

# THE Freemason's Chronicle;

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## AUTHORITY.

WE cannot help feeling amused when we glance at the different attacks that have from time to time been made against Freemasonry, or when we watch the various ruses that are practised in order to obtain a knowledge of the secrets of the Brotherhood. We are led to reflect that, notwithstanding them all, the Craft continues to add to its numbers, and has the gratification of retaining in its foremost ranks some of the most enlightened men of the day. To the class who plan such attacks these facts must be a sore trouble, as they tend to prove that outside slander and threat do not affect the inner working of the Craft, but rather, it would seem, tend to its popularity, and produce the very opposite effect to that desired. How these persons would like to find a vulnerable point in our system! But in this, so far, they have been unsuccessful, although we think they have called every known device to their aid, and have not shrunk from outraging the laws of truth, morality, or justice, in order to produce the result they aimed at. One day we are startled by an edict of the Romish Church, which recounts the awful consequences which await men if they continue to carry on the iniquitous proceedings of the Lodge; at another, the Craft is accused of being the prime mover in every plot, crime, or conspiracy which may arise; and, finally, after the credit has been awarded it of being the cause of all the ills that trouble the world, the Masonic Brotherhood is held up to ridicule. Thus, after trying every means where argument could decide the question, its calumniators start on a course which will allow of neither sense nor reason being heard. The best answer to these scares—which frighten a few undecided men who have not quite made up their minds whether they shall seek a knowledge of Freemasonry or not—is, perhaps, to treat these arguments with indifference, as nothing will displease the slanderer so much as to find that his personalities are ignored. If that course be adopted, it also shows how little importance is attached to outside attacks, but can the same be said of assaults from within? There it is that danger awaits the Craft, and there it is that continued care must be exercised, and even the slightest sign of abuse wiped out. The established ordinances of the Craft provide safeguards against this danger, but it is necessary that these precautionary measures should be known and supported by individual members of the Order, without whose assistance the efficiency of preliminary measures—however wisely planned—is materially decreased, whereas, with a little friendly co-operation the members of a Lodge themselves form a tower of strength, which powerful opposition cannot hope to destroy.

Taking our personal experience as a guide, we are pleased to think that occasions of actual rupture seldom occur in Masonic Lodges, but the few cases we are cognisant of prove how necessary it is to present a bold front at the outset, when combined action on the part of a few members will serve to stamp out the threatened revolt. The Master should be looked upon as the standard of the Lodge, and those present who do not rally round him when called upon should be treated as foes. There can be no half measures on such occasions, nor should indecision be tolerated for an instant. If a quiet explanation will not suffice to settle a difference, the gavel of authority, backed by influential members, should always secure silence, and then the decision of the Master can be asked for, and must be treated

as final. If, however, a Master once allows his call to order to be disregarded, his authority is lost, and then, when the critical moment arrives, the whole fabric of the Lodge is plunged into chaos. One of the earliest signs of loss of authority is exhibited when the Master's voice is disregarded at the banquet table, where it is very difficult to rule without appearing to govern. It is here that the greatest liberality consistent with discipline is necessary, and although the discipline may be so temperate as almost to amount to equality, it is absolutely necessary that it should exist, and that it should be as much recognised as during the working of a ceremony in open Lodge. Very many members seem to disregard this fact, and if the Master finds it necessary to sound the call to order, they leave him to secure it single-handed, as best he can, whereas their assistance, even in the form of silent support, would tend immediately to secure a satisfactory result. Authority is necessary, and in helping to maintain it the brethren are but securing their own comfort; if once authority is lost, confusion and disturbance must follow, and then scenes will occur which if recounted to the outer world would do more harm to the good name of the Craft than all its outside enemies can bring about by so-called exposures, ridicule, or venomous attacks.

## OUR SCHOLARS IN AFTER LIFE.

THE few days that have elapsed since the issue of our last number have been made good use of by Bro. Dick Radclyffe, in furthering the cause he has undertaken to support, and we are gratified to learn that his efforts thus far point to a successful issue. By the time these lines are in print all who have expressed a desire to take part in the foundation of the fund will have received a proof copy of the first circular of the proposed scheme, together with a request to make any suggestions that may occur to them, and Bro. Radclyffe informs us that he hopes to send particulars to every Lodge on the English roll within the next week, although of course that will depend on the nature of the replies he receives to his first application.

From Bro. Jacobs, the proposer of the "Shrewsbury Memorial Fund," we likewise have good news. He expresses his desire to co-operate with the brethren who are working out what may be termed Lord Rosslyn's idea, and Bro. Jacobs goes so far as to say that after the next meeting of the Grand Lodge of Staffordshire the "Shrewsbury Fund" will doubtless be an established fact. We hope this will be the case, and that a satisfactory arrangement may be forthcoming to enable the founders of the two schemes to unite in their endeavours. As we pointed out last week, the fund must embrace the whole of the country, and not be split up into sections, or Provincial charities, which could not fail to clash, and would lead to invidious comparisons.

It seems strange that so large a portion of the business transacted at the last meeting of the General Committee of the Boys' School should have reference to the advancement of old pupils. This supplies further evidence that some sort of organised aid is necessary, as by the rules of the School the Committee have no power to expend more than £20 on the advancement of a pupil however deserving he may prove himself to be. This sum, it is well known, is far short of the amount required to start a boy in the higher class of mercantile or government appointments,

although it would doubtless serve in some instances as the nucleus of a subscription that would realise sufficient for the object aimed at. This, however, is not a subject that should be left to the chance of some Lodge or brother taking upon themselves to see satisfactorily carried out, it is rather one that should be done systematically, and when done properly will supply ample work for a committee.

Rule XXXVIII. of the Royal Masonic Institution for Boys, which defines the duties of the House Committee, makes it a part of that Committee's business to "register the names and addresses of the parents or friends to whom the pupils are delivered,—to ascertain as far as practicable their future position,—and record the same on the minutes." We presume these items have not escaped the attention of the House Committee, who should, therefore, be able to render assistance to the founders of the fund by making known the particulars they have recorded on the minutes in consequence of this rule.

In answer to Bro. Radclyffe's question as to whether we will support him or not? we may say that we shall not only support him, but shall be pleased to assist in bringing the proposed Fund as prominently before the Craft as the publicity of our columns will allow.

## A LECTURE,

*Delivered before the Brethren of the Lodge of Instruction,  
No. 972, St. Augustine's, Canterbury.*

By Bro. T. B. ROSSETER.

BRETHREN,—My business this evening is to introduce to your notice some few facts that may be gleaned from research into the usages and customs of others than what we term ourselves—"Christian Freemasons." The term Christian Freemason is often used, but I fearlessly assert there should be no such term as "Christian Freemason." Such a term, or definition of faith is, or ought to be, left behind on passing the portals of the Lodge. We believe in a Supreme Being;—that is our Faith.

I must first direct your attention to the opening statement of the introduction to the First Lecture of the first or Entered Apprentice degree: "The usages and customs among Freemasons have ever corresponded with, and borne a near affinity to the ancient Egyptians," &c.; and secondly, the question, "What is Freemasonry?" I will answer the last question first;—It is a peculiar system of morality, veiled in allegory, and illustrated by symbols. These are the landmarks of my argument, but I must first give you the meaning of the terms "Free and Accepted, and Operative Mason."

Free and Accepted is based on the Operative, whereby a useful lesson of morality is derived from implements used in the noble art; in other words theoretical Masonry. Operative Masonry is the useful rules of architecture, whereby an edifice receives figure, strength and beauty in equal proportions and due preponderance in all its parts.

Now, if we, as Freemasons, take up these implements of the art and work with them in our own peculiar fashion, it cannot be denied that we are fitting representatives of those "Great Builders" in whatever age they may have flourished. The Christian parallel is drawn from the building of King Solomon's Temple to St. John the Baptist; from thence to St. John the Evangelist; and from thence handed down to our own time. What I propose to show is, that there are other parallels in Freemasonry than the one I have alluded to. We ourselves admit that we have an affinity with the Ancient Egyptians; let us see, as Operative Masons, how we are connected; or rather, how the parallel is drawn. It is admitted that our "rites and ceremonies are founded on the mysteries of the Goddess 'Isis.'" This Isis was the mother or wife of "Osiris." Osiris was celebrated for his success in the perfecting of the art of fortifications and buildings; now it is generally admitted that Osiris is "Nimrod," or the "Ala Mahozim" of the Babylonians, or the "God of Fortifications;" the "God of the walled city." He it was, who in the primeval triad of Egypt was known as "Khons," the "God of hidden counsel."\* And here steps in the Egyptian parallel. Now this very name Khons brought into contact with Roman mythology serves us with an explanation.

That which I refer to is the Latin God Consus who, although identical with Neptune and Saturn, was also regarded as the God of "Hidden Counsel," or the "Concealer of Secrets;" in the same way we use the word conscience, to know. The father of Khons was Khonso, that is, Amoun or Amun; the spirit of the intellect in conjunction with Kneph the "Spirit of God," which, as Plutarch tells us, means the "Hidden God;" and Father and Son were known in the Egyptian triad as one. The Mother of this Khons was Mant. Ge, the earth goddess, had a child, called in the Phœnician language "Muth." Mant and Muth have the same meaning,—Death. Then this Mant of the Egyptians, or Muth of the Phœnicians, must be Eve, the mother of the human race. This Muth was identified as Rhea by the Chaldeans. The name of Rhea signifies the "gazer." It was as the gazer that the mother of mankind conceived by Satan, and brought forth Mant or Death into the world. It was through her

eyes that the fatal connection was formed—for what says the Sacred Law? "And when the woman saw that the tree was good for food and pleasant to the eyes." The sacred symbol of Rhea was an eye encircled by vulture's wings.\* The eye is a sacred symbol to us Masons. "His all-seeing eye beholds us." We, as theoretical Masons, here close with the Egyptians, and hence the Chaldean mythology for "Gee" being their earth goddess is figuratively represented in our Lodges by "Clay." There is nothing so zealous as clay, our mother earth, who is ever labouring for our support, and who will again receive us when all our friends forsake us; and here the Egyptian, the Parsee, and the Brahmin hold out the hand of "brotherly love" and claim the Level. The Chinese know her as "Shing-Moo" the Holy Mother; "Ma Tsoopo," the Gazing Mother; they point to you their certificates handed down by their ancestors rough and unsightly as the early period is, yet leaving their mark as Masons on the face of the earth; they point to you each succeeding age advancing in style and art, each showing the free thought of the Master Mason's mind, telling you in language plain and intelligible, that he too was conversant with the square, level, and plumb-rule; whether his conduct was square, his steps level, or the integrity of his measures as upright as his plumb-rule, must be left to the decision of the G.A.O.T.U., from whence all goodness emanates, and to whom we must give an undisguised account of our lives and actions. Julian, who was initiated into the Eleusinian mysteries A.D. 351 in the twentieth year of his age, quoting Ariosto says—"For all men being equal have the same habitual rights"—alluding to those who had been initiated. Again, in his directions to a Priest of the Mysteries he says—"Consider that tradition of the gods which has been transmitted to us by the most ancient ministers on things sacred, namely, that when Jupiter formed the world some drops of sacred blood were spilled on the earth, from which sprang mankind. Thus we are all relations, all sprung from the same stock, as the gods declare, and we must believe on the testimony of the facts themselves as we all derive our origin from the gods." The invention of the plumb-rule and level is claimed by Theodosius, who died 700 years before the Christian era. Herodotus tells us that Polycrates, who lived 550 years B.C., possessed an emerald signet ring, mounted in gold, the work of this Theodosius. Of what the engraving consisted, Herodotus and Strabo are silent, but both confess it had wonderful powers. Anaxagoras 450 B.C., tried to square the circle. I merely quote this to prove to you that they were theoretical as well as operative Masons. But what shall we say of our ancient brethren, the Egyptians, when we find them using the equilateral triangle as a symbol for their triform Divinity—"the Sun, Moon, and Osiris"—the "Father, Mother and Son." It is but fair to conjecture, and that is scarcely a term for it, for their very edifices proclaim to us the fact that they were theoretical as well as operative Masons. Our P.M.'s wear on their clothing the "Triple Tau." It is my purpose to explain to you from whence this is derived and its relative meaning.

Now I have shown to you that this Osiris of the Egyptians is Nimrod the Great Builder; in other words, Khons. Eusebius, Josephus and Eppiphanius all tell us that "Cush was an Ethiopian, and that Nimrod was his son." But then in the triad father and son were one. Now, if Cush be Nimrod, Cush must be Khons. This Cush, or Khons is represented in the hieroglyphics as bearing a stem with five branches, indicative of the five points of the pentangle, or our "five points of fellowship," whilst the head is encircled with a band decorated with "Taus," and the Egyptian monuments abound with them, and bear witness of their more ancient origin. Now, the Assyrians knew this Cush, or Khons by the name of "Tammuz, or the Lamented One," as we are told in the Volume of the Sacred Law.†

Now, this mystic T was the initial of the name of Tammuz, and Tertullian tells us that this mystic Tau was marked on those who were initiated into the mysteries, and was used as a most "sacred symbol." Layard found it used as a sacred symbol in Nineveh. Wilkinson proves to demonstration that it was worn on the robes of the "Rot-n-no," or "Masters of the Mysteries," 1500 B.C., as the sepulchres in the great oases testify. And to identify Tammuz with the sun it was either joined to the circle of the sun or inserted in the circle. We are told by Julian, "that the Gods in council sat together in a circle." But this "Tau" had to the initiated a deeper meaning. This mystic "Tau," as the symbol of the Great Divinity, was the "sign of 'Life.'" It was borne as a token of dignity or divinely conferred authority, signifying one who had reached the summit of the mysteries, or, as we call it, the "Craft." Pythagoras, the Samian, who flourished 400 B.C. made it his boast, and so did his pupils, that those who had been educated in the mysteries of his school, whether "strangers or barbarians" could distinguish each other by "signs and symbols," though at a distance. There is nothing very strange in this when we come to consider the source from whence he derived his knowledge. In his 20th year he visited Egypt and Chaldea, and gained from the priests a knowledge of their mysteries and symbolical writings; this he could not have done unless he "had been found worthy," and initiated into their mysteries; consequently he brought their mystic signs and symbols back to Samos with him. Now Pythagoras must have heard of Theodosius, the artist, as it is said the world is indebted to him for the demonstration of the 47th proposition of the 1st book of Euclid, about the square of the hypotenuse. It is not to Pythagoras, he was but a mere imitator, but to the Egyptians and Chaldeans, that we must look to solve this problem. Firmicus tells us that the initiated underwent what their Gods had undergone. First, after being duly prepared by magic rites and ceremonies they were ushered, in a state of absolute nudity or "nakedness," into the

\* "There is a path which no fowl knoweth, and which the vulture's eye hath not seen," Job xxviii. 7.

† "And behold there sat women weeping for Tammuz," Ezekiel, viii. 14.

\* Khons, in Egyptian, comes from a word that signifies "to chase."

innermost recesses of the Temple. Proclus, after describing the preliminary preparation, says, "But on entering the interior parts of the Temple, unmoved and guarded by the mystic rites, they generally received in their bosoms Divine Illumination; and, 'stripped of their garments,' participated, as they would say, of a 'Divine Nature,' and were then clothed with the 'Sadra,' or 'Sacred Vest,' made of rams' skins; this garment was accounted sacred, and of no less efficacy than to avert evils. It was never cast off 'till completely worn out;' in fact the initiated were buried in it. They argued that, as the initiated needed to be 'stripped naked' to get the full benefit of initiation, so the soul needs to divest itself of everything that may hinder it from rising to the contemplation of things as they really are."

What Mason, when he looks back to his own initiation and his passage to the subsequent degrees, and compares this statement with his previous knowledge, shall say these were not theoretical Masons.

Julian, in his "Allegorical Fable," says:—"The Sun said to him, 'You are young, and have not yet been initiated; return and purify yourself from all impurities.'" Gibbon, in a note on this, says: "Julian was secretly initiated in the twentieth year of his age; he obtained the privilege of a solemn initiation into the mysteries; as these ceremonies were performed in the depths of caverns and in the silence of the night, and as the inviolable secret of the mysteries was preserved by the initiate. I shall not presume to describe those rites and ceremonies which were presented to the senses or imagination of the initiate till the visions of comfort and knowledge broke upon him in a blaze of celestial light." And what is the answer the initiate in Masonry gives when asked the question—What is the predominant wish of your heart? And when his request is granted, who shall describe the feeling of thankfulness he experiences for the blessing which is restored to him? With what pleasure does he behold the "Two Grand Luminaries" and the "Master of the Lodge?" Like Herodotus I must plead silence. I am tempted to quote an extract from the Preface to the works of Julian by the Abbé de la Bletterie: "The Sun is the Eternal production of the Sovereign God, of whom it is the living image; which from all eternity, according to Julian, arranged the universe; which preserves, and will always preserve it; while holding the same place in the intelligible world that the Sun holds among corporeal beings, is the source, the centre, the light of the sublunary gods, and of all the spirits to which virtuous souls will be reunited after death; which manifests its power and resides in an especial manner in the star whose rays enlighten the material world." And now let us turn to the vital point, this "Mystic Tau," the Sign of Life; let us look at it as Masons; not as the outside or profane world. In what sense was this letter the "Sign of Life?" It was figuratively to represent the lamented death of Tammuz, and his restoration to life. I must direct your attention to a statement made by Berosus. Berosus was a Priest of Belus or Nimrod, 268 B.C. "Belus," says Berosus, "commanded one of the gods to cut off his head that by his blood all might live." This Belus\* is Osiris, Kohns, or Nimrod; in other words, Tammuz. The ends of the world were shaken at his death, and rejoiced again at his resurrection or raising. If we look at this Masonically we can well understand their mystic signs of knowledge. Does it not bring to your minds our penal sign. Would we not sooner have . . . than reveal that which has been entrusted to our keeping? If this is what Pythagoras learnt from the Egyptians, and what he taught his pupils, the sequence naturally follows, and the Egyptian parallel Masonically is complete.

\* Thophilus of Antioch shows Kronos or Kohns, in the East, was worshipped under the name of Bel or Bal.

## THE MODERN ORDER OF KNIGHTS TEMPLAR.

*From the Canadian Craftsman, of July 1878, with some  
Alterations and Additions.*

By COL. MACLEOD MOORE, GREAT PRIOR OF CANADA.

(Continued from page 91).

UNFORTUNATELY, Masonic teachers and writers of the last century fell into very grave mistakes as to the practices and history of the old knightly fraternities, possibly arising from there being at the time no popular historic knowledge of these Orders disseminated, leading them to invent as their fancy dictated what they supposed were the correct usages, without much regard to historic accuracy. Their idea would seem to have been that the Order of Knights Templar and Knights of Malta were synonymous. No doubt this blunder caused the degree of Malta to be mixed up with that of the Templars, which there is every reason to think was never contemplated when Templary was first attached to the Craft, but as the Union, whether by design or accident, has been so long established, it is now not desirable, nor advisable to dissolve it, the history and doctrines of the Orders being so much alike, and the object of both being to attain the same end.

In the early Encampments, as the combined bodies were called, the ceremonies were not of a very uniform character, and considerable differences existed, referring more to the Hospitallers of St. John wearing the black habit or costume of that Order, whilst others followed the French "Ordre du Temple," representing the Templars of the Crusades, using the white mantle, the true badge, thus giving rise to the discrepancies that have been found to exist in different jurisdictions. The degrees of the "Rose Croix" and "Kadosh" now

of the A. and A.S. Rite, as also that known as "Knight Templar Priest," formed part of the system, to which was added a short ceremony for the degree of Malta, this latter being merely intended as a brief historical record, to show that the Knights of St. John, having established themselves in the Island of Malta, assumed that name, the Masonic Malta degree being a mere allusion to, but having no impt pretensions to a connection with the "Sovereign Order of Malta." Great care appears to have been taken by the Commission to ascertain the ancient ceremonies of the Templars, evidently from researches into the most authentic documents extant on the subject, and in preparing a simple and impressive ritual, going back to first principles, and keeping it as nearly as possible to what it was in the olden time, before Masonic innovation had crept in, which had no place in the early Order. This explanation, it is to be hoped, will prove satisfactory to those interested in the subject, whose time, and class of reading, may not have led them to a knowledge of its true history, but who wish without trouble to be correctly informed. No arguments or explanation will, however, have any weight where there is a determination not to be convinced, and an obstinacy of purpose to attain a selfish end. A dislike of change is characteristic of most of us, and we are naturally in favour of what has been sanctioned by long use, clinging to old associations; but the antiquity to be desired and retained is that which carries us back to the beginning, the working of any new system being most irksome, it is wise to make all radical changes gradually, respecting the prejudices of those who are opposed to extreme measures.

There cannot be a doubt that in modern Templary many customs have been introduced by those ignorant of its history, who, taking vulgar error and fiction for fact, have perpetuated absurdities as genuine evidence, which it is now difficult to eradicate, although shown to be historically incorrect.

In former times there were two separate classes of knighthood, the earliest (now extinct) originated with the Crusades, being independent military fraternities, or bodies of soldier Monks, which the modern Templars represent. The second class or titular knighthood, established long afterwards by Royal authority, still survives, and is a distinction of high honour, resting in the hands of Sovereigns, granted for distinguished services to the State, to which the title "Sir" or "Chevalier" prefixed to the Christian name is *adine* applicable.

Masonry has no power nor ever had of conferring knighthood; the only authority for so doing is a self-constituted one, in imitation of the early practices of chivalry, long since fallen into desuetude, which authorised one knight to create another by giving the accolade or dubbing any worthy aspirant. It is therefore looked upon as a ridiculous, although harmless assumption, to address modern Templars by the title "Sir" added to their names, and has been long discontinued in the British dominions, unless with the addition of the word "Knight" between it and the name, even this is considered too much in the style of romance to recommend its adoption on all occasions, and the term "grade," when speaking of the divisions or degrees of the Order, is also a very inapplicable innovation.

The ancient Templars were known as the "Brotherhood of the Temple," and the common mode of address to individual members that of Brother or "Frater." The latter [Fra.] as a prefix, does not mean a professed Monk, but simply his brotherhood in the Chivalric Order. Officially the members were styled "The Knight"—"Knight Preceptor"—"The Sieur of —," "Frère Chevalier," &c., adding their names, and the designations by which they were commonly known.

Much has been said about the landmarks of the Order. The word itself in this sense appears a misnomer, as it is Craft, not Chivalric bodies, that, properly speaking, have "landmarks."

Templary being in the strictest sense Christian, it may be said that the whole doctrines of the Christian faith are its landmarks. But to particularize:—None can become Templars who do not profess a belief in the Holy and undivided Trinity. This is of a universal and general application, imperative and indispensable, and provided for in the rules of the Order. It may thus be considered the principal landmark, handed down from the Medieval Monastic Chivalric fraternities. Another is, that the Masonic candidate should be a Royal Arch Mason, this degree being the completion of the Craft, in which a firm belief and trust in the Supreme Ruler of the Universe is peculiarly inculcated, very properly precedes the Templar Christian belief in the Holy Trinity as an addition to that general recognition of the Deity which is absolutely necessary and common to the whole Masonic fraternity, not from any supposed connection between the Royal Arch and Templar ceremony. Rituals, signs, and passwords, can hardly be called landmarks, because they differ in some degree in every jurisdiction, even in the Craft, and as they were introduced by Masonic ritualistic compilers are liable to change as circumstances render it necessary.

With respect to the amalgamation of the Templar Order with Freemasonry, all the evidence that can be collected tends to show that in the middle, if not in the early part, of the last century, the Knights Templar Order was in possession of the English Masonic body, and was practised as an appendage to a higher degree than the Royal Arch, but that the old knightly fraternities were in *poor* Masonic.

It appears to have been the custom in the last century to work degrees that were not controlled by any governing grand body, under sanction of a Craft warrant, that is, in the Lodge room of a regularly warranted Craft Lodge, and this would seem to be a very proper custom, the presence of the warrant giving a certain degree of legitimacy to those working in the higher degrees. No doubt this was the case with the Kilwinning High Knights Templar Lodge of Ireland, who obtained their warrant in 1779, from the Mother Kilwinning Craft Lodge of Scotland. The Irish daughter evidently considered that the warrant gave authority to practise the higher degrees, as almost immediately after receiving it the Templar Order and other high degrees were communicated. The *modus* of this



Lodge would also imply that Templary was previously known in Ireland, and that the petitioners for the warrant belonged to it, as it cannot for a moment be conceived that they deliberately falsified the powers granted them, the more especially as the warrant itself was open to inspection. In my opinion, a great mistake is made in looking at this old Kilwinning warrant from the point of view of this present day, and in not considering the very different relations that all Masonic matters bore to each other a century ago. Then it was apparently held that the only correct lawful Masonic authority was the Craft warrant, and that that warrant covered every known degree of Masonry.

The impetus given of late to the Knights Templar Order in the United States, and the popularity it has acquired there, is to be attributed to the attractive form it has assumed, the aim apparently being, to establish a kind of volunteer militia organisation under strict discipline, distinct from the Masonic portion, by the adoption of a quasi military uniform—knight errant excursions and picnics, stirring orations, parading with bands of music, and intricate formations in imitation of military evolutions, all of which are both enjoyable and harmless recreations, and very pleasing spectacles, but certainly are neither Masonic or chivalric, and do not convey a very accurate idea of the Great Order of the Temple, or what it is intended to represent, viz., the stern, mail-clad warrior Monks of the Crusades—surrounded by their men at arms and numerous retinue of retainers, the Knights distinguished by their flowing white mantles, adorned with the blood-red Cross of Martyrdom, the rest in sombre habits of russet brown or black.

In thus alluding to the customs of the United States Templars, I must not be understood as wishing to interfere with their system or draw invidious comparisons, but merely to point out the *totally* different views entertained of the Order by the two jurisdictions, and to explain what these are to members of the Order in Canada who, attracted by the magnificence of the display they have witnessed, have expressed a wish to imitate them.

In our Templar costume we follow that of the Ancient Knights, which is intended to symbolize the principles of the Order, but never meant to be paraded before the eyes of the public. Such exhibitions are not the custom of the country, all public Masonic displays being looked upon as most objectionable, and a Templar procession with us would appear as ridiculous to the common observer as if the Knights of the "Garter" and the "Bath," in their state robes, or gentlemen in court dress, were to parade the streets for the admiration of the multitude. Show and parade are sometimes necessary, but in matters connected with Freemasonry, the less so the better; like Christianity, it is more appreciated in its unobtrusive character than by public demonstrations, and the unnecessary expense incurred better applied to promoting the object and aim of all Masonic systems.

I have taken considerable pains to ascertain from the highest Masonic authorities in the United States the origin of the Templar Order there, and find that mention is made of it as an honorary order, practised in a Royal Arch Chapter at Boston, so far back as 1769, where it was given by members of Craft Lodges attached to British regiments quartered there at the time, who were in possession of it and visited the Chapter; but the earliest *distinct* body or Encampment of Templars was not formed until the middle of the decade of the last century in Pennsylvania, it is said by Irish Craft Masons, but no one seems to know by what authority or where they first obtained the degree—it died out after a short existence—then it started in New England and a ritual wholly made there, which is of itself sufficient proof that the persons who set it on foot never had the correct order at all; if they had it they would have retained the ritual by which they received it, without which they could have no connection with the order elsewhere. The New York Grand Encampment was chartered by the "Joseph Cerncan" spurious Grand Consistory 32°. United States Templary is, therefore, essentially a modern American degree, based on the Kadosh,\* the thirtieth or Templar degree of the A. & A. S. Rite, and framed to suit their Masonic system according to their own ideas of the supposed forms and practices of the Ancient Knights as Masons, with but little attention paid to the usages of the old Orders of Chivalry, which we are endeavouring to follow; therefore, how can the Templar Order in the two systems be considered as *one*, when the rituals and customs in no respect resemble each other. The O.B. are unlike—ours is a Trinitarian Order, whilst the other is decidedly *not*, and might be wholly Unitarian and be just as much Templary as it is now—without Trinitarianism there is *no* Templary, and it is necessarily so distinctive a characteristic of the Order that it is difficult to understand how any system without it can be entitled to style itself Templary. This, then, is where the great difference exists between the two systems, and the difficulty in the way of forming a "treaty of alliance" so desirable and so strongly advocated. I would still join in doing much to bring about a union of the English speaking Templars, but let it be done in moderation, fairness and charity to all. The recent assumption of superiority by the Grand Encampment, United States, over the Great Priorities of the British Dominions, does not seem the most advisable move to conduce to this end. The analogy drawn between the "Grand Encampment" and "Convent General" is not strictly applicable. The federal alliance of the Great Priorities, like that of nations for mutual support and convenience, cannot interfere with the *complete* independence of each. The "Grand Encampment" is the nationality of the United States Templars, as the Great Priorities are to their own nations, and the United States Grand Commanderies similar to the Provincial Priorities. Perhaps in a purely *technical* sense, the "Grand Encampment" and "Convent General" are to

\* The Kadosh may be styled an appendage to Templary, but cannot be considered as true Templary itself from the fact that it takes the death of De Molai as its strong point, and not the establishment of the Order, being designed purely to perpetuate the memory of the Martyrdom of the Great Master and his brother Knights, and to invoke vengeance upon the oppressors, viz., the Papal power and the Throne of France.

some extent nearly alike, but this arises from the incongruous position into which Templary has drifted; in reality *no* nationality should possess any body higher than a Great Priory, or any officer superior to a Great Prior; there should be *only one* Grand Master, chosen by the knights of all nationalities, who should preside over the whole Templar Order. There *never* was, and there cannot be, *two* Grand Masters of the *same* Order of Chivalry—it might be well if the Grand Encampment abated somewhat of its pretensions to superiority over the Great Priorities, as Convent General, composed of these Great Priorities cannot enter into foreign relations without their mutual consent.

Having thus endeavoured to give a general idea of Templary, I would say to all those whose prejudices cause them to vilify and throw obloquy on the memory of the ancient Knights, and who believe that their persecution and downfall was merited, that to judge of the true spirit of the Order we must not look upon those instances where the rude and licentious habits of the time mixed up a portion of evil with its genuine character, but turn our eyes to the splendid examples of noble acts performed by that famous soldiery—whose chivalrous feeling raised to a pitch of enthusiasm, inspired them to such deeds of courage and devotion in defence of the Christian faith and its followers, that they were looked upon with wonder and admiration by the whole world, and whose subsequent fate was as undeserved as it was terrible. The accusations against them were as preposterous and ridiculous as they were false and malicious, only fitted for the gross ignorance and superstition of the age, and meant as a cloak to conceal the real designs of their persecutors, actuated by an intensity of jealous hatred and cupidity, at the haughty pride, ambition, and enormous wealth of the knights, which had corrupted the pure principles on which the Order was originally founded.

The Papal Bull was published in May 1312, and the Order which had fought and bled in the cause of the Cross for two centuries, extinguished by the Pope, although he avowed that the proof had failed so as to carry definite judgment.

The genuine Order of the Temple still exists in unbroken succession in Portugal, now conferred as an honorary distinction by the Sovereign and called "The Order of Christ," also, until the suppression of the Pope's temporal authority, in the Papal States; even yet it may exist there. The Knights of Christ, established by King Dionesias in 1319, were the Old Templars, under a new name in order to avoid any conflict with the Papal power; but the Order, the statutes, the knights, were those of the Order of The Temple, just as the Jesuits existed during the suppression under another name, but continued Jesuits still.

In conclusion, it may not be out of place to add a short list of such historical works, relating to the Order, as are easily attainable, the perusal of which will assist in dispelling the erroneous impressions disseminated by many of the Masonic magazines and monitors, purporting to give its true history and usages:

"Secret Societies of the Middle Age," Article "Templars," published in Library of Entertaining Knowledge, 1837.

"Addison's Knights Templars," English edition, 1842, in preference to the later one of 1853, or to the American edition by "Macoy," in which "Addison's" text has been in many places altered to suit the American Masonic system, and therefore calculated to mislead the Historic Templar Student.

"Anthony O'Neil Haye's History of the Knights Templars, from their rise, to the third Crusade," as also his "Persecution of the Knights Templars," Edinburgh, 1865.

"Burne's" Sketch of the History of the Knights Templar, Edinburgh, 1837.

"Sketch of the Knights Templar and St. John, with Notes on the Masonic Templars," by Richd. Woof, F.S.A. Worcester, London, 1865.

"Porter's" History of the Knights of Malta, 1858.

These works will be found sufficient to give an accurate idea of the Orders of the Temple and Hospitallers of St. John or Knights of Malta.

NOTE.—Since the above list was printed Sir Patrick Colquhoun, Q.C., LL.D., has published a "Concise History of the Order of the Temple," an interesting historical work with his own deductions on the "legitimate descent theory."—(R. Hill & Co., Bedford, England, 1878).

## THE RE-OPENING OF TEWKESBURY ABBEY.

THE time for the re-opening of the noble Church has been fixed for Tuesday, 23rd September, and in addition to the opening services on that day, it is proposed to hold special services during the seven following days. Among the preachers who have promised their assistance during the octave, are the Bishop of the Diocese (Gloucester and Bristol), the Bishops of Oxford, Ely, and Derry, the Revs. Canon Barry, G. Portal, G. Body, W. J. Knox Little, and W. Foxley Norris. During the week a Masonic gathering has been arranged at Tewkesbury, to commemorate the Restoration by the Freemasons of Gloucestershire of the 13th century chapel, adjoining the north transept of the Abbey, and at the service on that day, the Rev. G. F. Portal, rector of Burghclere, Newbury, will be the preacher. On the last day of the octave, 30th September, a festival of parish choirs from the neighbourhood will terminate the proceedings. The Lord Bishop of Derry will preach on the occasion. The holy communion will be celebrated daily, during the festival, at 8 a.m., and at a later hour, matins (full choral) will be sung, in addition to the services, for which special preachers are appointed. There will also be a service for children during the week. Arrangements are being entered into with the railway companies, with a view to the convenience of visitors from a distance, and particulars will shortly be published as to hotel accommodation, private lodgings, luncheons, and reading and writing rooms, and other matters, whereby the comfort of those who may be drawn to the old town may be ensured. We are asked to say that funds are urgently needed to complete the restoration work.

PROV. GRAND CHAPTER OF MIDDLESEX.

THE Seventh Convocation of this Prov. Grand Chapter was held at the Grammar School, Enfield Town, on Saturday last, and favoured by propitious weather, was largely attended. Under the auspices of the Enfield Chapter, the members of which had spared no pains to afford a hearty welcome to the Provincial Grand Superintendent and his Officers, the meeting was equally attractive as successful. The spacious and comfortable school-room was rendered bright and cheerful by the elaborate setting out of the admirable appointments of the Enfield Chapter, the principal chairs of which were placed on a dais surrounded by large and valuable plants and exotics, and when the Prov. Grand Chapter had assembled, the general effect was of a most pleasing character, and merited the encomium bestowed on those Companions who had so tastefully provided for the gratification of their guests. Amongst those present during the meeting were the M.E. Comps. Col. Francis Burdett G. Superintendent, Frederic Davison Prov. G.H., C. Horsley P.G. Reg. as Prov. G.J., H. C. Levander Prov. G.S.E., H. G. Buss Prov. G. Treas., G. Letchworth Prov. G.P.S., H. J. Adams Prov. G. Sword Bearer, D. A. Cama Prov. G. Standard Bearer, T. Walls Prov. G. Org., J. Gilbert Prov. G. Janitor; also Comps. H. A. Dubois P.P.G.D.C., D. W. Pearce P.P.G.R., W. F. Laxton, P.P.G.R., Dr. E. Bretton P.P.G.A.S., George Kenning P.P.G.D.C., C. R. Shervill P.Z. 382, G. H. Jaffa P.S. 1237, T. Massa J. 1293, W. H. Postans H. 1237, Louis Beck 1326, T. W. Ockendon P.S. 1423, E. Hopwood P.Z. 1326, J. Linzell J. 1237, E. W. Mackney P.Z. 134, R. Mathison 1237, G. Cordwell P.Z. 1326, J. B. Shackleton 1326, &c. Amongst the visitors were—E. Comps. James Stevens P.Z. 720, 771, S. Hill P.Z. 109, A. Durrant Z. 1185, and G. W. Dorn. The Provincial Grand Chapter having been opened with the utmost solemnity, the roll of Chapters in the Province was called, viz., Royal Union 382 Uxbridge, Bard of Avon 778 Hampton Court, Strawberry Hill 946 Twickenham, Royal Middlesex 1194 Hampton Court, Enfield 1237 Enfield Town, Burdett 1293 Hampton Court, Lebanon 1326 Hampton, Era 1423 Hampton Court, and Francis Burdett 1503 Twickenham. These, with the exception of No. 946, were well represented. The minutes of the previous Convocation were verified. The report of the Audit Committee, which was extremely favourable, as notwithstanding a large and necessary outlay for Prov. Grand Chapter appointments during the past year, a satisfactory balance is still left in the hands of the worthy Prov. Grand Treasurer, Comp. Buss, was received and unanimously adopted. The Prov. Grand Superintendent then announced that he had appointed Ex. Comp. H. C. Levander as Prov. G.H., and Ex. Comp. the Rev. Ernest Bretton as Prov. G.J., and immediately proceeded to instal those Companions into their respective offices. This ceremony, though brief, was conducted with all the usual careful and impressive observance customary to the Prov. Grand Superintendent when performing Masonic ceremonial, and the newly installed Provincial Grand Officers were greeted and congratulated on their appointments. The election of Prov. Grand Treasurer resulted in the unanimous re-election of Ex. Comp. H. G. Buss, who was re-invested by Col. Burdett amidst acclamation. The remaining appointments to Prov. Grand Office were:—

Companion H. A. Dubois ...	...	...	Prov. G.S.E.
" Glover ...	...	...	" G.S.N.
" Herbert Dicketts ...	...	...	" G.P.S.
" G. Cordwell ...	...	...	" G. 1st A.S.
" John Hammond ...	...	...	" G. 2nd A.S.
" Keen ...	...	...	" G. Reg.
" D. P. Cama ...	...	...	" G.S.B.
" J. B. Shackleton ...	...	...	" G.S.B.
" T. Walls ...	...	...	" G.D.C.
" Louis Beck ...	...	...	" G. Org.
" John Gilbert ...	...	...	" G. Janitor

Ex. Comp. H. G. Buss called the attention of the Prov. Grand Chapter to the death during the past year of Ex. Comp. Wentworth Little, and stated that a subscription was now in course of being raised for a fitting memorial of his great Masonic services, and the worth and esteem in which he was held by all Freemasons, as well in the Craft as in other degrees. He proposed a vote of five guineas from the Prov. Grand Chapter funds towards such memorial. The Prov. Grand Superintendent stated his desire to second that proposition, and spoke in the most unqualified terms of approval of the exertions and energy of the late Comp. Little, to whom he considered the Province of Middlesex had been at all times greatly indebted. The proposal now made gave him pleasure, but it was mingled with grief and sorrow at the loss of one who had in his brief sojourn here been of so much assistance personally to himself, and generally to the Craft throughout the district over which he had the honour to preside. It is almost needless to say the proposal was accepted with the utmost unanimity. Letters of apology from Grand Scribe E., and several other distinguished Companions, regretting their inability to be present, were read, and the Prov. Grand Chapter was solemnly closed, and the meeting adjourned. A large proportion of the Companions remained to banquet, which was admirably served at the George Hotel under the personal supervision of Companion Robert Mathison 1237, the "worthy host," whose liberality, both in respect of viands and wines and perfect service, was greatly and deservedly extolled. "To scatter plenty o'er a smiling land" seemed to be the set purpose of mine host of the "George," and he carried it out to the fullest. On the clearance of the cloth and a deliberate attention to a well-spread dessert, the Prov. Grand Superintendent proposed the first toast, "The Queen and R. A. Masonry," which was received with the usual cordiality. In consequence of the necessity for an early departure there were but two other toasts given, viz., "Grand Chapter," and "Prov. Grand Chapter of Middlesex," the latter being coupled with the health of the Prov. Grand Superintendent. Ex. Comp. Levander in proposing this toast spoke in most enthusiastic terms of the privilege which all Middlesex Masons enjoyed in being

presided over by Col. Burdett, and, judging from the reception his name met with there could be no two opinions as to the popularity of that distinguished Brother and Companion. In response the Prov. Grand Superintendent expressed his best thanks for all the gratifying words of Ex. Comp. Levander and the reception of the toast, and stated that from a Province comprising only some three or four Chapters in 1872 it had now nine prosperous Chapters, and there was reason to expect that at no distant period every Lodge in the Province would have its Chapter. The Order of the Royal Arch was itself generally increasing, and ought to receive the strongest support from all true Masons. He desired to thank his Officers of the past year for all their exertions, as well as those of former years for securing the effectual establishment of the Province itself, and he also thanked his present Officers by anticipation for what he felt assured would be equal energy and zeal on their part towards continued progress. The brief period at the further disposal of returning Companions was agreeably devoted to harmony, Comp. Stevens reciting "Mason's Vows!" and spinning "Jack's Yarn;" Comp. Walls singing, in admirable style, "I don't mean to tell you her name;" and though last, not least, Comp. Jas. Verry, the respected Janitor of the Enfield Chapter, humming "The Three Flies." This brought the meeting to a conclusion, and at nine o'clock the Companions started for the London trains, quite satisfied and delighted with the success attending the Seventh Convocation of the Prov. Grand Chapter of Middlesex.

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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ASSISTANCE FUND—OUR SCHOLARS IN AFTER LIFE.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I beg to thank you for your kindness in printing my letter last week. I am pleased to see an effort is being made by Bro. Jacobs, and am flattered to think my suggestions, following the Earl of Rosslyn's proposal, have had the effect of producing such an able article. Enclosed, I beg to hand a sketch of the scheme, and hope you will not only be able to give me the benefit of your experience, but that you will also add your name to the list of patrons, and assist to carry out the work. Not a day passes but I receive evidence that the "Assistance Fund" will be enthusiastically received. As, therefore, you have taken up the matter so kindly, I venture to hope you will continue to ventilate it in your columns. The question is such an universal one that it would be arrogance on one man's part to dictate what to do with the Fund, and I am anxious to hear suggestions—

- 1st. As to how money could be raised.
- 2nd. How it should be applied.

I propose, now that the scheme is well afloat, calling a meeting, and inviting the brethren to take part in carrying out details. Secretaries of Provincial Grand Lodges and Country Lodges have great opportunities for supporting the scheme, without expense to their Lodges, by simply announcing on their notice papers, "The merits of the scheme will be discussed, and brethren anxious to assist are requested to give in their names." It would hardly be within the limits of reason to hope the large sum required can be raised in a few months; but if every Lodge were to start a subscription list for small monthly payments, how soon the desired total would be obtainable. I agree with you it would hardly be possible for each Province to work separately, nor would it be to its advantage. I do not think any Province would be strong enough to support their nominations entirely, although doubtless some means could be devised to give them a vote for their nominees. But is not this digressing? Is not our aim now to raise a fund, and invite the whole Craft to consider that it is essential to provide for our scholars in after life as it is to educate them in their youth? The more I think that we have no Assistance Fund attached to our grand Charities, the more inexplicable it seems to me. There is scarcely another Charity to be found that does not assist its scholars with some start in life on their leaving school, and the statistical facts given by some of these Charities, I am assured, are most gratifying. No doubt there are many brethren in a position to take an apprentice, or otherwise offer an opening. What better opportunity could such as these have? Let them apply to the Schools; they will be gainers in many ways. They will be assured of the respectability, and will receive a reliable guarantee of the ability of the scholar. The boy or girl has also the advantage of going amongst kindly disposed people, and will have the satisfaction of knowing that he or she would not be so placed unless proper inquiries had been made, or it was considered he or she was fitted for the vacancy. I simply urge this, *en passant*, as one way in which the Assistance Committee would be doing good service. Bro. Binckes points out, indeed, two prominent cases, and he is right in stating it is laudable for our boys to wish to serve their country; indeed, what greater profit could we have in return for our "assistance" than to know that not only did our Boys serve their country, but deserved well of their country? Who knows but one of these days we might have to score a second Rorke's Drift by our Boys.

Without passing an opinion on Bro. Jacob's laudable scheme,

could you not devise a means by which the two schemes could be amalgamated? I don't think the Craft would have to record an ill-assorted marriage, as we start with one common object in view. Personally, I should be proud to work with Bro. Jacobs. I have mentioned casually various ways of raising money,—bazaars, picnics, balls, &c. As to the former, this appears to have taken root on good soil. A grand bazaar may be one of the successes of next year. Although the ladies are not allowed to become Masons, we might secure their assistance. Indeed, I am convinced many ladies—wives and daughters of Masons—will be tempted to say they will assist; and with the fair sex to support a Charity scheme, failure is not one of the possibilities.

Trusting you will favour me with your able assistance,

I am, Dear Sir and Brother,

Yours faithfully and fraternally,

DICK RADCLIFFE.

129 High Holborn, 7th August.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In your article of last week's number, "Our Scholars in After Life," I am afraid you somewhat mistake the purport of what it is intended doing in this Province for the Boys and Girls who require assistance on leaving the Schools. My letter, which you kindly inserted in your same number, was scarcely explicit enough. What I proposed was, that we should inaugurate a fund in memory of our late Prov. G. Master, not for our Province only, but for the benefit of all and any who might need assistance on leaving the Schools; that ours would be the nucleus of a national fund, but being the originators that we should name it; it might be called the "Shrewsbury Fund," &c., and all Masons could subscribe to it under that, as well as under any other title. The money we get together in Staffordshire will, I hope, be sufficiently large to start the new Charity, and augmented and strengthened by the brethren who now wish such a fund established will, I trust, become in time as useful as our other Charities. After our next Prov. Grand Meeting, the Shrewsbury Fund for the advancement in after life of children leaving the Schools will doubtless be an established fact. I trust we shall be able to co-operate with the brethren who are now working for a similar object, and make all the funds into one. Apologising for again troubling you,

I am, yours fraternally,

J. JACOBS P.M. 482,

P.P.C. Reg. Staffordshire.

The Rookery, Handsworth, Birmingham.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The letters in your last issue, as to the advisability of assisting our pupils after they leave the Schools, and your remarks on the same subject, require deep consideration, and need to be looked at from several points of view. I hope that every move that may be made will be carefully considered, and that nothing will be done without due deliberation. You, Bro. Editor, seem to think there is no question as to the need of such a fund, and really I cannot see my way to join issue with you on this point, although at present I hardly like the idea of the scheme. It seems to me that it will be very bad to let boys or girls grow up with a feeling that, in whatever position they may find themselves, whether through neglect on their own part or otherwise, they have a fund to which they may appeal, and on which they may rely for a fresh start in life. I quite understand that the Committee may be invested with authority to use discretion, but we are apt to err on the side of leniency, and thus I am afraid we shall get the credit of encouraging idleness by offering a premium to those who are too lazy to make any push for themselves. Still I suppose that there always will be the black side to a question, and that deserving persons will suffer because there are so many undeserving ones in the world. I only hope that this fund will not fail in consequence of the abuse of its well-meant provisions.

Later on, if you will allow me, I may refer to the rules, which I suppose will be made public.

Yours fraternally,

PATER.

## UNIFORMITY OF MASONIC RITUAL AND OBSERVANCE.

"PAST MASTER AS PRECEPTOR" AND "WHICH IS CORRECT?"

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I am happy to announce that the support I have received in response to my proposed publication of the above work is sufficiently assuring to induce me to proceed therewith with all the less delay, and that consequently the book is in the press. It will be ready for issue by the end of this month, and copies will be forwarded to subscribers immediately. Of the 500 subscribers asked for I have at the present time 100, and have no doubt that during the month the number of subscribers will be forthcoming. At any rate, I will never allow the book to be out of publication. But I shall nevertheless in my introduction of my book, or of those who take an interest in this matter will use their influence with the Lodges and Lodges of Instruction with which they may be connected to promote its general circulation amongst the Craft. The first supply will be for-

warded to subscribers, and I naturally desire that that supply should be as large as possible. Subsequent editions, I have reason to believe, will be required, and these will be obtainable in the ordinary course. The price of the work (2s 6d only) brings it within reach of all who are likely to feel interested in the subject of which it treats. Subscribers' names may be forwarded either to yourself, as the publisher, or to—

Yours very truly and fraternally,

JAS. STEVENS, P.M., P.Z.

112 High-street, Clapham,  
4th August 1879.

## THE UNPLEASANT AFFAIR AT KEW BRIDGE.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Having been present at the last meeting of the Royal Alfred Lodge at Kew Bridge, and sharing in the pain which every true-hearted brother must have experienced at the course which the after-dinner proceedings took, I asked a brother in whose judgment I have the utmost reliance what could be done to prevent such unseemly conduct in the future. He pointed out, in reply, that the course of action was as clear and plain as possible. The Worshipful Master, in the event of any unseemly conduct arising in a meeting over which he presides, has the power—which he is perfectly justified in exercising—of stopping any brother—whether he be the real culprit or not—and of calling upon him to sit down. If he refuses to accede, either to gentle appeal or to more imperative command, it is then in the power of the W.M. to say, "Brother So-and-so, it is my intention, unless you instantly sit down, to leave the chair; and, in such an unfortunate event that order cannot be maintained, it will be my duty to summon you before the Board of General Purposes." Such scenes as that enacted on the 25th ult. are calculated to disorganise, if not break-up, any Lodge; and as a frequent visitor at the Royal Alfred, I anxiously looked forward to see what the FREEMASON'S CHRONICLE would say respecting it. The matter was so flagrant that it could not possibly be overlooked; and the brethren have reason to be thankful for the sensibly temperate manner in which it was alluded to in your columns. I heard a remark from one of the P.M.'s present which was simply disgraceful, casting reflection upon a neighbouring Lodge. He said, "Go to the Lily of Richmond!" but I must say I never witnessed such a scene amongst that much-maligned section of our Fraternity. Of their temporary suspension they have nothing to be ashamed of, it was because one of their P.M.'s called attention to a point of order. I was present this year at the installation of Bro. Hubbard, and rejoiced at the prospect of the revival of true brotherly amity, which received abundant testimony in the W.M. being able at the last Festival to take up the noble sum of 115 guineas. And certainly, if any reflections were justifiable at all, the banquet-table was not the place to air them, to the annoyance of the well-disposed brethren, and the break-up of the general harmony. It was a mournful and pitiable sight to see the peace and enjoyment of what ought to have been a friendly and harmonious gathering so rudely broken up, and this was the unanimous expression of the Visitors, who on this unfortunate occasion rose from the table and silently "wandered away." No one can blame Bro. — for the part which he endeavoured to take in throwing oil on the troubled waters, and can only regret that certain of the brethren did not accept in the proper spirit the kindly counsel which was thus proffered to them. However, let us hope that the occasion for reference to such an unpleasant subject will not soon occur again; and, trusting that a better spirit will predominate over the future gatherings of the Royal Alfred, hitherto renowned for the harmonious and hospitable character of its meetings,

I remain, Dear Sir and Brother,

Yours fraternally,

A VISITOR.

LIVERPOOL DOCKS.—The Liverpool Docks as they stand at the present day are among the wonders of the world. Since the formation of the first wet dock in 1719 the extension of these inland basins has been continuous. Fifteen years ago they covered an area of water-space to the extent of two hundred and seventy-seven acres, and the quays were nineteen miles in length. Since then there has been no cessation of dock extension. To enumerate or describe them all would fill many pages. There are the Salthouse, Albert, and Canning Docks, the Clarence Half-tide Dock, the Prince's Half-tide Dock, the Manchester Basin, the Wapping Basin, the Coburg, Brunswick Union, Toxteth, and dozens of other docks, with the Goree Piazza at the bottom of St. James-street, a short distance from the Town Hall. Every convenience and facility for the despatch of business surrounds them. A broad open thoroughfare, tapping at right angles many of the principal streets, runs along their whole length; in this roadway is a double line of rails, which branch off also and surround several of the basins and docks; omnibuses and tram cars traverse it perpetually during the day from end to end. The scene is a busy one always. A hurrying polyglot multitude, constantly on the move in and out and about the sheds; great vans and wains laden with produce, cotton bales, ores, Manchester piece goods, cases of every size and description containing cochineal, indigo, flax, jute, gunny, mahogany, dressed hides and untanned molasses, raw silk, and the thousand and one articles of home, colonial, and foreign produce needed to carry on the manufacturing processes of the world; the engines snorting and puffing impatiently, as they rattle along with their long line of attendant waggons, en route for the great terminus higher up in the town.—From "Our Own Country" for August.



## BURRELL LODGE, No. 1829.

ON Saturday afternoon, the 2nd inst., a new Lodge of Freemasons was consecrated at Shoreham, the Lodge being named after the Provincial Grand Master of Sussex, Sir W. W. Burrell, Bart., M.P., the "Burrell Lodge," and bearing number 1829. The ceremony took place in the Town Hall, in the presence of a large body of the brethren, many of whom are well known as influential members of the Craft. Among those present were Bro. R.W. Sir W. W. Burrell, Bart., M.P., Prov. G.M. of Sussex, J. H. Scott Dep. Prov. G.M., J. St. Clair Prov. G.J.W., E. F. Cave Browne Cave Prov. G. Chap., R. Crosskey Prov. G. Treas., T. Trollope Acting Prov. G.S.W., V. F. Freeman Prov. G. Sec., W. Hale Prov. G.S.D., Mark Tanner, M.D., Prov. G.J.D., J. M. Kidd Prov. G.D. of C., Joseph Dixon P.P.S.G.W. Acting Prov. G.A.D. of C., A. King Prov. G. Organist, F. J. Rabie Provincial G. Steward, Frank Holford P.M. 811 Prov. G. Steward, G. F. Evershed Prov. G. Steward, A. J. Hawkes P.M. 315 Prov. G.S., T. Hughes Prov. G. Tyler. The following members of the Lodge were present:—Bros. Lord Arthur Hill P.M. 66 Ireland, Prov. G.M. County Down 1465, Rev. Charles J. Smith P.M. and W.M. 1466, W. T. Clarke 315, Rev. G. R. Johnson 487, R. B. Higham 315, E. Bridges J.D. 311, T. Packham S.W. 315, and G. Smith P.M. 732 P. Prov. G.P. Sussex. Among the Visitors were Bros. G. Nash Derwent 40, J. C. Pelgate Kilwinning 12, G. J. Parkman Journeyman S. J. Robertson S.W. Atlingworth 1821, H. W. Davoy P. Prov. G.C. W.M. Union 38, A. Cunner The Great City 1426, T. Davison S.W. Sackville 1619, T. Robertson St. Andrew 149, W. Ridge S.D. Sackville 1619, G. Hawkes Fernor 1350, H. Alex. Dowell J.W. Hova Ecclesia 1466, J. Harrison Carnarvon P.M. P. Supt. of W. Hants and Isle of Wight, G. Seaborne 219, W. W. English New Ship 851, H. W. Charington Royal Clarence 271, E. Broadbridge Mount Lebanon 73, R. L. Ellman P.M. Pelham 1503, J. Large Windsor Castle 771, H. S. Gates St. Cecilia 1636, G. J. Leppy South Saxon 311, G. J. Eady Emulation 21, J. G. Harris S.D. Gordon 1723, A. Smith S.W. Lodge of Union 38, S. Tanner W.M. South Saxon 311, S. R. Legg P.M. Royal Brunswick 732 P.P.G.S.B. Sussex, W. Bonyer 271, E. A. Head J.W. 1639, J. B. Mellison St. Cecilia 1636, C. Sandeman W.M. St. Cecilia 1636 P.P.A.G.D. of C., F. Binckes P.G. Steward, Sec. Boys' School, W. Roe Org. St. Cecilia 1636, G. Cole St. Cecilia 1636, A. Brazier Lodge of Friendship 851, G. Courtney Countnam 1382, E. W. Vickers S.W. Yarborough 811, C. Woolley P.G.R. Sussex P.M. South Saxon 311, S. Ford P.M. Clarence 271 P.P.S.G.D. Lincolnshire, T. J. Sabine W.M. Atlingworth 1821 Prov. S.G.W. Middlesex, P. J. Emery Howard 56, J. Lewis Thomas St. Thomas 142 A.G.D. of C., C. T. Turner Gordon J.W. 1726, C. Brisco P.M. South Saxon 311, E. E. Street S.W. Howard 56, T. Francis P.M. 56 and 1800, T. Cubitt P.G.P., J. A. Swinbourne W.M. Gordon 1726, J. Sandius Smith J.W. Royal Clarence 271, W. Dawes P.M. Wellington 351 P.P.G.R. Sussex, and W. Rickards Tyrian 90.

The Lodge was formally opened by the Prov. G.M., who, in a short address, remarked that Masonry had previously flourished in Shoreham, and the then existing Lodge had, doubtless, been visited by Royalty. He was pleased to be present to assist in renovating the Lodge and once more establishing Freemasonry in the ancient borough.

Sir Walter having vacated the chair, Bro. J. H. Scott, Deputy Prov. G.M., proceeded with the ceremony of consecration, which was performed with due solemnity, and in a most impressive manner Bro. Scott embraced the opportunity of addressing the brethren present. He congratulated the founders of the Lodge upon the success they had achieved in securing their charter, remarking that especial thanks were due to Bro. Lord Arthur Hill for coming forward to fill the onerous post of W.M. While, also, congratulating the founders upon the name they had selected for the new Lodge, he assured them that they had placed great responsibilities upon their shoulders, for the name of Burrell had for a line of years been borne by those with whom had been associated all that was noble, generous, and true, and it would be their duty to see that the name was not sullied by any act of those belonging to the new Lodge. He (Bro. Scott) had addressed the brethren at great length at the consecration of the Atlingworth Lodge a few days ago, and would therefore content himself with a few remarks only. He concluded by impressing upon the brethren the cultivation of those principles so dear to Masonry, and heartily wished prosperity to the new Lodge.

Bro. the Rev. E. F. Cave Browne Cave Prov. Grand Chaplain, also gave an address.

The ceremony being concluded, the W.M. elect, Bro. Lord Arthur Hill, was duly installed, while the following, who, with his lordship, were the founders of the Lodge, were appointed to their respective posts, viz., Bros. C. J. Smith W.M. and P.M. 1466 acting I.P.M., Captain R. Burrell P.M. 271 S.W., W. Tunstall Clarke 315 J.W., A. Burrows 186 Treas., E. Bridges J.D. 311 Sec., T. Packham S.W. 315 S.D., R. B. Higham 315 J.D., A. Brazier 851 I.G., Rev. G. Rose-Johnson 487 Chaplain, J. Braithwaite P.M. 899 P.P.G.J.W. Herts D.C., A. R. Brown 697 Steward, and H. H. Hughes Tyler.

The effect of the Consecration ceremony was greatly enhanced by the musical accompaniments given under the direction of Bro. A. King Prov. G. Organist, who was assisted by Bros. J. Large (late of Westminster Abbey), E. Broadbridge, W. Roe, and G. Cole. The efforts of the vocalists were most successful. The ceremony being concluded, the brethren adjourned to the Royal George Hotel, where nearly eighty brethren sat down to an excellent banquet, supplied by Bros. Sayers and Marks, whose catering gave every satisfaction. The chair was taken by the newly-elected W.M., Bro. Lord Arthur Hill, who was supported by Bros. Sir W. W. Burrell, J. H. Scott, and C. J. Smith.

The Chairman gave the usual loyal toasts, "The Queen and the Craft," and "M.W.G.M. H.R.H. the Prince of Wales," which were enthusiastically drunk.

The Chairman next gave "The R.W. Pro G.M. the Earl of Car-

narvon, the D.G.M. Lord Skelmersdale, and the Officers of Grand Lodge Present and Past."

Bro. Thomas A.G.D.C., in responding, passed a well-deserved eulogy upon Lord Carnarvon for the intense interest he at all times showed in the cause of Masonry. Lord Skelmersdale was a general favourite among Freemasons, and worked hard, not only in his Province, but for the general welfare of the Craft. He was pleased to find that he intended taking the chair at the next meeting of the Boys' School Masonic Charity, and to learn that the worthy W.M., Lord Arthur Hill, would also be present as a Steward representing the new Lodge. He took the opportunity of complimenting Bro. J. H. Scott upon the splendid manner in which he had performed the ceremony of installation.

The W.M. next proposed the R.W. Sir W. W. Burrell, Bart., M.P., Prov. G. Master of Sussex, who had at all times shown great interest in the working of Masonry, and had visited nearly every Lodge in his Province. He trusted he would be long spared to hold his high position.

Sir Walter, who was received with great applause, expressed the pleasure he felt in being present at the opening. Masonry, he said, had indeed made rapid strides. Five years ago the Ockenden Lodge No. 1465 was opened. He had been its first W.M., and now he found the Burrell Lodge bore No. 1829. The great impetus given to Masonry he believed to be in a great measure owing to the active interest taken in the Craft by His Royal Highness the Prince of Wales. Four new Lodges had been opened during the two years and a half he (Sir Walter) had been in his present office, and a fifth, he believed, would be shortly consecrated. (It was understood as St. Leonard's, Hastings.) The old Lodge founded at Shoreham had flourished, and he believed it had been honoured with a visit from the late Duke of Sussex. He trusted that the new Lodge would regain the prestige of the first and almost forgotten one, and that its business would be carried on in a truly Masonic manner. To the Secretary, who was a young Mason, he would tender a few words of advice. He begged he would take especial care to note every minute of the Lodge proceedings. They had an excellent Prov. Grand Secretary, whose duty it was to examine their books, and he was desirous that no complaints should be made to him of any laxity on the part of the newly appointed Secretary. In issuing notices of meetings he wished him to forward at least two copies to the Prov. Grand Secretary, that the Provincial Officers might know what was taking place. In conclusion, he fervently hoped that the new Lodge would not, like its predecessor, be allowed to collapse.

The W.M. next gave the D.G.M. of Sussex, Wor. Bro. J. H. Scott, and the Officers of the Prov. Grand Lodge Present and Past. He regretted that Bro. Scott had been compelled to leave through indisposition. He (Bro. Scott) had performed the consecration ceremony in a masterly manner, and was at all times ready to assist in the furtherance of Masonry. Bros. Freeman and Dixon responded. The former expressed the pleasure he felt at being present, and was glad to say that the returns which had lately come in from the various Lodges had been of a satisfactory character.

Bro. C. J. Smith proposed the W.M., and success to Burrell Lodge 1829. After some considerable delay, the new Lodge had at last been fairly started, and he was proud to find so able an Officer as their newly-elected W.M. There was also a good first Lieutenant in Captain Raymond Burrell, son of their worthy Prov. G.M. Starting under such auspices, the success of the Burrell Lodge was a foregone conclusion. Their W.M., he was assured, would set them a good example, and take to heart the words that had fallen from their Prov. G.M. and the addenda supplied by the Prov. G. Secretary. For all he would say, "come and welcome," and the Officers would certainly not fear the visits of the "prying Secretary." (Laughter). Great care had been exercised in getting initiates, and not a fourth part of those anxious to join had as yet been considered. Lord Arthur Hill, in responding, feared that his election had been the result of their good feeling towards him, and not of his own merits. He declined at first taking the post, thinking that a local brother would be a more acceptable one. He thanked the brethren for the confidence reposed in him, and would do his utmost to further the interests of the Lodge. Sir W. W. Burrell apologised for the absence of his son, who had had an engagement of six weeks' standing which he found it impossible to put aside.

The W.M., in proposing the W.M.'s of Lodges in the Province, remarked that those present represented more than half the Lodges in the Province. Bros. Sandeman W.M. St. Cecilia 1636, and T. J. Sabine W.M. Atlingworth 1821 responded. Bro. Sabine remarked that Freemasonry in Sussex had received great and encouraging influence from Sir W. W. Burrell, who was a genuine specimen of the "fine old English gentleman." Sir Walter, replying to these observations, felt a great share of the praise was due to Bro. John H. Scott and his brother Officers.

The W.M. then gave "The Masonic Charities."

Bro. Binckes, in responding, stated that the Boys' School contained 217, and the Girls' 200 pupils, and that there were, in addition, aged of both sexes, numbering 300, dependent upon the Charities.

Bro. W. T. Clarke proposed "The Visitors," to which Bro. Cubitt responded.

Bro. Eberall proposed "The Officers of 1829," and Bros. Clarke and Braithwaite responded.

The remaining toasts were "The Ladies" and that of the Tyler.

The third part of Messrs. Groombridge's "Greenhouse Favourites" sustains the high opinion we expressed of the first two numbers. The latest instalment of this new work treats more particularly of the Fuchsia and Passion Flower, and several engravings are given explanatory of the remarks made by the editor. The two coloured plates this month are very chaste, and give promise of a handsome collection emanating from this source.

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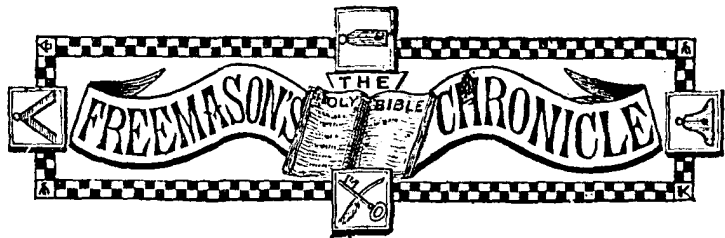
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**A "QUIET" WEEK'S HOLIDAY.**

By Quiz.

**HAVE** you, gentle reader—that is the sort of personal appeal, you  
 know, employed by the ordinary story-writer—ever met with  
 a man who was hag-ridden with an idea? I have; and this is how  
 it comes about.

An old friend of mine, named—well that is of no consequence to  
 you, and if you knew it would be of no moment to the story. But  
 as I was going to say, this old friend of mine was eaten to death by  
 a consuming idea of being thoroughly "up" in all matters concerning  
 Freemasonry; and the pains he took to accomplish an impossible  
 feat were certainly praiseworthy, but for the fact that the perpetual  
 worry began to tell upon the little mental stamina the poor old  
 fellow possessed.

Having been, it is whispered, jilted early in life, our hero had  
 expended his time and a tolerable income upon pursuits which com-  
 pletely excluded the possibility of any of the old tender emotions  
 being revived. His house was a perfect paradise to men of the "old  
 curiosity" turn of thought, and his unique collection of old paintings,  
 old china, old autographs and manuscripts, together with spacious  
 rooms crammed with bijouterie, articles of *virtu* and sacred relics,  
 was sufficient to make the mouth even of a Christie water most pro-  
 fusely. He was a Simon the Cellarer of a most extended type, and  
 a mystery to his Margery of a housekeeper, who wondered, as did  
 everybody else, what were the "secrets" locked up within the  
 sacred easement of his embroidered waistcoat.

Bless you! he was sodden, saturated, with Freemasonry! He could  
 talk of nothing else; and for that reason never associated with any-  
 body but brethren of the mystic tie. He wore Masonic studs, sleeve-  
 links, rings and pins; and every article of attire, down to his magnifi-  
 cent open vest of lavender satin, was figured with Masonic emblems.  
 They were blended exquisitely on his meerschaum pipes, burnt into his  
 billiard cues, embroidered on his smoking cap, engraved on his family  
 plate, etched in pencil and various coloured inks on every spare leaf  
 of every book in his big library! He had Masonry on the brain, poor  
 fellow—the little he could boast of. He never accumulated any solid  
 benefit from it, though he pored over every Masonic book, news-  
 paper and periodical he could lay his hands upon. He attended  
 a Lodge every night, and often on a Sunday when the opportunity  
 presented. He had become so gorged with Masonry in every shape  
 and form that, instead of being nourished by it, he had become bloated  
 and flatulent with it—one eye'd; and that eye very obliquely cast  
 indeed.

How to get my friend off this hobby which he was riding to death  
 was a puzzle I had long endeavoured to solve; but finding him  
 inexorable, and staving off every suggestion with a phrase of Masonic  
 lore, it seemed almost a hopeless task. There was nothing for it but  
 taking him quite away, out of the reach of everything Masonic; and  
 I secretly planned a little trip by water, so that, being alone, and out  
 of earshot of all fraternal acquaintance, I hoped to wean him, by a  
 week's relaxation, away from that dreamy reverie into which he had  
 been plunged.

How he ahem'd and ha'd, to be sure, when I made the suggestion  
 that we should go—a quiet couple of us—for a week's quiet holiday!  
 "He had been taught to be cautious," he said, and ever since the *Prin-*  
*cess Alice* disaster his little yacht had been snugly moored, down at  
 Erith, while he had resisted every invitation or temptation to resume  
 his old cruising life, of which he had hitherto been so extremely fond.  
 Besides, there was that Eccentric Lodge of Instruction, in which he  
 was a shining light, and for whose "section" night he had been making  
 extraordinary preparations. Every excuse was couched in symbolic  
 language; but at last, "vowing he would never consent—consented!"

At the very moment we had ratified the compact with a grip  
 and solemn obligation, a loud double-knock at the door was heard,  
 and presently old Margery entered, bringing on a salver profusely  
 adorned with Masonic devices, a letter for my friend; and this, on  
 being opened, we discovered to be a tinted circular announcing a  
 river trip from London-bridge to Gravesend.

"Zounds!" he exclaimed, "the very thing, Bob!" [I did not tell  
 him that I had bribed my printer to "set" the circular for the  
 purpose, and that I had posted it with my own hands, having timed  
 its arrival for the very moment when I anticipated the old fossil's  
 capitulation.]

But, having caught the interest of the idea, it was arranged off-  
 hand, and the old fogey was as enthusiastic as a child for whose  
 delectation mamma had arranged a pic-nic in the woods.

A most valuable colleague I found in the venerable housekeeper  
 before alluded to, and who playfully sketched out a series of  
 domestic arrangements—such as cleaning down, and a host of other  
 household necessities—that should be attended to during our absence.  
 Of course, the process of packing up had already been surrepti-  
 tiously far advanced.

As we smoked our evening pipes together, still the changes were  
 rung upon the old pet theme; but I indulged the foible with the  
 calm satisfaction of having an entire week before me in which to draw



the red-herring across the line of scent, and so to divert the mania which had taken possession of my friend's whole mental energies.

The hurry and bustle at London-bridge the next morning convinced me that there are yet living a great many of the old "Tony Lumpkin" class—one of whose most remarkable traits of character is never to be done out of anything when once they have made up their minds to it. Had it not been so, I fancy the crowds of people who swarmed our saloon steamer in every part must have been slightly deranged, in the presence of such meteorological indications as confronted us. It looked, indeed, as though old Jupiter Pluvius—or, as he is vulgarly called, the clerk at the weather office—had gone off on the spree, leaving his key in the water-butt, and thus giving those two mischievous and facetious chaps, Mercury and Momus, the opportunity of treating us all to a shower-bath just at the time when we did not require one. Oh! had I but—no, not Aladdin's lamp, kind reader, but—the pen of a ready writer, I might describe such pictures by the way as would afford even a Mark Tapley the opportunity of coming out strong, and becoming creditably "jolly." Of the toiling hundreds who had emerged from the hives of industry in our big city to enjoy a day on that crowded steamer, packed as closely as herrings in a barrel, their garments soaked with rain, and with countenances as doleful as that of the man who had raffled for a dinner and lost it! Of the broad river on whose bosom hung the mist like a huge wet blanket, while the few flags carried by the excursion packets, that ought to have fluttered gaily in the summer breeze, flagged angrily, like swabs around the smoky masts. And, as the "pleasure" seekers flocked in at the intermediate piers, moist and weary, one could almost picture the disgust and disappointment that thrilled those throbbing breasts. Was it for this they had filled their baskets and satchels overnight, and raked out their best bibs and tuckers, lured by the dazzling attractions of a grand gala day upon the Thames! How the gay feathers and ribbons which adorned those strange faces would have brightened up the decks and saloons of our trusty bark had the weather been at all as we have a right to expect it at the latter end of July. But it wasn't, and one could only commiserate with our unfortunate fellow *voyageurs*, who had come out in full fig, and on pleasure bent, only to find it a delusion and a snare. In vain a bright-eyed 'Vitechapel lass warbled to a concertina accompaniment the soothing melody—

"The maids of merry Hingle-land, 'ow by-yontiful are they?"

for the company was by no means in a temper to appreciate or applaud the sentiment so pathetically conveyed in song. But whilst I was all this time making a mental note of passing events, where was my hero whom I had engaged to chaperon during the week? I searched high and low, but found him not! Repenting of my temerity in leaving him but for a moment to his resources, I sought him everywhere—in the saloons, on deck, 'tween deck, "all over the ship," in fact; but not a vestige of him could I discover. At length, after having given up my fruitless search, and praying that he might soon turn up, I ordered a tumbler of refreshing beverage, and was just surrendering myself to reproachful meditation, when in a remote corner of the cabin I espied my hero buried in serious conversation with the steward. I was relieved! Talking to him, no doubt, of yachting, of which he had once been so enchanted, before the Masonic mania set in; recalling incidents and adventures with old Father Neptune, in which they had jointly participated in days gone by. At all events, there was a crumb of comfort in this.

"Hullo, Bob! where on earth have you been all this time? Pacing the deck, and getting wet through, like the nincompoop you must be," shouted our hero. "Come here, and let me introduce you to Brother —!" All my cherished hopes, like Bob Acres' courage, oozed out at my fingers' ends, as I saw at once that the steward's flashing Masonic studs had caught my friend's eye, and with an instinct as catching as a cough before a sermon he had bottled up the steward for a fraternal chat. It was of no use to break in upon it, for they both seemed impregnated by the idea, and the mutual confidences they exchanged, over bottles of "nourishing stout," were something marvellous.

Down past Greenwich and Woolwich, with their once bustling yards and factories filled with the hum and bustle of industry, but now mute and forlorn, in consequence of unfortunate labour disputes, we turned into the broader reaches of the Thames, until Erith was in sight, and here, as glorious Apollo had again asserted his supremacy, and shone forth once more like the genial old fellow that he is, the excursionists shook out their damp and soiled plumage, and basked gratefully in the returning sunshine. A change had come over the spirit of the dream. Our "band" was very liberal in its supply of music, first playing aft and then before the funnel, and giving each section of the company a share of its "inspiring strains." A party of hand-bell ringers varied the entertainment, and all this tended to heighten the pleasures of the trip. The professionals, however, had it not all their own way, for a gentleman of decidedly Yankee cut, in the fore part of the vessel, regaled his admirers with a "tall" song, the burden of which was very touching and pathetic:—

"A grasshopper sat on a sweet potatur vine,  
On a sweet potatur vine,  
On a sweet potatur vine;  
And a big turkey gobbler came a-sneaking up behind,  
And nipp'd him off from that sweet potatur vine!"

It was agreed that cousin Jonathan had whipped the British professionals into a cocked hat, and as he didn't carry round the hat after his song he was dubbed "a gen'loman" forthwith. So we continued to drive dull care away until Erith was reached, and as we pulled up at that exceedingly handsome structure called the pier, I suggested to my friend, out of whose head the singing and the music had once more banished his "hobby," that we should laud, and look up his little disused yacht.

"Just the very thing," he chimed in, "only let us pay that tribute of brotherly love and esteem which is due to a distinguished

member of our Order, to whom I ventured to introduce you just now. W.M. of some Lodge, don't you know? Down Poplar way, somewhere. Decent fellow! Must invite him to my place, and you shall form his closer acquaintanceship."

So saying, he dived off once more amongst the crowd, and the last thing I saw of the couple was the gesticulating of glasses and a profusion of nods as they confessed that happy had they met, happy had they been, and happy might they meet again!

At last, thought I, as we landed on the pier, I have snatched him once more from the vortex; and I'll take good care I don't let him out of my sight again.

He grumbled about paying the sixpence which the enlightened authorities at Erith considerably charge to strangers on holiday occasions for the five minutes travelling over their handsome pier, instead of the penny on ordinary days, and found my friend's little craft, though idle, had by no means been neglected. The "Captain," as the old sailor in charge delighted to be called, rubbed his eyes, stared, and gasped forth, "Well, darn my buttons—the Lord forgive me for swearing—but I never! Here's the guv'nor, come at last!"

"Bless my soul, my Lord High Admiral, who'd 'a thought o' seeing you, of everybody else in this born world? Here Jim—Bill—hurry up now, (in a whisper) see all's right for the Admiral."

It seemed quite unnecessary, however, for any hurrying up, for as the swarthy fellows touched their foreheads, their countenances wore a broad grin of satisfaction, as though they knew all was as trim and tant as the guv'nor could wish.

"We shall want the *Gudly* for a short cruise," said the owner; "how long will you be getting her ready?"

"Ready now, Admiral," replied the captain, "and 'as been a great deal too long, sir, axin' yer parding," laughed the honest old tar; and by the time we had enjoyed our comfortable little luncheon at the Pier Hotel, the *Gudly* was out amid stream, and the boat ready to take us to her.

In almost less time than it took to think about it, we were scudding merrily along over the dancing wavelets, between heavy barges and lighters, and a cloud of rowing boats, such as may be seen about here on any summer's afternoon; and very speedily we drew up off the Town Pier at Gravesend, where I again ran the risk of losing my friend. With his usual 'cuteness he espied the white ties, evening coats, black bags, and tin boxes which, according to the worthy Prov. G. Master of Essex,—are among the distinguishing marks of Freemasons. On getting alongside we learned that the bearers had just come by train to attend the installation meeting of the Lodge of Freedom, and had it not been that we had telegraphed to Southend that we should anchor off there that evening, I should have had to attend the meeting of Freedom Lodge with him; as it was, we got away, after pledging our friendship and tendering our good wishes. Nothing of any moment occurred until we ran alongside the long pier which is the boast and delight of the denizens at Southend. Having made all fast for the night, I could see a twinkle in my old friend's eye, as he asked me to take a survey of the little craft, for as yet I had not been invited to view as much as the chief cabin. When at last we had descended the companion, and were fairly inside, I was overtaken with a mingled sense of bewilderment and surprise, in which regret surged up involuntarily. It was fitted up as a Masonic lodge! Two or three old acquaintances of the owner, who had discerned the *Gudly* approaching, were speedily on board, and the suggestion to hold a Lodge of Instruction was hailed with boisterous satisfaction by the "Admiral." There was no getting out of it, so to submit was the only alternative. We went through all the formalities and degrees, with the "Captain" as Senior Warden, the mate as Junior, and the ordinary seaman as Tyler, our other friends ably assisting in the working of the degrees. It was both unique and interesting, but totally opposed to the object of our trip,—so far at least as I was concerned.

The face of our sailor host glowed with marvellous glee at the success of his improvised Lodge which had thus lain in ambush; and as we exchanged congratulations after "labour," our hero grew prodigious over his "remiscences" of Masonry, and his adoration of all things appertaining to the Craft.

Still resolute in my desire to carry out the object of our trip, I endeavoured to cut the conversation short by proposing that we should go ashore, when once again the cup of satisfaction was dashed rudely from my lips, by the invitation of our stranger friends to "reciprocate," by honouring the old Priory, or as it was jocosely dubbed, the "Round Thousand" Lodge, by accompanying its Master and members to take part in the consecration of its daughter Lodge at Shoeburyness the next day! Nemesis seemed indeed to be following in our wake, but there was no getting out of it, and, with calm resignation, I was obliged to assent.

The gathering was of the jolliest, it is true, for there are true and trusty fellows of the Craft in this corner of Essex, as doubtless you may know. We were feasted and fêted to our hearts' and bodies' content, and the brethren of the new Lodge seemed to devote their whole energies to ensure the enjoyment of their guests; they killed the fatted calf, brought out their best, and laid themselves especially out for our comfort and amusement. Thus our second edition of Masonry ashore eclipsed all that we had seen on board, and when the last hearty grip of the hand had been exchanged the big moon was shining placidly upon the wide expanse of sea on whose bosom our little *Gudly* rose and fell with the peaceful waves, our Senior Warden Jack, Junior Warden Tom, and serving Brother Bill watching calmly our arrival, as they smoked their short doodheens in the stern sheets, no doubt weaving many a pleasant dream of the week's quiet cruise which had been cut out for them.

After having given orders to move round for Walton-on-the-Naze with the "earliest beams of the morning sun," we turned in, and I must confess that the snug little bunks of the *Gudly* provided us with the *in plus ultra* of luxurious repose. The sun was at its meridian ere our slumbers were disturbed by the arrival of glasses of offervescing S. and B., and soon we sighted the pleasant outlines of the Marine, which is the peculiar pride—and profit, let us hope—of that

fine specimen of Masonic life and health, Bro. Dorling. Here, of all places, was the spot on which to spend a "happy day"—or week for that matter. And so, with hopes renewed, we made away for that populous seaside resort, to which so many visitors repair for health and relaxation.

But out of the frying-pan into the fire I very speedily found it. I remembered, during the cold and piercing weather which so disgusted everybody last May, attending the consecration meeting of the Arnold Lodge, when the snow drove in angry gusts along the sea, and the "white horses" played about in such fiendish glee far out upon the German Ocean. I recollected the immense number of propositions which had been made at that opening meeting, and wondered how on earth our Bro. Alfred Arnold had got through the mass of work which stared him in the face in the advent of his presidency. I was not long deceived. The work had *not* been got through, as I saw by a ponderous agenda of the Arnold Lodge, which worthy host Dorling placed in my hands at lunch.

Wednesday, Thursday, Friday and Saturday evenings were specially laid out for overtaking the accumulation of business, and wiping off arrears; and in a twinkling we were booked for all the lot!

My friend the "Admiral" was in ecstasies. "Nothing could have been better," quoth he, as he eagerly scanned the summons, and bridled up in the expectation of having a considerable portion of the work allotted to himself. It is of no use mincing matters, so to cut my story short, the remainder of our "quiet" week was spent in alternate rambling over the pretty little beach, sauntering on the piers, varying with perpetual pleasant meetings in the refreshment rooms for which the Marine is deservedly noted, and—Masonic Lodges galore!

To the credit of the Walton brethren their hospitality was unbounded; and the stay proved by no means an unpleasant sojourn, though, of course, the exigencies of the case entirely upset my pre-arranged course of action, and the "Admiral" was necessarily more rabid than ever on his one idea.

'Tis a long lane that has no turning, and at last the peaceful Sabbath came, when initiations, passings and raisings, with their collateral congratulations at the banquet table, had passed away, to the great acquisition of the Arnold Lodge, and the vast edification of those who had taken part in the ceremonies.

The time of my holiday span had, however, been exhausted, and as my friend had enthusiastically intimated his intention of accepting invitations he had received to attend several approaching Lodge meetings, I packed my disappointment with the soiled linen in my portmanteau, and breathed freely as the Great Eastern railway train whisked me back to town.

Where the *Gadfly* is now I am at a loss to conceive, for calling at the "Admiral's" house yesterday I heard from Dame Margery that its master had not returned. For all I know, he is cruising about the coast locking up Lodge fixtures, just as Japhet went in search of a father; and I expect when he does return to be bored with incessant "reminiscences" of the glorious outing which so unfortunately sprang out of my proposal for a "Quiet Week's Holiday."

## ROYAL ARCH MASONRY.

THE Quarterly Convocation of the Supreme Grand Chapter was held at Freemasons' Hall on Wednesday, the 6th instant, when the following M. E. Comps. were present:—Capt. William Platt H., Samuel Rawson J., Ernst Emil Wendt Scribe N., H. G. Buss P.S.B. Scribe E., Lieut.-Col. John Creaton Treasurer, Lieut.-Col. Shadwell Clerke P. Soj., Rev. C. W. Arnold First Assistant Soj., E. S. Snell P. Sword Bearer as Second Assistant Soj., Capt. Philip, Thos. Penn, Peter De Lande Long, Joshua Nunn P.D.C., Alex. J. Duff Filer P.S.B., Hickman, and Samuel Mullins D.C. The minutes of the last Quarterly Convocation having been read and confirmed, Scribe E. announced that it was owing to illness that M. E. Comp. Hervey, the actual Scribe E., was unable to be present. Letters explaining their absence were read from George Mellor Second Assistant Soj., Col. Burdett, and the Rev. C. R. Davey. Charters were granted for the following Chapters:—

1st. A Chapter to be attached to the Sir Hugh Myddelton Lodge, No. 1602, London, to be called "The Sir Hugh Myddelton Chapter," and to meet at the Agricultural Hall, Upper Street, Islington.

2nd. A Chapter to be attached to the Lodge of United Good Fellowship, No. 809, Wisbech, to be called "The Etheldreda Chapter," and to meet at the Rose and Crown Hotel, Wisbech, in the County of Cambridge.

3rd. A Chapter to be attached to the Madoc Lodge, No. 1509, Portmadoc, to be called "The Eryri Chapter," and to meet at the Masonic Hall, Portmadoc, in the County of Carnarvon.

4th. A Chapter to be attached to the Royal Naval College Lodge, No. 1593, Greenwich, to be called "The Trafalgar Chapter," and to meet at the Ship Hotel, Greenwich, in the County of Kent.

5th. A Chapter to be attached to the Ley Spring Lodge, No. 1593, Leytonstone, to be called "The Ley Spring Chapter," and to meet at the Red Lion Tavern, Leytonstone, in the County of Essex.

6th. A Chapter to be attached to the St. Martin's-le-Grand Lodge, No. 1538 London, to be called "The St. Martin's-le-Grand Chapter," and to meet at The London, Fleet Street, in the City of London.

7th. A Chapter to be attached to the Abbey Lodge, No. 915, Abingdon, to be called "The Abbey Chapter," and to meet at the Abbey Council Chamber, Abingdon, in the County of Berks.

8th. A Chapter to be attached to the Perseverance Lodge, No. 1165, Hong Kong, to be called "The Cathay Chapter," and to meet at Freemasons' Hall, Zetland Street, Victoria, Hong Kong, China.

9th. A Chapter to be attached to the Loyalty Lodge, No. 897,

St. Helen's, to be called "The Loyalty Chapter," and to meet at the Masonic Rooms, Hall Street, St. Helen's, in the County of Lancaster (W.D.)

10th. A Chapter to be attached to the Port Natal Lodge, No. 738, D'Urban, Port Natal, to be called "The Port Natal Chapter," and to meet at the Masonic Hall, D'Urban, Natal, South Africa.

The prayer of a memorial from the St. Anne's Chapter, No. 970, East Loos, that Comp. John Snell Tucker may be appointed to fill the office of the 3rd Principal J., in lieu of Comp. William Fenwick resigned, (it being shown that Comp. Fenwick had permanently left the neighbourhood, and consequently could not act in the above capacity) was granted.

## ROYAL MASONIC INSTITUTION FOR BOYS.

THE General Committee met on Saturday, in Great Queen-street, when there were present Bros. W. F. C. Montrie (in the chair), Rev. Dr. Morris, Thos. Meggy, C. F. Matier, R. Tyrrell, E. C. Massey, T. Adlard, W. Maple, R. B. Webster, and Bro. Taylor for the Secretary. The last minutes of this Committee were read and confirmed, and the minutes of the General Court and of various Committees were also read for information. The Audit Committee's report was also received and adopted, and the usual vote passed authorising the chairman to sign the cheques for the quarterly accounts. Petitions on behalf of two candidates were received, and the names ordered to be placed on the list of candidates for election in April next. The usual outfit vote of £5 was granted to J. E. Batty, on the occasion of his leaving the School. An application on behalf of Woods, for the second half (£10) of a vote granted in April was ordered to stand over, the six months specified in the previous minutes not having yet expired. A sum of £20 was granted to assist in preparing W. S. Spark for his second examination for a commission in the army, he having passed his first examination with credit. Before the rising of the Committee, Bro. Webster asked the chairman whether it was true that the House Committee had refused to accept Sir Henry Arthur Hunt, C.B., as Arbitrator in the dispute between them and Bro. S. B. Wilson, and if it were true, what was the reason of such refusal? In reply, the chairman said that it did not appear upon the minutes which had been read that any such proposition had been refused.

## DEGREE OF PAST MASTER.

Opinions differ as to the origin and worth of this degree. Not a few eminent authorities make assertion that the Past Master's degree is an innovation, that it has no rightful claim to be ranked as a degree, and that the general manner of working this degree is in no sense helpful to the interests of the Craft. Chase, in his Digest, says of this degree:—"It certainly is not older than the last part of the last century." It was at that period, probably about the year 1795, that it found its way into the American Capitular system, being designed to open the way for those not Masters of Lodges to be advanced to the degree of Royal Arch. Thomas Smith Webb is usually credited with the originating and placing of this degree as we now have it in the Chapter curriculum. It was under the inspiration of this distinguished Mason that a Convention was held at Hartford, Conn., on the fourth Wednesday of January, 1798, when and where this degree was accepted and made a part of the Capitular system. The work really done by Webb and his associates was to formulate a degree out of the ceremony connected with the installing of a brother as Master of a Lodge. The "secrets of the Chair" were developed into a degree which has since stood as a part of the American system of Royal Arch Masonry. In England the term Past Master has no other application except that of distinguishing a brother who has served at least one year as Worshipful Master of a regular Lodge. Then he takes the rank of Past Master. The ceremony connected with his installation into the office of Master is not considered as having anything to do with Past Master's rank; nor is there any such thing as a degree under this name—made a prerequisite to the Royal Arch. There was in former days a system of "passing the chair," as preparatory to gaining the secrets and advancement of this sublime degree, but nothing of this kind is now required. The establishment and working of this degree of Past Master is essentially an American idea. It is a part of the Capitular system which must be recognised, yet against which in its present form there is a growing feeling of disfavour among many intelligent Companions. As a degree it does not seem to be needed; or, if wanted, its place seems to be rather in the Blue Lodge than in the Chapter. As has been said: "The Past Master's degree seems apropos of nothing before it or that comes after. Where seriously conferred it has but little interest—generally it has been much abused and becomes a nuisance to an earnest Companion seeking in all ceremonies the high symbolism of the Craft." Masonry is intended for intelligent men—to stimulate the thought and affections—to instruct the mind by a symbolism and teaching which ought to be primed of all exerecences. As the Institution is held to a high standard—as it eliminates from its work whatever anomalous or frivolous features may have crept in, it will all the more clearly reveal its true genius and fulfil its largest mission.—*Freemasons' Repository.*

One of the Subordinate Lodges of Ohio, needing assistance to meet obligations incurred in the building of a Masonic Hall, sent out circulars making a general appeal for help. Grand Master Cunningham caused a stop to be put to this action, which was unauthorised alike by the Grand Lodge and the Grand Master.

## 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, 9th AUGUST.

- 1624—Eccleston, Grosvenor Club, Ebury-square, Piccadilly, at 7.  
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.  
R. A. 1185—Lewis, King's Arms Hotel, Wood Green.  
615—St. John and St. Paul, Pier Hotel, Erith, Kent.  
1637—Unity, Abercorn Hotel, Gt. Staunmore, Middlesex.

## MONDAY, 11th AUGUST.

- PROVINCIAL GRAND LODGE, HAMPSHIRE AND THE ISLE OF WIGHT, Ventnor, at 2 o'clock.  
174—Sincerity, Railway Tavern, London-street, E.C., at 7. (Instruction.)  
180—St. James's Union, Union Tavern, Air-street, W., at 8. (Instruction.)  
548—Wellington, White Swan, High-street, Deptford, at 8. (Instruction.)  
704—Camden, Red Cap, Camden Town, at 8. (Instruction.)  
1306—St. John of Wapping, Gun Hotel, High-st., Wapping, at 8. (Instruction.)  
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8. (Instruction.)  
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30. (In.)  
1623—West Smithfield, New Market Hotel, King-st., Snow-hill, at 8. (Inst.)  
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road. (Inst.)  
49—Derwent, Castle Hotel, Hastings.  
75—Love and Honour, Royal Hotel, Falmouth.  
104—St. John, Ashton House, Greek-street, Stockport.  
151—Albany, Masonic Hall, Newport, I.W.  
210—St. Hilda, Freemasons' Hall, Fowler-street, South Shields.  
292—Sincerity, Masonic Hall, Liverpool.  
296—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield.  
297—Witham, New Masonic Hall, Lincoln.  
481—St. Peter, Masonic Hall, Maple-street, Newcastle.  
589—Druid's Love and Liberty, Masonic Hall, Redruth.  
665—Montague, Royal Lion, Lyme Regis.  
721—Independence, Masonic Chambers, Eastgate-row-north, Chester.  
724—Derby, Masonic Hall, Liverpool, at 8. (Instruction.)  
797—Hannay, Hanley Hall, Dartmouth.  
893—Meridian, National School Room, Millbrook, Cornwall.  
1021—Hartington, Masonic Hall, Custom House Buildings, Barrow-in-Furness.  
1174—Pentangle, Sun Hotel, Chatham.  
1221—Defence, Masonic Hall, Carlton-hill, Leeds.  
1350—Fermor Hesketh, Masonic Hall, Liverpool.  
1436—Sandgate, Masonic Hall, Sandgate.  
1449—Royal Military, Masonic Hall, Canterbury.  
1474—Israel, Masonic Hall, Severn-street, Birmingham.  
1592—Abbey, Suffolk Hotel, Bury St. Edmunds.  
1611—Eboracum, Queen's Hotel, Micklegate, York.  
1618—Handyside, Zetland Hotel, Saltburn-by-Sea.

## TUESDAY, 12th AUGUST.

- 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7. (Inst.)  
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction.)  
141—Faith, 2 Westminster-chambers, Victoria-street, S.W., at 8. (Instruction.)  
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)  
554—Yarborough, Green Dragon, Stepney. (Instruction.)  
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)  
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8. (Instruction.)  
1319—Friars, Liverpool Arms, Canning Town, at 7.30. (Instruction.)  
1360—Royal Arthur, Prince's Head, Battersen Park, at 8. (Instruction.)  
1416—Mount Edgcombe, 19 Jermyn-street, S.W., at 8. (Instruction.)  
1471—Islington, Three Bucks, 23 Gresham-street, E.C., at 7. (Instruction.)  
1472—Hensley, Three Crowns, North Woolwich, at 7.30. (Instruction.)  
1607—Metropole, 289 Pentonville-road. (Instruction.)  
1538—St. Martin's-le-Grand, The London, Fleet-street, E.C.  
1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-st.-rd., at 8. (In.)  
1604—Wanderers, Freemasons' Hall, W.C.  
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30. (Inst.)  
93—Social, Freemasons' Hall, Norwich.  
131—Fortitude, Masonic Hall, Truro.  
184—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent.  
241—Merchants, Masonic Hall, Liverpool.  
272—Harmony, Masonic Hall, Main Ridge, Boston.  
406—Northern Counties, Freemasons' Hall, Maple-st., New-on-Tyne. (Instr.)  
473—Faithful, Masonic Hall, New-street, Birmingham.  
495—Wakefield, Masonic Hall, Zetland-street, Wakefield.  
503—Belvidere, Star Hotel, Maidstone.  
603—Zetland, Royal Hotel, Cleckheaton.  
626—Launceston of Unity, Town Hall, Chippenham.  
650—Star in the East, Pier Hotel, Harwich.  
696—St. Bartholomew, Anchor Hotel, Wednesbury.  
726—Staffordshire Knot, North Western Hotel, Stafford.  
829—Sydney, Black Horse Hotel, Sidcup.  
903—Gosport, India Arms Hotel, High-street, Gosport.  
1250—Gilbert Greenhall, Masonic Rooms, Saukey-street, Warrington.  
1325—Stanley, Masonic Hall, Liverpool.  
1414—Knole, Masonic Hall, Sevenoaks.  
1465—Ockenden, Talbot Hotel, Cuckfield, Sussex.  
1522—Olicana, Crescent Hotel, Ilkley.  
1545—Baildon, Masonic Room, Northgate, Baildon.  
1713—Wilbraham, Walton Institute, Walton, Liverpool.  
R. A. 265—Judea, Masonic Club, Hanover-street, Keighley.  
R. A. 289—Fidelity, Masonic Hall, Carlton-hill, Leeds.  
R. C.—Liverpool, Masonic Hall, Liverpool.

## WEDNESDAY, 13th AUGUST.

- Committee, Royal Masonic Benevolent Institution, at 3.  
193—Confidence, Railway Tavern, London-street, at 7. (Instruction.)  
201—Jordan, Devonshire Arms, Devonshire-street, W., at 8. (Instruction.)  
228—United Strength, Hope and Anchor, Crowndale-rd., Camden-town, 8. (In.)  
538—La Tolerance, Green Dragon, 2 Maddox-street, W., at 7.45. (Inst.)  
781—Merchant Navy, Silver Tavern, Burdett-road, E., at 7.30. (Instruction.)  
813—New Concord, Jolly Farmers, Southgate-road, N. at 8. (Instruction.)  
962—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8. (Instruction.)  
1230—John Hervey, Freemasons' Hall, W.C.  
1278—Burdett Cottages, Salmon and Ball, Bethnal Green-road, at 8. (Inst.)  
1288—Finsbury Park, Earl Russell, Isledon-road, Holloway, at 8. (Instruction.)  
1306—St. John of Wapping, Gun Hotel, High-street, Wapping.  
1524—Duke of Connaught, Havelock, Albion Road, Dalston, at 8. (Instruction.)  
1553—Duke of Connaught, Glass Room, Sutherland Chapel, Watworth, at 8. (In.)  
R. A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8. (Instruction.)  
M. M.—Old Kent, Ship and Turtle, Leadenhall-street, E.C.  
51—Hope, Spread Eagle Inn, Cheetham-street, Rochdale.  
116—Antiquity, Bull's Head Inn, Bradshawgate, Bolton.  
191—St. John, Knowsley Hotel, Haymarket-street, Bury, Lancashire.  
204—Caledonian, Freemasons' Hall, Cooper-street, Manchester.  
225—St. Luke, Coach and Horses Hotel, Ipswich.  
281—Fortitude, Athenaeum, Lancaster.  
288—Harmony, Masonic Hall, Todmorden.  
433—Sympathy, Clarendon Hotel, Gravesend.

- 666—Benevolence, Private Room, Prince Town, Dartmoor, Devon.  
753—Ellesmere, Masonic Hall, Runcorn, Cheshire, at 7.30. (Instruction.)  
795—St. John, Ray Mead Hotel, Maidenhead.  
851—Worthing of Friendship, Stearne Hotel, Worthing.  
852—Zetland, Albert Hotel, New Bailey-street, Salford.  
854—Albert, Duke of York Inn, Shaw, near Oldham.  
972—St. Augustine, Masonic Hall, Canterbury.  
1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford.  
1060—Marmion, Masonic Rooms, Church-street, Tamworth.  
1091—Temple, Masonic Hall, Liverpool.  
1209—Lewises, Royal Hotel, Ramsgate.  
1248—Denison, Grand Hotel, Scarborough.  
1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction.)  
1342—Walker, Hope and Anchor Inn, Byker, Newcastle.  
1356—De Grey and Ripon, 140 North Hill-street, Liverpool.  
1393—Baldwin, The Castle, Dalton-in-Furness.  
1424—Brownrigg, Assembly Rooms, Old Brompton, Chatham.  
1431—Nottinghamshire, George Hotel, Nottingham.  
1511—Alexandra, Masonic Hall, Hornsea, at 7. (Instruction.)  
1547—Liverpool, Masonic Hall, Liverpool.  
1613—Perseverance, Masonic Hall, Hobburn-on-Tyne.  
R. A. 20—Royal Kent of Antiquity, Sun Hotel, Chatham.  
R. A. 77—Hermes, Clarendon Hotel, Gravesend.  
R. A. 258—Amphibious, Freemasons' Hall, Heckmondwike.  
R. A. 673—St. John, Masonic Hall, Liverpool.  
M. M. 192—St. Outhbert, Masonic Hall, The Parade, Berwick.

## THURSDAY, 14th AUGUST.

- 3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8. (Instruction.)  
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30. (Instruction.)  
27—Egyptian, Hercules Tavern, Leadenhall-street E.C., at 7.30. (Instruction.)  
211—St. Michael, George, Australian Avenue, Barbican, E.C., at 8. (Inst.)  
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)  
751—High Cross, Coach and Horses, Lower Tottenham, at 8. (Instruction.)  
1677—Crusaders, Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 9. (In.)  
R. A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)  
35—Modina, 85 High-street, Cowes.  
97—Palatine, Masonic Hall, Toward-road, Sunderland.  
139—Britannia, Freemasons' Hall, Surrey-street, Sheffield.  
203—Ancient Union, Masonic Hall, Liverpool, at 7.30. (Inst.)  
249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction.)  
333—Royal Preston, Castle Hotel, Preston.  
339—Unanimity, Crown Hotel, Penrith, Cumberland.  
477—Mersey, 55 Argyle-street, Birkenhead.  
546—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.  
732—Royal Brunswick, Royal Pavilion, Brighton.  
781—Wellington, Public Rooms, Park-street, Deal.  
991—Tyne, Masonic Hall, Wellington Quay, Northumberland.  
1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.  
1055—Derby, Knowsley's Hotel, Cheetham, Lancashire.  
1098—St. George, Private Room, Temperance Hotel, Tredegar, Mon.  
1144—Milton, Commercial Hotel, Ashton-under-Lyne.  
1145—Equality, Red Lion Hotel, Accrington.  
1182—Duke of Edinburgh, Masonic Hall, Liverpool.  
1204—Royal, Imperial Hotel, Malvern, Worcestershire.  
1273—St. Michael, Free Church School-rooms, Sittingbourne.  
1369—Bala, Plasgoch Hotel, Bala.  
1416—Falcon, Masonic Hall, Castle Yard, Thirsk.  
1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.  
1583—Corbet, Corbet Arms, Towyn.  
1612—West Middlesex, Feathers Hotel, Ealing, at 7.30. (Instruction.)  
1697—Hospitality, Royal Hotel, Waterfoot, near Manchester.  
1782—Machen, Swan Hotel, Colleshill.  
R. A. 51—Patriotic, Three Cups Hotel, Co'chester.  
R. A. 163—Integrity, Freemasons' Hall, Cooper-street, Manchester.  
R. A. 275—Perseverance, Masonic Hall, South-parade, Huddersfield.  
K. T.—Salamanca, Freemasons' Hall, St. John's-place, Halifax.

## FRIDAY, 15th AUGUST.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
25—Robert Burns, Union Tavern, Air-street, W., at 8. (Instruction.)  
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)  
766—William Preston, Feathers Tavern, Up. George-st., Edgware-rd. 8. (Inst.)  
902—Burgoyne, Red Cap, Camden Town, at 8. (Instruction.)  
933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction.)  
1056—Metropolitan, Portugal Hotel, 155 Fleet-street, E.C. at 7. (Instruction.)  
1158—Belgrave, Jermyn-street, S.W., at 8. (Instruction.)  
1288—Finsbury Park M.M., Earl Russell, Isledon-road, N. at 8. (Instruction.)  
1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)  
1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction.)  
1642—E. Carnarvon, Mitre Hotel, Goulborne-rd. N. Kensington, at 8.0. (Inst.)  
London Masonic Club Lodge of Instruction, 101 Queen Victoria-street, E.C., at 6.  
R. A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8. (Inst.)  
R. A. 1471—North London, Crown and Woolpack, St. John's-st.-rd., at 8. (Inst.)  
152—Virtue, Freemasons' Hall, Cooper-street, Manchester.  
516—Phoenix, Fox Hotel, Stowmarket.  
541—De Lorraine, Freemasons' Hall, Grainger-street, Newcastle-on-Tyne.  
780—Royal Alfred, Star and Garter, Kew Bridge, at 7.30. (Instruction.)  
993—Alexandra, Midway Hotel, Levenshulme.  
1311—Zetland, Masonic Hall, Great George-street, Leeds.  
1393—Humer, Masonic Hall, Liverpool, at 8. (Instruction.)  
1773—Albert Victor, Town Hall, Pendleton.  
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7.  
R. A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.  
R. A. 837—Marquess of Ripon, Town Hall, Ripon.  
R. A.—General Chapter of Improvement, Masonic Hall, Birmingham, at 5.30.

## SATURDAY, 16th AUGUST.

- 1624—Eccleston, Grosvenor Club, Ebury-square, Piccadilly, at 7. (Instruction.)  
1641—Crichton, Surrey Masonic Hall, Camberwell.  
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.  
R. A. 308—Affability, Station House Hotel, Bottoms, Stansfield.

PROVIDING FOR THE DEBT.—The Masons of Massachusetts are possessed of large resources and not the less of a liberal spirit. Although they have been carrying a heavy debt for some years—a debt occasioned by the erection of their Temple in Boston—they have not lost heart nor indulged in useless criticisms. Occasionally some croaker has predicted that the debt was too large to be met, and that sooner or later the Masonic Temple must pass out of the hands of the Fraternity, but this has not been the general feeling. Now, we are glad to state, all occasion for fear in this direction has been dissipated, for the Grand Lodge by a large and almost unanimous vote has taken such steps as will be quite sure to wholly extinguish the debt within the next ten or twelve years. It is expected that from fifty to one hundred thousand dollars will be paid within the coming year. We rejoice in the prospect of a Masonic Temple free from debt.—*Freemasons' Repository*.



## NOTICES OF MEETINGS.

**Lodge of Amity, No. 171.**—The last meeting for the season of this popular "summer Lodge," whose members so well and worthily exemplify the motto which is inscribed on their banner, "*Esto Perpetua*," was held on Tuesday afternoon, at the famous old Ship Tavern, at Greenwich. About thirty of the brethren assembled soon after four o'clock, many having taken advantage of an agreeable trip by steamer from London, which, on so bright an afternoon, is always enjoyable. At half-past four Lodge was opened in accordance with ancient rites, under the presidency of Bro. Joseph Clever, of Lewisham, who now fills the presidential chair for the second time. It will be recollected that in June last Bro. Clever was installed by his own son, who is now the respected I.P.M. and Sec. of the Lodge, and who at the preceding annual meeting was installed by his father, who was then retiring from his first occupancy of the chair. It is not often such an interesting occurrence is to be noted in connection with any Lodge, and shows the confidence and goodwill which are felt by the brethren generally towards Bros. Clever, who have done so much to carry on the affairs of the Lodge in a satisfactory manner. The Worshipful Master on this occasion was supported by Bros. Edward Phillips S.W., W. H. Marden J.W., C. Harcourt P.M. Treasurer, Joseph W. Clever I.P.M. and Secretary, G. G. Goodinge S.D., E. H. Back J.D., F. C. W. Fenn I.G., S. P. Smith Tyler. There were also present Bros. Whittley P.M., T. Batty P.M., J. Browne, F. L. Toms, J. R. Tannahill, E. H. Maddick, G. W. Dodd, &c.; and amongst the visitors Bros. B. Hayter P.M. 231, J. Seeley 25, A. T. Treherne 1441, J. L. Whitmarsh 49, H. J. Amphlett 1511, &c. Lodge having been opened in form, and the minutes of the last meeting read and confirmed, the ballot was prepared for Mr. James Richard Tannahill, of 14 Queen Victoria-street, E.C., who had been proposed by Bro. Fenn, and seconded by the Worshipful Master. The votes were unanimously in favour of the candidate, who being present, was initiated into the mysteries and privileges of the Order by the W.M., who worked the whole of the ceremony in creditable manner. Subsequently the Lodge was advanced, Bro. F. L. Toms, who was found to have made sufficient progress, was raised to the sublime degree, the traditional history being admirably rendered by the W.M. A few matters of business were transacted, the principal of which was that relating to country members, but the discussion ended in the matter being deferred till the next meeting, in May 1880. The customary congratulations having been exchanged, Lodge was closed in due form, when the brethren sat down to an elaborate banquet, served in a style for which the old "Ship" has long been celebrated. The dishes were interspersed with epergues and vases of choice cut flowers, which emitted a delicious fragrance, whilst the dessert was of a *récherché* description. At the conclusion of an admirably served repast, the customary Loyal toasts were proposed by the Worshipful Master, and received with honours. The W.M. next rose, and said he was about to submit to them a toast which he felt convinced would be received with the heartiest satisfaction, as it was always a welcome one to the brethren of the Lodge of Amity—that was the health of the Initiate to-day. They were all pleased to welcome Bro. Tannahill into their midst, and they trusted his life might be long, happy, and prosperous amongst them. They all knew Bro. Tannahill as one with whom they were delighted to associate, and no doubt he would form an agreeable acquisition to the Lodge of Amity. The toast was most cordially received, and in responding, Bro. J. R. Tannahill thanked the brethren sincerely for the very hearty welcome which had been accorded to him on that occasion. He felt it a great honour to be admitted into the ancient and honourable institution of Freemasonry. It would be his pleasurable duty so to apply himself to a study of the art as should enable him to comprehend fully its value and advantages, and he trusted he might be apt in the acquirement of that progress which all true Masons must desire. The I.P.M. next proposed the health of the Worshipful Master, who had that evening given them another opportunity of seeing the manner in which he had performed the ceremonies of the Lodge, and the geniality with which he did the honours of the table. There was already an initiation and passing on the agenda paper for the opening meeting of next season, which took place next May, when they might hope again to meet a goodly assemblage of brethren in this neighbourhood, which was so full of historical associations. The toast having been most heartily accepted by the company, the Worshipful Master sincerely thanked the brethren for the repeated compliments which they had paid him. They had extended to him a very kind indulgence in what he felt had been shortcomings in his rendering of the ritual on this occasion; but he accounted for the want of his usual confidence by an unexpected and painful circumstance which had happened during the afternoon, just before he came to the Lodge. A friend of his, who had been staying with him, had been taken suddenly ill, and this had greatly alarmed him. He had barely time to rush off, and had been excessively unnerved in consequence of the painful occurrence. He hoped, however, in the future to perform the duties of his office as he had hitherto done, and he thanked them most heartily for their having been to his faults on this occasion a little blind. In proposing the health of the Visitors, he said this was always a toast proverbially welcome to the brethren of the Lodge of Amity, and he alluded in felicitous terms to each of the Visitors, who had favoured them with their presence on that occasion. P.M. Bro. Hughes and Bro. J. Seeley severally responded, acknowledging the magnificent hospitality which had been extended to the Visitors that day, and expressing the pleasure which had been afforded them by the working of the Lodge and a visit to this grand historical locality, to which allusion had already been made. The Worshipful Master then proposed the health of the Past Masters of the Lodge, Bros. Harcourt, Whittley, Batty, and Clever jun. The toast having been warmly received, Bro. Clever I.P.M. alluded to the fact that the attendance of Past Masters was not quite so numerous as usual; he regretted the absence of Bro. Cooper, who was no doubt with them in spirit, although he

had been unavoidably prevented from attending. The Past Masters were always desirous of doing their duty, and of helping forward all measures that were calculated to promote the interests and welfare of the Lodge. The W.M. next proposed the health of the Treasurer and Secretary, the former of whom was the oldest member of the Lodge, and had rendered them great and valuable service. With regard to their Secretary, he was comparatively new to the duties of his office, though he was not new to him (the speaker). These officers deserved well of the brethren, and he asked them therefore to drink most cordially to the toast which he had proposed. P.M. Bro. Harcourt, in responding, observed that no Treasurer of a Lodge could perform his duties satisfactorily without a certain amount of trouble, though it must be admitted such trouble was always very largely seasoned with pleasure in meeting as he did a number of brethren whom he could regard as his friends. Still he had a duty, not always pleasant, of keeping them within bounds and within their income; so that the festivities with which they supplemented their labours did not form a too absorbing feature in those very agreeable meetings. He was pleased to know that the Lodge was in a most satisfactory position, and trusted that in the future it would continue to be so. The Secretary also returned thanks, in a few happily chosen sentences. In proposing the health of the Officers of the Lodge, the Worshipful Master acknowledged the valuable assistance he at all times received from the brethren who supported him in the various chairs, and who were all animated by a desire to do what they could to maintain the prestige of the Lodge. Bro. Phillips S.W., in reply, felt sure every Officer who held a position in the Lodge of Amity must feel pleased with the reception which had been accorded to the toast, and to the appreciation which the brethren always expressed of their efforts to do their duty faithfully. They all endeavoured to the utmost of their ability to support and assist the W.M. in carrying on the duties of the Lodge in a proper and efficient manner; and he trusted that the same good feeling and harmony which had characterised the Lodge in times past might long continue to subsist amongst them. Bro. Marden J.W. also responded, and the list of toasts was brought to a fitting termination by the Tyler, shortly before ten o'clock. In consequence of the rain, which had set in during the evening, the brethren were debarred the usual out-door pleasures which accompany their meeting, though the river sides were illuminated brilliantly at intervals by other gay and festive assemblies, whilst the steamers returning from pleasure excursions down the river were now and again lit up with coloured fires, and reverberant with the sounds of music and merry voices. Some excellent songs were sung during the evening, and the meeting altogether was of a most agreeable and harmonious description.

**Egyptian Lodge of Instruction, No. 27.**—At Bro. Maidwell's, the Hercules Tavern, 119 Leadenhall Street, E.C., on Thursday evening. Bros. Woodward W.M., Moss S.W., Da Silva J.W., Valentine S.D., J. Benjamin J.D., Paton I.G., L. Norden Hon. Sec., Webb Preceptor; Bros. Grammer, Hogan, Gimmingham, Ford, and Jones. After the usual formalities had been observed, the W.M. worked the ceremony of initiation, Bro. Norden as candidate. Bro. Moss worked the first, Da Silva the second, and Moss the third sections of the Lecture, assisted by the brethren. Bro. Ford 1707 was elected a member of this Lodge of Instruction. Bro. L. Norden was unanimously elected an honorary member, in consideration of his accepting the office of Hon. Secretary.

**Merchant Navy Lodge of Instruction.**—On 30th July, this Lodge met for one of the most pleasing events of the year. This was to present to Bro. Clement Breden P.M., Secretary of the Lodge, a token of the esteem in which he is held by the brethren. The gift selected was a silver watch, upon the inner case of which was engraved the sentiments of the Lodge as to the way Bro. Breden had carried out his duties as Honorary Secretary for a period of six years. The presentation was made by Bro. J. J. Gavin W.M. of the mother Lodge, in terms suitable to the occasion. The presentation having been duly handed over, Bro. Breden replied, in a few well chosen words, thanking the brethren for their kind thought of him, and for appreciation of his services. Bro. Sherboom held the position of S.W., and Bro. Atkins that of J.W. The Lodge having been closed in due form, the brethren present adjourned to a banquet, well served by Bro. Gregory, the host. At its conclusion, Bro. Turquand (the Preceptor), in replying to the toast of his health, spoke in high praise of the manner in which Bro. Breden had conducted his duties, and speaking modestly of himself, hoped that this Lodge of Instruction would continue to be one of the best attended at the East end. Bro. H. E. T. Reid P.M. and present Secretary of the mother Lodge, in reply to the toast of the Officers, made an eloquent speech, not forgetting to urge the claims of the Charities, with which he has long been identified. Many were present, amongst whom we may mention Bros. Ould, Robinson, Pringle, Keeble, Kennett, Buchan, Rolfe, Hewitt, &c.

**Dalhousie Lodge of Instruction, No. 860.**—At the weekly meeting, on Tuesday evening last, at Bro. Smyth's, Sisters Tavern, Pownall Road, Dalston. Present—Bros. Williams W.M., Christian S.W., Forsa J.W., Polak S.D., Dallas Sec., Smyth Treas., P.M. Wallington Preceptor. Lodge was opened, and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Hand as candidate. Bro. Dallas worked several of the sections, assisted by the brethren. Bro. Christian was appointed W.M. for next Tuesday evening.

**Friars Lodge of Instruction, No. 1349.**—Held at Bro. Parvitt's, Liverpool Arms, Canning Town, E., on Tuesday, 5th August. Bros. E. T. Worsley W.M., Smith S.W., Barker J.W., Johnson S.D., Norman J.D., Spencer I.G., Worsley Secretary, P.M.



Musto Preceptor. There were also present Bros. Power, Andrews (W.M. elect 1227), Butler, Pavitt, White, Sadler, Dixon, Ellis, &c. The Lodge opened in due form with prayer, when the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Butler acting as candidate. Bro. Smith worked the first section of the lecture, Andrews the second, Barker the third, and Worsley the fourth, assisted by the brethren. Bro. Smith was unanimously elected W.M. for the ensuing week. Arrangements will be made for the summer outing of the members of this Lodge of Instruction on next Tuesday evening, when names of the brethren who desire to attend will be taken. The promoters will be glad if the brethren will make it convenient to meet them for that purpose.

**Alexandra Palace Lodge, No. 1541.**—This youthful, but exceedingly prosperous Lodge held its usual monthly meeting on Saturday last, the W.M. Bro. John Lee, and the whole of his Officers being present at the opening of the Lodge. The W.M., after the preliminaries of the Lodge had been disposed of, initiated Mr. Emanuel into the mysteries of Freemasonry, in a most masterly manner. Bro. Lee afterwards passed Bro. Ormond to the second degree, but the climax of good working was attained in the raising of Bros. A. Clark and McCulloch, when the W.M. surpassed, if possible, his usual eloquent and impressive working, and in this good work he was well supported by his S.W. Bro. Daniel, and J.W. Bro. Larchin; Bros. Stacey as S.D., Denison J.D., and Gush I.G., while a painstaking P.M. was found in Bro. Haigh. The excellent working of this Lodge was much extolled by many P.M.'s, of various Lodges, who honoured the Master by their attendance. The W.M., in his deep anxiety to enhance not only the good work of Masonry, but to please the brethren, had invited the ladies of the members to banquet after the business of the Lodge had been gone through, and for the pleasures of the evening Bros. Bertram and Roberts had provided a most *récherché* banquet, which was in every way fully acknowledged. The W.M., amongst his many toasts, paid a tribute to the ladies for their honouring the banquet by their presence, which was felicitously responded to on behalf of the fair sex by Bros. Rubenstein and Brookman. Many songs were sung, with much expression and taste, and pieces performed on the pianoforte, by Misses Daniel, Stacey, Bennett, McCulloch, Ward, Stead and Stacey, as also by Bros. Ward and Stead. The musical arrangements were carefully carried out by Bro. Ward. The W.M., in replying to the good wishes expressed on his behalf, said that so gratified was he with the success of the day's proceedings that he should note it in his memory as one of the reddest of red letter days, and as he had been so ably assisted by his Officers in carrying on the Lodge work, as well as in his endeavours to carry out the programme of the evening, he most heartily thanked them. This was eloquently acknowledged by Bros. Daniel S.W., Dyte P.M. Treasurer, and J. R. Stacey P.M. Secretary.

## PORTSMOUTH FREEMASONS' HALL AND CLUB.

A LARGE muster of the shareholders in "The Borough of Portsmouth Freemasons' Hall and Club Company," as well as of other members of the Masonic Craft, is anticipated on Saturday, when the foundation stone of the club building in the Commercial-road, Landport (near the offices of the Portsea Island Gas Company), is to be laid by the Mayor (W. D. King, Esq.), Chairman of the Company. The ceremony, which takes place at a quarter-past one, is to be preceded by an extraordinary meeting of the shareholders, at which the directors will present the following report:—"Gentlemen,—The directors congratulate you on the satisfactory disposal of the 600 shares forming the nominal capital of this company, thus proving that the confidence entertained by the promoters at its commencement is fully shared by a very large number of registered Freemasons in the borough of Portsmouth and its vicinity. On the 5th of last March the first meeting of gentlemen desiring to promote the interests of Freemasonry in Portsmouth, by establishing a commercial company to carry out the objects set forth in the memorandum of association, was held at the Sussex Hotel, Southsea, and on the 10th of March the schools and building in Commercial-road were purchased by Messrs. S. R. Ellis and E. S. Main, joint Secretaries, by the authority of the promoters, on behalf of the proposed company. On the 21st March a specially convened meeting of the promoters elected the following gentlemen as the directors of the company:—His Worship the Mayor (Mr. Alderman William David King, J.P.), Mr. George Thomas Cunningham, T.C., Mr. Thomas Good, T.C., Mr. George Wilkins, T.C., Mr. George Mason, Mr. Joseph Thomas Craven, Mr. Henry Cawte, Mr. Samuel Richard Ellis, and Mr. Cornelius George Adames, C.E. Since this time the directors have strenuously endeavoured to promote its best interests, and have appointed the Capital and Counties Bank, Landport Branch, to be the bankers; Messrs. Besant, Porter, and Wills to be the solicitors; Mr. Emanuel John Smith to be the architect; and Mr. E. S. Main to be the Secretary of the said company. The memorandum and the articles of association have been prepared by the directors, and the company was legally incorporated on the 17th of April, without having recourse to any paid professional assistance. The agreement entered into to purchase the schools and 79 Commercial-road, by the joint Secretaries to the promoters, from Mr. E. J. Pratt, the vendor, was legally stamped, and a sum of £50 paid on deposit. The property was to have been conveyed, and the balance of the purchase money, £1,600, paid on the 10th of June; but as some delay has occurred in the conveyance by the solicitors, the vendor (Mr. E. J. Pratt) formally handed the company full possession of the property on that date; the directors undertaking to pay the vendor five per cent. interest per annum on the balance of the purchase money unpaid; the company to receive £60 per annum rent from the Roman Catholic schools, in which the directors' trust Lodges will meet in April next. This course was necessary as the directors

were anxious to avail themselves of the summer months to proceed with the building in the Commercial-road, so as to form the club at an early date. The directors have confidence that this equitable arrangement will be endorsed by the shareholders, and they trust that the deeds will shortly be completed, signed, and the balance of the purchase money paid to the vendor.

"Tenders were called for by advertisement for the erection of the building in the Commercial-road, on plans supplied by the Company's architect, assisted by Mr. George Rake and the Borough Engineer. These tenders varied from £1,510 to £1,979, and the directors accepted the lowest tender, that of Mr. David William Lewis, for the sum of £1,510, he providing responsible sureties for the due performance of the contract, which is to be completed in four months from July the 8th. The directors congratulate the shareholders on the possession of a very valuable property, situated in the centre of the borough of Portsmouth, which must necessarily increase in value; and although it would be premature at the present time to discuss the probable income and expenditure of the company, the directors are sanguine that the property will become a first-class commercial investment. The club about to be formed will be conducted in an economical and efficient manner by the directors, thus relieving individual members from any financial responsibility beyond their annual subscription. Every attention will be paid to the comfort of the members, and the directors trust that every shareholder will not only forward his name for enrolment as a member, but will induce all brethren of the Craft to do likewise, thus bringing together at the social table Freemasons belonging to all Lodges who wish to still further cement the cosmopolitan and fraternal union which is characteristic of the Masonic Brotherhood. In consequence of the great success attending the sale of the shares and the popularity of the company amongst the shareholders, the directors feel that it will be most economical to call up the unpaid capital on the shares, by making the first call in September the second in October, and the third and final call in December of this year.

"Signed on behalf of the directors,

"William David King, Chairman.

"George T. Cunningham, Vice-Chairman.

"E. S. Mains, Secretary."

The R. W. Prov. G.M. (W. W. Beach, Esq. M.P.), with his officers, will be present at the laying of the foundation stone, prior to consecrating the Connaught Lodge, at Cawte's Hotel, Southsea Common, at 2.30 p.m. A dinner in celebration of the double event—the laying of the foundation stone of the Masonic Hall and Club and the consecration of the New Lodge—will take place at Cawte's Hotel at 4 p.m.—*Portsmouth Times and Naval Gazette.*

**FORTUNES LOST AND WON OVER WORKS OF ART.**—Considerably less than a century has elapsed since Horace Walpole said that Sir Joshua Reynolds in his old age had become avaricious, because he asked 1,000 guineas for the picture of the three Ladies Waldegrave! Formerly his prices had been lower—only 200 guineas for a whole-length portrait, 100 for a half-length, and seventy for a "kit-cat." It is needless to say that no one would part with the portraits for such a figure now. In 1774, for instance, Lord Carysfort gave Sir Joshua fifty guineas for the "Strawberry Girl," which Lord Hertford paid £2,205 for at Samuel Roger's sale in 1856. The great name of Gainsborough reminds us of a still more conspicuous instance of the same kind. The celebrated "Duchess of Devonshire" (we need not for our present purpose enter into the controversy as to whether it was really his) was bought by Wynn Ellis for £65, and was re-sold, as every one knows, to Messrs. Agnew for 10,000 guineas. After this extraordinary illustration of the fortune found in a work of art, which was worth nearly as many pounds as it was originally sold for pennies, others less startling seem to lose something of their point. Yet it ought not to go unmentioned here that Grenze's famous "Broken Pitcher," which must now be worth several thousands of pounds, was painted by the artist (who, by the way, died in poverty) for something like £150—the sum it realised at the Maquis de Verri's sale in 1785; and that the "Chess Players," which Muller sold for seventy-five guineas in 1813 (and did not think his labour of only two days ill-requited), fetched, thirty years later, £1,153. Over the water-colour drawings of David Cox, even those, perhaps, which were rejected from the Academy, comparative fortunes have been lightly won. When Mr. Vokins gave him £50 for "The Hayfield," in 1850, the great artist was so pleased with what he thought a liberal price that he insisted on presenting a second drawing to the purchaser, little dreaming that, at Mr. Quilter's sale in 1875, there would be a spirited contest as to who should take it—as Mr. Agnew did in the event—for £2,950. The profit was not in this case, nor is it many others, made by the first purchaser; for Mr. Vokins sold "The Hayfield" with two other sketches by David Cox for 110 guineas to Mr. Cumming, who re-sold them to Mr. Quilter for 1,250 guineas, and the total sum realised by the three at his sale was no less than £6,017 10s. Of Turner's water-colours the same story could be told; and should the "Vesuvius Calm" and the "Vesuvius Angry," for each of which Turner got fifteen guineas, and which Mr. Ruskin secured some time ago for 550 guineas, ever come into the market, it will be curious to note how enormously their value has been increased.—*From "The Magazine of Art" for August.*

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# MASONIC PORTRAITS.

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OF

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REPRINTED FROM "THE FREEMASON'S CHRONICLE."

By G. BLIZARD ABBOTT, of Lodge No. 1385,  
ASSOCIATE OF KING'S COLLEGE, LONDON.

## LIST OF PORTRAITS.

- NESTOR**  
(Bro. W. Hyde Pullen, 33 deg., Past G.S.B., Past Dep. P.G.M. Hants, Assistant Secretary Sup. Council A. and A. Rite.)

**THE STATESMAN**  
(The Right Hon. Earl of Carnarvon, 33 deg., Pro Grand Master, Pro Grand Z., Past G.M.M.M., and Past M.P.S.G. Commander A. and A. Rite.)

**THE TREASURER**  
(Bro. F. Adlard, P.M. and Treasurer Royal York Lodge of Perseverance, No. 7.)

**THE DEPUTY**  
(The Right Hon. Lord Skelmersdale, 33 deg., Deputy G. Master, Grand H., G.M.M.M., Great Prior of the Temple, and M.P. Sov. G. Commander A. and A. Rite.)

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**A BOLTON LUMINARY**  
(Bro. G. Parker Brockbank, 31 deg., Past Prov. G.S.D., and P. Prov. G. Treas. [Arch] E. Lancashire.)

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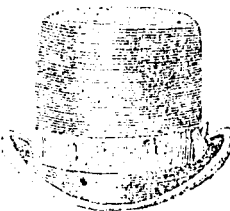
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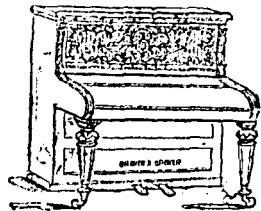
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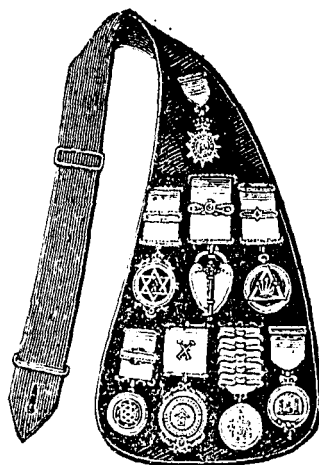
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