lyme Regis.  
1021—Hartington, Masonic Hall, Custom House Buildings, Hindport-road, Barrow-in-Furness.  
1398—Baldwin, The Castle, Dalton-in-Furness.

## TUESDAY, 15th AUGUST.

Board of General Purposes, Freemasons' Hall, at 4.  
55—Constitutional, Whetstone, Hand-court, W.C., at 7.0. (Instruction.)  
863—Dalhousie, Royal Edward, Triangle, Hackney, at 7.30. (Instruction.)  
1507—Metropolitan, 269 Pentonville-road. (Instruction.)  
213—Perseverance, Masonic Hall, Theatre-street, Norwich.  
452—Frederick of Unity, Greyhound Hotel, Croydon.  
1006—Tregullov, Masonic Rooms, St. Day, Scorrier, Cornwall.  
1325—Stanley, Masonic Hall, Kirkdale, Liverpool.  
1470—Chiltern, Town Hall, Dunstable.  
R. A. 41—Royal Cumberland, Old Orchard-street, Bath.  
R. A. 340—Alfred, Masonic Hall, Alfred-street, Oxford.  
R. A. 792—Oliver, Bull-ring-lane, Grimsby.

## WEDNESDAY, 16th AUGUST.

193—Confidence, Masons' Hall, Masons'-avenue, at 7.0. (Instruction.)  
212—Euphrates, Masons' Hall, Masons'-avenue, E.C.  
1185—Lewis, King's Arms Hotel, Wood Green, at 7. (Instruction.)  
1288—Finsbury Park, Finsbury Park Tav., Seven Sisters'-rd., at 8.0. (Instruction.)  
1524—Duke of Connaught, Havelock, Albion-road, Dalston, at 8.0. (Instruction.)  
R. A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8. (Instruction.)  
R. A. 1365—Clapton, White Hart Tavern, Clapton, at 7.30. (Instruction.)  
121—Mount Sinai, Public-buildings, Penzance.  
137—Amity, Masonic Hall, Thames-street, Poole.  
200—Old Globe, Private Rooms, Globe-street, Scarborough.  
591—Buckingham, George Hotel, Aylesbury.  
969—Sun and Sector, Assembly Rooms, Workington.  
1040—Sykes, Masonic Hall, Great Driffield.  
1086—Walton, St. Lawrence Boys' School, Kirkdale.  
1114—Joppa, Corn Hall, Fakenham.  
1164—Eliot, Private Rooms, St. Germans, Cornwall.  
1337—Anchor, Masonic Rooms, Durham House, Northallerton.  
1353—Duke of Lancaster, Athenaeum, Lancaster.  
1443—Salem, Town Hall, Dawlish, Devon.  
1501—Wycombe, Town Hall, High Wycombe.  
1511—Alexandra, Masonic Hall, Hornsea.  
R. A. 294—Shakespeare, Masonic Room, High-street, Warwick.  
R. A. 417—Faith and Unanimity, Masonic Hall, Dorchester.

## THURSDAY, 17th AUGUST.

3—Fidelity, Yorkshire Grey, London-st., Fitzroy-sq., at 7.0. (Instruction.)  
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C. (Instruction.)  
435—Salisbury, Union Tavern, Air-street, Regent-street, W. at 8. (Instruction.)  
1260—Hervey, 152 Fulham-road, at 8. (Instruction.)  
1489—Marquess of Ripon, Albion, Albion-road, Dalston, at 7.30. (Instruction.)  
56—Howard, High-street, Arundel.  
343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston.  
1184—Abbey, Masonic Hall, Battle, Sussex.  
1332—Unity, Masonic Hall, Crediton, Devon.  
1339—Stockwell, Half Moon, Horne-hill.  
R. A. 339—Regularity, Crown Hotel, King-street, Penrith.

## FRIDAY, 18th AUGUST.

House Committee, Boys' School, Freemasons' Hall, at 4.  
933—Doric, Earl Grey Tavern, Mile End-road, at 8. (Instruction.)  
1278—Burdett Coutts, Approach Tavern, Victoria Park, at 8. (Instruction.)  
1365—Clapton, White Hart, Clapton, 7.30. (Instruction.)  
516—Phoenix, Fox Hotel, Stowmarket.  
R. A. 536—Elias de Derham, Masonic Hall, Salisbury.

## SATURDAY, 19th AUGUST.

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

## WEST YORKSHIRE.

## MONDAY.

296—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield.  
1221—Defence, Masonic Hall, Carlton-hill, Leeds.

## WEDNESDAY.

1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield.  
1391—Brighouse, Masonic Room, Bradford-road, Brighouse.  
R. A. 258—Amphibious, Freemasons' Hall, Heckmondwike.

## THURSDAY.

600—Harmony, Freemasons' Hall, Salem-street, Bradford.  
1042—Excelsior, Masonic Hall, Great George-street, Leeds.  
R. A. 275—Perseverance, Masonic Hall, South-parade, Huddersfield.

## FRIDAY.

1311—Zetland, Masonic Hall, Great George street, Leeds.  
R. A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.  
R. A. 837—Marquess of Ripon, Town Hall, Ripon.

## SATURDAY.

R. A. 303—Affability, Station House, Bottoms, Eastwood.

## DURHAM AND NORTHUMBERLAND.

## MONDAY.

240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields.  
481—St. Peter, Masonic Hall, Maple-street, Newcastle-on-Tyne.  
949—Williamson, Royal Hotel, Monkwearmouth.

## TUESDAY.

1427—Percy, Masonic Hall, Maple-street, Newcastle-on-Tyne.  
R. A. 764—Fawcett, Freemasons' Hall, Upper Church-street, West Hartlepool.

## WEDNESDAY.

1334—Norman, Freemasons' Hall, Old Elvet, Durham.  
1389—Fenwick, Masonic Hall, Park-terrace, Sunderland.  
R. A. 431—St. Peter, Masonic Hall, Maple-street, Newcastle-upon-Tyne.

## THURSDAY.

531—St. Helen's, Masonic Hall, Regent's-square, Hartlepool.  
940—Philanthropy, Freemasons' Hall, Wellington-road, Stockton-on-Tees.  
R. A. 97—Strict Benevolence, Masonic Hall, Park-terrace, Sunderland.

## FRIDAY.

541—De Lorraine, Freemasons' Hall, Grainger-street-west, Newcastle-on-Tyne.

## EDINBURGH DISTRICT.

MONDAY—145—St. Stephen, St. James's Hall, Writer's-court.  
TUESDAY—36—St. David, Ship Hotel, East Register-street.  
405—Rifle, Freemasons' Hall.  
WEDNESDAY—160—Roman Eagle, Iona Hotel, 62 Nicolson-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.

## IRELAND.

WEDNESDAY—161—Excelsior, Bishop-street, Tuam.  
THURSDAY—129—Industry, Dundoran, Donegal.

## GLASGOW AND THE WEST OF SCOTLAND.

All the Meetings are at 8.0 p.m., unless otherwise stated.

MONDAY—102—St. Mark's, 213 Buchanan-street, Glasgow.  
204—St. Paul, Whip Inn, Ayr.  
205—Garthland St. Winnoch, Eagle Inn, Loch Winnoch.  
219—Star, 12 Trongate, Glasgow.  
230—St. Barnabas, Black Bull Hotel, Old Cumnock.  
362—St. Clair, 25 Robertson-street, Glasgow.  
384—Athol, Freemasons' Hall, Kirkintilloch.  
483—St. George, Odd Fellows' Hall, Helensburgh.  
541—Marie Stewart, Freemasons' Hall, Crosshill.  
TUESDAY—437—Govandale, Portland Hall, Govan-road, Glasgow.  
WEDNESDAY—117—St. Mary's, School Room, Douglas-st, Partick, Glasgow.  
571—Dramatic, 213 Buchanan-street, Glasgow, at 3 p.m.  
THURSDAY—22—St. John's, George Hotel, Kilmarnock.  
27—St. Mungo, 213 Buchanan-street, Glasgow.  
167—Free Operatives, Freemasons' Hall, Biggar.  
553—St. Vincent, 160 Kent-road, Glasgow.  
FRIDAY—12—Greenock, Kilwinning, Town Hall, Greenock.  
321—St. Andrew, Public Hall, Alexandria.  
403—Clyde, 213 Buchanan-street, Glasgow.  
471—St. John, Stane Inn, Shotts.  
551—Clydesdale, Royal Hotel, Larkhall.  
SATURDAY—28—St. John's, Black Bull Inn, Kirkintilloch.  
512—Thornetree, School-room, Thornliebank, at 7 p.m.  
524—St. Andrew, Freemasons' Hall, East Kilbride, at 6 p.m.

## NOTICES OF MEETINGS.

**Angel Lodge, No. 51.**—The annual festival of this old Lodge was held at Colchester on Thursday, when Bro. G. Gard Pye was installed as W.M. for the ensuing year. In the unavoidable absence of Bro. F. A. Philbrick, Q.C., P.G.J.W., the ceremony was most kindly undertaken by Bro. F. Binckes, Past Grand Steward and Secretary R.M.I.B., and he carried it out in a most able manner. The W.M. appointed and invested his officers as under:—Bros. S. W. Crookes S.W., T. J. Ralling J.W., Rev. C. L. Acland Chaplain, A. Cobb Treasurer, W. S. Sprent Secretary, I. Harris S.D., J. Hanly J.D., G. Mercer and W. Ablitt Stewards, Middleton I.G. After the Lodge was closed the brethren adjourned to the Cups Hotel, and partook of a sumptuous banquet, at which the usual Masonic toasts were duly honoured. Some excellent vocal music was contributed by Bros. S. Chaplin, T. M. Bear, A. R. Staines, and J. J. C. Turner. The piano was presided at alternately by Bros. J. J. C. Turner and C. Winterbon.

**St. Andrew's Royal Arch Chapter, No. 69.**—This Chapter held its regular meeting on Tuesday, 8th August 1876, at 25 Robertson-street, Glasgow, the M.E.P.Z. Comp. T. M. Campbell presiding, assisted by Comp. McGinnis as H., W. Bisland J., T. Blockwood Treasurer, J. Fash Scribe E., R. Prout S.N., and Wm. Thomas 1st S. There was one gentleman for exaltation, and the degrees of Excellent Master and Royal Arch were worked in Comp. Campbell's well known style. The resolution to raise the Fees of the Chapter was, after discussion, unanimously adopted, and is to take effect at the October meeting.

**Robert Burns Chapter, No. 143.**—This Chapter held its regular meeting on Saturday, the 5th August, at the Masonic Hall, Holytown, Comp. H. J. Shields 33° Z. presiding, assisted by Comps. Wm. McMurdo P.Z., D. Baker H., J. Lund J., J. McMurdo S.E. and H. Dyer S. A Lodge of Most Excellent Masters was opened, and a Brother advanced to that degree and afterwards exalted into the Holy Royal Arch, both degrees being wrought with that attention to detail that distinguishes Comp. Shield's working.

**Confidence Lodge of Instruction, No. 193.**—This Lodge met on Wednesday, the 9th inst., at Masons' Hall Tavern, Masons' avenue, Basinghall-street, E.C., Bro. Abell occupied the chair. There were also present Bros. Fenner S.W., Tarquand J.W., J. K. Pitt Hon. Sec., Tollis S.D., Gomm J.D., Christopher Tyler, E. Gotthel P.M. Preceptor, Jas. Stevens P.M., Thos. Meggy P.M. P.G.S. and a number of regular attendants. The business of the evening consisted of the rehearsal of the second ceremony, Bro. Meggy acting as candidate. Two sections were worked by Bros. Stevens and Radderforth respectively, assisted by the brethren. Bro. Jas. Stevens then rose, and addressing the W.M., expressed his admiration of the manner in which the business of the Lodge was conducted. He would certainly make it his business as well as his pleasure to induce his friends seeking Masonic instruction to attend this Lodge, as he was sure they would here speedily attain proficiency. He also begged to be allowed to make a suggestion, which he hoped would meet with the approval of the Preceptor, who, after all, is the head of a Lodge of Instruction. In former days it was the custom for members of Lodges of this kind to pay friendly visits to one another, and he thought it was a very useful and wholesome custom. Nothing is more likely to promote genial fellowship and fraternal regard than for brethren to become known to each other under the circumstances of such meetings. He would, therefore, ask whether a certain number of members would be willing to pay a visit, say in two or three months' time, to the United Pilgrims' Lodge, at the Surrey Masonic Hall. He had been Secretary of that Lodge, and although not occupying the position at the present time, thought he had still sufficient influence with the members, as well as with Bro. Larham, the Preceptor, to succeed in arranging such a gathering, and to ensure a hearty welcome. After a few remarks by some of the brethren, the matter was allowed to stand over for consideration. Bro. Gotthel, in proposing the W.M. for the coming week, observed that the Lodge was frequented by aspiring brethren eager to practise the duties of the various offices, but they were at the same time generous, unselfish and disinterested, and always willing to give up their own privileges, if necessary, in order to lend a helping hand to any one standing in need of assistance. The officers in their respective positions this evening have acted in the same spirit, and instead of taking their customary progressive step, have permitted me to propose that Bro. D. Posener be W.M. for the ensuing week. This will give him an opportunity to practise the duties of the third ceremony, Bro. Posener being the W.M. elected of the Upton Lodge, and as he will be installed into office in a few days, he is most anxious not to fail in the work he is about to undertake. This proposition was carried unanimously. Bro. Posener briefly returned thanks. Bros. T. Meggy P.M. 21 P.G.S. and Jas. Hill 228 were elected joining members.

**Royal Brunswick Lodge, No. 732, Brighton.**—This Lodge, whose able working is recognized throughout the province, held its regular meeting on Thursday, the 10th inst., and although it was the day of the Brighton Regatta, a very fair attendance of the members were present at the room devoted to Masonic purposes at the Royal Pavilion. Bro. J. Kidd W.M. occupied the chair, S. Solomon S.W., Reid J.W., Bennett Sec., Willard S.D., Capon I.G., Rose Steward, G. Smith P.P.G.P. Sussex P.M., Freeman P.M., and Bros. Partridge, Hanxwell, &c. The Lodge was opened and the minutes were confirmed. Bros. Soper and Histede having answered the necessary questions in a satisfactory manner, retired, and then were separately raised by the W.M. to the 3rd degree, the ceremony being rendered in a perfect manner; he also gave the traditional history, and an excellent delineation of the tracing board. Several matters in connexion with the Lodge were then discussed, which was afterwards closed, and the brethren separated, there being no banquet. The Visitors were Bros. Wood P.P.G.S. Sussex, Royal York Lodge P.M. Owen, Alfred Lodge, Oxford 340, Legg P.M. late 732, W. Knight 757 New York, and H. M. Levy P.M. 188.

**Clones Lodge, No. 881.**—This Lodge celebrated the anniversary of St. John's Day, on the 7th ultimo, by a pic-nic excursion to Dartrey Demesne. The brethren and their lady friends, numbering in all between 50 and 60, started from Clones at 9.30, and after a very pleasant drive, arrived, at 11.30, at the scene of their enjoyment. We have rarely seen a more splendid demesne than that possessed by the Earl of Dartrey; nature has richly endowed it with the most charming description of sylvan beauty, and the care bestowed to enhance its natural grandeur, proves that the noble owner fully appreciates the magnificence of his delightful possession. The grounds were thrown open for the enjoyment of the excursionists by E. Richardson Esq., D.L., the respected agent of the Earl of Dartrey's property, who is himself a member of the same Masonic Lodge, and also placed at their disposal the handsome cottage on the island. After having partaken of a sumptuous repast, on the velvet turf, several toasts, including "The Queen and Royal Family," "The W.M., J. H. Montgomery, Esq." were given. The ladies were duly honoured also. After a most enjoyable day, the party arrived in Clones about 9 o'clock p.m., highly gratified with their day's pleasure.

**Dalhousie Lodge of Instruction, No. 860.**—The weekly meeting of this Lodge took place at Bro. Allen's, Royal Edward, Triangle, Hackney, on Tuesday, 8th August 1876. Present—Bros. Smith W.M., Brown S.W., Worsley J.W., Johnson S.D., Barker, J.D., Deacon I.G., P.M. Wallington Preceptor; also P.M.'s Musto, Horsley, Brown, Dallas, Calverley, Appleby, Irons, &c. The Lodge was opened in the first and second degrees. Bro. Wallington worked the installation ceremony in a very impressive manner, and installed the whole of the officers, after which the ceremony of passing was worked by the W.M., Bro. Musto acting as candidate. Bro. Horsley worked the first section of the lecture, assisted by the brethren, The

Lodge was opened and closed in the three degrees. Bro. Brown was unanimously elected W.M. for the ensuing week, and appointed his officers in rotation. The Lodge was then closed in due form, every one being delighted at having spent so pleasant an evening.

**Lewis Chapter, No. 1185.**—A Convocation of this Chapter, the first since its consecration in June last, was held at the King's Arms Hotel, Wood Green, on Saturday, 5th inst. Present—Comp. Arthur Leared M.E.Z., George J. Row H., Alfred Darrant J., Geo. Newman N., T. Vesper P.Z., Sam. May P.Z. Treas., J. W. Berrie P.S., E. B. Graham Scribe E. pro tem. Rev. C. T. Ridgway Chaplain, and others. The Chapter was opened in form with solemn prayer, and the minutes of the previous meeting were read and confirmed. Ballots were taken for Comp. Graham (Mount Sinai Chapter No. 19) for joining, and several brethren for exaltation, of whom were present Bros. J. R. Cover and W. H. Postans, these brethren on being introduced were exalted into Royal Arch Masonry by the M.E.Z., ably assisted by Comp. G. Newman, who delivered the lectures in a very able and impressive manner. The Chapter was then closed, and the Companions adjourned to a banquet, presided over by Comp. Leared M.E.Z., who after proposing the usual Loyal and Masonic toasts, gave the health of Comps. Cover and Postans, who separately acknowledged the toast. The health of the Visitors was then proposed, and acknowledged by Comp. T. Vesper, who, as an old P.Z., took upon himself to offer the Companions some very excellent advice, which was well received, and if acted upon, cannot fail to be of great service to the Chapter. Comp. Graham responded to the toast of the joining members, and congratulated the M.E.Z. upon the success to which the Chapter had already attained, and predicted great prosperity for the future. Comp. G. Newman (to whom the thanks of the Chapter are specially due, for the exceedingly kind and useful services he has rendered) acknowledged the hearty manner in which his health had been drank, and assured the Chapter that his best services were always at their disposal. Comp. May P.Z. responded to the health of the Treasurer, and Comp. J. W. Berrie P.S. for the officers; (it is only due to this last named Companion to say, how exceedingly well the work of P.S. was performed by him; the Companions generally may look forward to an officer of great promise in Comp. Berrie. The Janitor's toast having been duly honoured, the Companions separated, after the enjoyment of an exceedingly pleasant evening, notwithstanding that many members were absent on account of the holidays.

**Marquis of Ripon Lodge, No. 1489.**—The regular meeting of this flourishing Lodge was held on the 4th inst., at the Metropolitan Society's Asylum, Balls Pond-road, Bro. Wm. Stephens, Treasurer, in the unavoidable absence of the W.M., Bro. W. J. Murlis, occupying the chair, Jessett S.W., E. J. Walford J.W., Jones Secretary, J. High S.D., Dr. Symonds J.D., H. Miller P.G.O. Middlesex I.G., J. Glaskin D.C., W. Grist Steward, &c. The Lodge was opened, and the minutes were confirmed. Bro. Jones, P.M. No. 445, was requested to take the chair, for the purpose of performing the ceremony of raising. Three of the candidates were his personal friends, and he very impressively raised Bros. Haynes, Brewster, Clayton, and Brandon. The W.M. having now arrived, initiated Mr. B. G. Poulton into the Order. This being the night for the election of W.M. for the ensuing year, the choice of the brethren was unanimous in favour of Bro. Jessett S.W., who is in every way capable of filling that office. Bro. W. Stephens was re-elected Treasurer, as was also the Tyler. A sum of seven guineas and a half was unanimously voted by the Lodge, for the purpose of presenting the retiring W.M., Bro. W. J. Murlis, with a Past Master's jewel, as a recognition of the services rendered by him, and the respect he is held in by the Lodge. The Lodge was then closed until October the 6th. The brethren partook of a cold collation. The usual Loyal and Masonic toasts were given, and the brethren then separated, after having had a most enjoyable evening. The Visitors were Bros. Easton, of the United States, Bingemann P.M. 55 and W.M. 1559, Stansfield 526, Jones P.M. 445, and Stiles 1507.

**Metropolitan Lodge of Instruction, No. 1507.**—The regular weekly meeting of this capital working Lodge of Instruction was held on Tuesday, the 8th inst., at the Metropolitan Club, 269 Pentonville-road, Bros. Side W.M., Kingham S.W., Higgins J.W., Jas. Willing jun. P.M. Treasurer, W. H. Stiles Secretary, Berrie S.D., Fowler J.D., Scales I.G., Cox as Tyler. The W.M. rehearsed the ceremonies of raising, passing and initiation very creditably for one so young in the Order. Bro. Kingham was elected W.M. for the ensuing week. The meeting was then adjourned.

**New Cross Lodge, No. 1559.**—The regular meeting of this newly consecrated Lodge was held on Saturday, 5th, at the New Cross Hall, Upper Lewisham-road. The W.M., Bro. W. B. Woodman being unavoidably absent, the chair was occupied by Bro. H. J. Green S.D. and W.M. 1538, E. H. Thiellay P.G.S.B. Middlesex S.W., W. A. Simmons J.W., F. Walters P.G.J.D. Middlesex P.M., Treasurer, H. Keeble P.M. Secretary, L. Beck S.D., W. Hardman I.G., E. Smith, &c. The Lodge was opened, and the minutes of the former meeting were read and confirmed. Ballots were then taken for the admission of Messrs. L. W. Hardy and A. Macgillivay, who were duly initiated into the Order by Bro. H. Keeble P.M. and Secretary, who afterwards passed Bros. Lieut. Cole (the well-known ventriloquist), W. Cowley and T. Grammont to the degree of Fellow Crafts. Bro. F. Walters P.G.J.D., by particular desire, raised Bros. Solomon Jewell, R. J. Steers and H. Metham to the third degree. All the ceremonies were excellently worked. Several candidates were proposed for initiation. It was decided that there was no necessity to have a Lodge of Instruction attached to the Lodge, which was then closed, and adjourned until November next.

## THE DRAMA.

## Benefit Performances.—On dits for the coming season.

TWO benefit performances have been given during the past week, but neither of them was as successful as the respective managers most probably wished and expected them to be. At the HAYMARKET, the play performed was *The School for Scandal*, in which Miss Neilson sustained the part of Lady Teazle; the performance was for the benefit of Mr. Charles Walter, the acting manager. At the OPERA COMIQUE, the performance was for the benefit of Mr. Charles Hastings, the acting manager of the PRINCE OF WALES'S THEATRE, and comprised a new comedieta, entitled, *A Love Test*, interpreted by Mr. Lin Rayne and Miss Kathleen Irwin; and the late Lord Lytton's comedy of *Money*. The house was very poorly attended, and we fear Mr. Hastings would reap but little advantage from the performance.

The air is full of rumours of changes and novelties for the coming dramatic season. DRURY LANE, it appears, is to return to its old love, Shakspeare, and Mr. Barry Sullivan is expected to appear in his favourite character of Richard the Third. The QUEEN'S, under the management of Mr. Coleman, the tragedian, is also to be devoted to legitimate uses, and *Henry the Fifth* is announced for the opening piece. The LYCEUM will afford Mr. Irving another opportunity for making his mark in Shakspearian tragedy, and we have thus, therefore, three theatres which promise to devote themselves to the works of the immortal bard. Passing to the other theatres, the PRINCE OF WALES'S has in rehearsal an English version of *Nos Intimes*, which it is hoped will prove as successful as *A Scrap of Paper*, at the ROYAL COURT. The principal parts are to be allotted to Mr. and Mrs. Kendal, Mr. Bancroft, Mr. Sugden, and Miss Lucy Buckstone; and the small part of Raphael is, we hear, to be played by a son of the late Mr. Frederick Younge, the original representative of the Hon. George D'Alroy, in *Caste*. The HAYMARKET will produce a new comedy, by Mr. W. S. Gilbert, with a company strengthened by the addition of Mr. Hermann Vezin and Miss Kathleen Irwin. The GAIETY has in hand a comedy by Mr. H. J. Byron, in which the author himself, Mr. Terry, from the STRAND, and other favourite actors will appear. But we will continue the programme next week.

## THE CROOKED FOOT.

A MASONIC INCIDENT, BY JEFFERSON.

From the "MASONIC ADVOCATE."

"Think not the good,  
The gentle deeds of mercy thou hast done,  
Shall die forgotten all; the poor, the prisoner,  
The fatherless, the friendless, and the widow,  
Who own the bounty of thy kindly hand,  
Will cry to heaven and pull down blessings on thee."

A SMILE may make sunlight; a little word uttered in the spirit of humanity, or a ready deed done in kindness, often turns back the tide of darkness from a troubled soul, and gives to the hopeless a fresh hold on the horns of the altar. It may be that the deed of kindness may seem small to the performer, because it is not sinister—it is not done to be seen of men, being the gift-offering of an humble and generous nature. But no matter how they come, or from where, good deeds of blessing to life's unfortunates are always the purest incense ever offered to heaven.

The angels of the world beyond are all "ministering spirits." They find their life, their happiness, their heaven, in their multiplied deeds of good. This is heaven's order, and it is also the law of life here, and, therefore, he that lives for others lives for God, no matter what may be his name, his faith, or his mode of devotion.

We have here a little story in the line of these sentiments, which "may point a moral," and we give it to our readers with this view, because it is also a Masonic incident.

Crissy Weimer, of Maples, is the youngest daughter of a poor widow, and the orphan child of a Master Mason. Since the death of her father her mother has had to struggle hard to raise her large family of children; and to add to her afflictions the youngest, Crissy, was deformed with a terrible crooked or reel foot. Well and beautifully developed every other way, and full of the promising spirit of a noble womanhood, this blight, this deformity, weighed upon the mother's heart with the threatened pressure of a lifelong misfortune.—What to do she knew not. Poverty forbid expenditure, and the only alternative seemed an humble submission to the order nature had forced upon her child.

Some few months over a year ago, Mrs. Weimer and her little daughter were seen by a brother of the Fraternity on the train of the Pittsburg and Fort Wayne Railroad. He noticed the reel foot of the little unfortunate. The sight of such a deformity on the limb of a little girl of nine summers made him feel sad.

"Poor child," said he, "that foot is too badly deformed. It should be straightened."

"How? Where?" queried the mother, with evident feeling, for she loved the child as a mother only loves her latest born. Its future was dead, and she was left on the battle-side of life without means. "How, and where?" she repeated, with a despairing tone.

"At the Surgical Institute, in Indianapolis," responded the Masonic brother.

"That might be, said the good woman, solemnly, "if I had the means to pay for it."

Alas! how often it is that misfortunes like this befall the poor. Nature seems not to recognize the differences of wealth and poverty, and oftentimes the inmates of the cottage are made to drink of the cup of suffering, while the palaces of luxury are without a single

affliction. Philosophers tell us that "time makes all things even," and it may be so; but then, we know that "the mills of the gods grind slowly," and the orders of nature, even then, are not always clearly seen.

"Yes," said the brother of mystic sympathy, "at the Surgical Institute that foot can be made straight, and then that child can grow up to the beauty and strength and life of womanhood without a shadow over her."

"I would give my life, almost, if it could be done," responded the poor woman, "but I have no means—I am poor."

"That's enough," said the mystic stranger; "I'll see that that foot is made straight."

Returning to Indianapolis he called at the Institute, where he saw Doctors Allen, Johnson and Minnick, and told them the story of the poor widow's daughter.

"Tell her to come, and bring her child," said they; "we'll do up the job without the charge of a dollar."

He then called upon that solid railroad philosopher, Superintendent C. C. Gale, of the Bee Line, who without a word wrote out a pass for Mrs. Weimer and daughter from Muncie to Indianapolis and return. He then wrote to W. W. Worthington, superintendent of the Fort Wayne and Muncie Railroad, who gave a like pass over that road. These passes were sent to Mrs. Weimer with directions for her journey to the capital, and the result is now seen in the following note from her own hand:—

Maples, Allen Co., Ind., 30th May 1876.

To the Masonic Advocate:

I wish to give Dr. Allen's Surgical Institute the praise it is worthy of. I went to the Institute the first day of last November with my little daughter, who had a reel foot, and it was very difficult for her to get about. Her foot was operated upon, and a brace was placed upon her limb. I am to-day more than happy to say, she is now with two straight feet, going to school and enjoying herself well. Heaven bless the Institute and the good doctors, for the lame are made to walk and the blind to see.

Respectfully, M. WEIMER.

We may add, in finishing up this little story of humanity, that every man who touched this case is a member of the mystic tie—Gale, Worthington, Allen, Johnson, Minnick, Carey, McHenry and Maple. Besides all these, the Lodge in Ohio, of which her husband was a member, sent Mrs. Weimer a clever sum to bear her expenses. The little girl might now be set down as the Masons' daughter, for insignificant as the deed of service may seem, she feels that it was the life-boat that has carried her over her darkest river, and her little heart, she says, will never cease to pray that God may bless all those good Masons for their kindly services.

12th June 1876.

TREES OF THE NEW FOREST.—Mark Ash is one of the most favourite spots in the New Forest; and the paths used by the forest charcoal burners leads also to Boldrewood, and the Knyghtwood Oak. In this neighbourhood the high eminences afford magnificent views of woodland distance, with occasional glimpses of the Downs of the Isle of Wight. The Boldrewood oaks are exceptions to the allegation often made against the New Forest trees—namely, that they are not renowned so much for their size as for their harmonious proportions. The oaks at Boldrewood are even finer than the tree at Knyghtwood, which is generally put forward as the "lion," *par excellence*, of the place; and the curious name of the "Twelve Apostles," given of old to the largest of the Barley oaks, shows that local opinion was divided as to the merits of the respective claimants for notoriety. The beeches around the site of Boldrewood Lodge are admirable specimens of that beautiful tree, and from the high ground which they render conspicuous from afar, the finest views—as many think—of characteristic New Forest scenery may be obtained. The beech groves are the favourite feeding-place of the gaunt and ravenous New Forest hog, droves of which in season roam, under supervision, to fatten upon the mast and acorns. The beech-mast is equally beloved by the deer, and its fattening qualities, according to old writers, gave such repute to the winter venison of Boldrewood Walk, that a stranger would have "difficulty in getting a king's warrant for a doe executed in it."—From *Picturesque Europe for August*.

## THE THEATRES, &amp;c.

COVENT GARDEN.—PROMENADE CONCERTS, at 8.0.

ADELPHI.—At 7.30, THAT BLESSED BABY. At 7.45, ARRAH-NA-POGUE. At 10.30, ORSON.

STRAND.—At 7.30, THE DRESS COAT. At 8.0, LIVING AT EASE. At 9.30, THE FIELD OF THE CLOTH OF GOLD.

GAIETY.—At 8.0, No. 1 ROUND THE CORNER. At 8.30, ALL FOR HER.

VAUDEVILLE.—At 7.30, A WHIRLIGIG. At 8.0, OUR BOYS, and a FEARFUL FOG.

CRITERION.—At 8.0, MARY'S SECRET, and THE GREAT DIVORCE CASE.

ALHAMBRA.—LE VOYAGE DANS LA LUNE, &amp;c.

ALEXANDRA PALACE.—This day, FIRE PROOF DRESS, ILLU-MINATIONS, &amp;c. Open daily, PROMENADE CONCERTS, BROCKMANN'S CIRCUS, SKATING RINK, &amp;c.

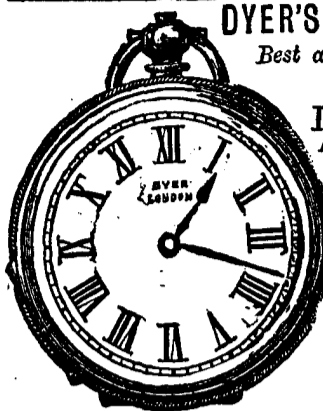
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Cures Blackheads, or Pimples on the Face,  
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Cures Cancerous Ulcers,  
Cures Blood and Skin Diseases,  
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From whatever cause arising.

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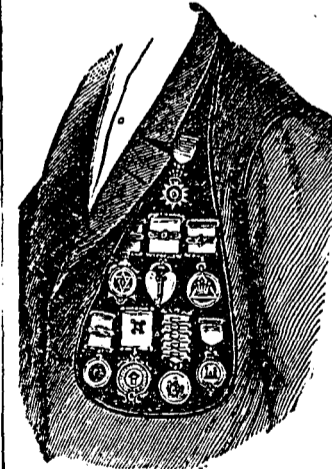
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