

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

Registered at the G.P.O. as a Newspaper.

Reports of United Grand Lodge are published with the Special Sanction of H.R.H. the Prince of Wales
the Most Worshipful the Grand Master of England.

VOL. XX.—No. 496.

SATURDAY, 12th JULY 1884.

[PRICE THREEPENCE.
13s 6d per annum, post free.]

PAPAL DENUNCIATIONS OF FREEMASONRY.

WE are afraid the habit into which the Romish priesthood has fallen of denouncing Freemasonry at intervals of time more or less frequent is a somewhat stale theme to write about. Many, indeed, will consider we have done enough in reproducing one of these denunciations in our columns and the severe criticism to which they were afterwards subjected by the local organ of the town in which they were uttered. But there is an expression which is doubtless familiar to our readers, and yet is not always sufficiently appreciated by them. It has been wisely said that if you only throw dirt enough some of it is sure to stick, and the ignoble dirt-thrower is not unmindful of the truth of this saying when he is casting his unsavoury filth at other people whom he hates, but dares not meet openly in a fair field. His one object is to destroy or damage the fair fame of worthy persons, and he is indifferent as to the means, if only he can succeed in his purpose. He is perfectly well aware that in every Society there are some black sheep, and his great anxiety is to reduce people into the belief that the black sheep are the rule and the white ones the exception. This is a trick of argument which the unscrupulous sophistic is fond of practising, because he knows it will delude those weak-minded who do most of their thinking by deputy into adopting opinions which it is his business to circulate. There is also another point, the importance of which it is unwise to put too low an estimate upon. This is the danger of imagining that people will take a self-evident proposition for granted. Where only honourable means are employed by rival disputants, no harm will follow if a mistaken opinion is passed by unnoticed, on the ground that it refutes itself. But Freemasonry in its resistance to bigotry is not contending against a scrupulous opponent. Its struggle is against one which has never known the nature or influence of a scruple, and to which it has ever been a matter of supreme indifference whether the means it employed to enforce its ends were fair or foul. It cannot, therefore, afford to allow the aspersions cast upon it by the Romish priesthood to pass unresented; there are so many people who will affirm that silence in the face of a number of foul charges or accusations is equivalent to an acknowledgment of their justice. No honourable or reasonable man will ever permit himself to believe that Freemasons are a Society of monsters unfit to cumber the earth with their presence. Unhappily, the number of men who are neither honourable nor reasonable is legion, and Freemasonry, therefore, is bound to observe an offensive-defensive attitude when it is cruelly and untruthfully denounced as only a fraction of a degree less dangerous to religion and morality than the author and abettor of all evil himself. In short, with a priesthood perpetually flinging dirt at us, with the certain knowledge that some of it will succeed in sticking, and with the equally certain knowledge on our own part that aspersions which are not denounced or contradicted will be considered by the unthinking many as justifiable, we Freemasons are to a certain extent forced into a position of active resistance against our unscrupulous enemy. We would rather avoid the conflict, but if we do not defend ourselves, people will deny us even the courage of our opinions.

There is nothing new in Freemasonry being denounced

by the Pope and his subordinate priesthood, but the recent Encyclical of his Holiness and the utterances of his less-able and influential followers disclose, perhaps, a more than usually envenomed hatred of the Craft and its belongings. We notice, likewise, in it and them, that the same inveterate spirit of hostility is accompanied by the same or similar astuteness which has characterised previous denunciatory Bulls, but at the same time the fallacies contained in these abusive documents are numerous and outwardly plausible enough to mislead the general public. The Pope has declared that Freemasonry is mere Naturalism, that is, it takes human nature and human reason as its guide and rule in all things. This assertion is justified in the Sermon we published last week, by a description of the character of Freemasonry as drawn by Bro. J. C. Parkinson P.G.D. in a speech he made some time since at Sutton Coldfield. Said Bro. Parkinson:—"The two systems of Romanism and Freemasonry are not merely incompatible, they are radically opposed to each other. The first lesson taught to the newly-instituted brother is that Masonry is free; freedom of thought and opinion and the broadest toleration in religious matters are the essence of Masonry. Masonry is in itself a religion of good works, and asks no priestly intermediary between man and his Maker. Its impressive ritual enforces the solemn truth that a man shall be judged hereafter by his actions, and it enters not into differences between faith and creed." The meaning of this is obvious, namely, that a man will be judged hereafter not by the particular form of religion he may have adopted or been brought up in, so much as by the character of the life he lives. If a man recognises that there is a Supreme Being who ruleth and directeth all things, and endeavours to the best of his humble ability to live up to his ideal of what that Supreme Being has fixed apparently as the standard of a good man's life, it is of secondary importance in what particular form of worship he may approach Him. It is an inversion of the natural order of things as well as a desecration of man's intelligence for any one, be he priest or layman, to suggest that our happiness in the hereafter depends primarily on our acceptance of certain dogmas, and secondarily on our daily conduct. The Romish clergy, with the Pope at their head, very naturally decline to recognise this broad truth. If it were possible for them, by some almost miraculous process, to become converted from this narrow bigotry to broad and liberal views of religion, they would find at once that they possessed a far more powerful influence for good, though it would be an influence as unlike as possible that which they now exercise and which is of the world worldly. A good Freemason respects religion both in the abstract and the concrete, that is to say, he recognises the almighty power of the Great Architect of the Universe and all His attributes; but he does not think it essential his recognition of that power and those attributes should be particular in its character. Moreover, he concedes to others the right he claims for himself, namely, the right to choose their several modes of approaching the Deity. Nay, he goes further than this. When he finds there is a common ground, namely, belief in God, on which he and others can meet together, he respects them as he respects himself, by neither saying nor doing anything which is calculated to disturb their belief. It is nothing to him that one of his associated brethren is a Mohammedan, another a Jew, and a third a Roman Catholic, a fourth a Christian of some Protestant denomination, and so on. He is content with

the knowledge that they one and all worship the G.A.O.T.U. according to the light that is in them, and one and all strive, as they believe He would have them strive, to live a life of good works. The Pope and his priesthood cannot, or for reasons of their own, will not see the extreme beauty of this respect for all kinds of religious belief. What says the Rev. Franciscan whose sermon we quoted last week, "Is it possible to offer a more complete justification" than Bro. Parkinson's remarks "of the truth of the sovereign Pontiff's judgment that the Masonic sect is merely Naturalistic. The Belgian Mason seemed to attack Catholicism only; the English one attacks Christianity itself. Freedom of thought! It is the very principle of freethinkers, who believe in nothing; and what shall I say of this doctrine? It enters not 'into differences of faith and creed.' Is not that the subversion of all revelation? In vain did the Son of God become a man; in vain did He shed His blood upon the Cross! No need of that for Freemasons—for them the faith in Jesus Christ, the faith in Mahomet, in Buddha, the faith in Satan itself are all good—Freemasonry does not enter into differences of faith and creed. What a strong proof of the truth of the Word of the Divine Master, 'He that is not with Me is against Me.' I know Freemasons build churches to Christ, but that does not make any difference; as with them all sorts of faith and religion are good; they would as readily build mosques to Allah, pagodas to Buddha, temples to Reason, and altars to Satan. Yes, to Satan himself, for Masonry not only recognises its Satanic origin, and has Satan for its master and god, but proclaims it publicly and boasts of it." This is an average specimen of what passes for argument with these ministers of religion. It answers its purpose, because the bulk of those to whom it is addressed are too unlearned to perceive that, logically, the parts of which the so-called argument consist are contradictory of each other. Educated men know well enough that "freedom of thought" has nothing whatever in common with what is ordinarily known as "free thinking." Freedom of belief as applied to religion cannot possibly have anything to do with freedom to believe in no religion at all. When a Freemason tells you, and tells you truly, that he respects equally all religious faiths, he uses the term in its every-day sense, in the sense which commonly attaches to it. Those who substitute human reason for belief in God are of no religion whatever, as ordinarily understood of men. So men who believe in Satan, the Spirit of Evil, have no religion. God, the Architect of the Universe, is omniscient, omnipotent, omnipresent. He is All Good as well as All Wise, while Satan, even if he were not a mere minister, is the Author of Evil. This Reverend Father must have been actuated by a spirit of malevolence little short of Satanic when he set them down as worshippers of Satan, because they do not think it indispensable to men's happiness in the hereafter that they should fashion their religious belief in the manner prescribed by a Pope of Rome. The real secret which underlies these periodical denunciations of Freemasonry is that the Romish Clergy are afraid of that grand spirit of toleration by which the Freemasons are actuated towards each other, and towards mankind generally; of that Charity, both in thought and action, which they practise as well as preach. These Clergy see, in the success of Masonic principles, the downfall of their own supremacy. They see clearly enough that as the former advance, the latter must retire, and from the narrow point of view of their own worldly wisdom, they would far rather see the world come to an end than that it should be enlightened and improved by the principles of Charity and loving-kindness enunciated by the Freemasons.

Other points in the sermon require to be touched upon, but these must be reserved for another article.

DUTIES OF MASTER.

THE office of Master of a Lodge is elevated and responsible, and the most important in the whole system of Freemasonry, as the entire Institution is largely dependent upon that Officer for its character, reputation and prosperity. It may be safely asserted, as a general rule, that the character and standing of the members of a Lodge can be correctly judged by the character and standing of their Master. If he be a man of intelligence and high

moral worth, we may be sure that his Lodge is composed of "good men and true."

In view of the magnitude of the office, it is important that the powers, prerogatives and privileges of the Master should be well understood, both by those who rule, and those who are governed. The powers and privileges of a Master of a Lodge are fully equal to the prominence and importance of his office in the Masonic system. No one, except the Grand Master or his Deputy, can preside in his Lodge in his presence without his consent. He may call to his assistance any Master Mason he pleases, whose work in his presence he is alone responsible for, and is equally authoritative and binding as his own. Such Master Mason may even occupy the chair, and confer the degrees, and his work will be strictly legal, if the Master be present and consenting.

A Master is solemnly bound to support the bye-laws of his Lodge. He may command the attendance of his Officers and members, at any time, by summons, and they are bound to obey. He may appoint all committees of his Lodge not otherwise specially provided for; may decide all questions of order, or Masonic law; and his decisions are final, unless reversed by the G. Lodge upon appeal regularly taken. He is not bound by the usages of parliamentary bodies, except as he may please to adopt them. He has the right to instal his Officers after he has been himself installed, and also his successor in office.

The Master is, however, in all cases bound to conform to the Constitution and edicts of the Grand Lodge, the bye-laws of his own Lodge, and the ancient established usages and landmarks of the Order. He would not be justified in refusing to put any motion, regularly made and seconded, not conflicting with these. He cannot refuse to declare a vote or ballot, when regularly taken. Though he may call any brother to the chair in his presence, he cannot authorise any brother, not even a Past Master, to preside in his absence. In the absence of the Master, all his powers and privileges are vested in the Wardens, in regular succession, and cannot be delegated to any one.

But there is another and no less important light in which we should view the office. We mean the Master's part in conferring the degrees. No member of the Order can have failed to observe that the manner in which the degrees are communicated has a large influence upon the mind of the candidate for our mysteries. It is hardly too much to say, that the first impressions of a candidate remain with him through life, and in proportion as he is favourably or unfavourably impressed upon his first admission to the Lodge, will be his future zeal and usefulness as a Mason. In view of this fact, how important it is that a Master of a Lodge should not only be a man of unblemished character, but of impressive manner and speech. When delivered with deliberation of manner, and in distinct and feeling tones, the beautiful symbolism and moral teachings of Freemasonry fall upon the mind and heart of a candidate with tenfold power. Indeed, there is no resisting their force. Though they fall as gently as the dew, they penetrate as thoroughly as that silent messenger of heaven.—*Messenger and Times.*

STAND BY THE ANCIENT LAND-MARKS.

IT is a dreadful crime to initiate a man with the tip of his little finger off. Such an outrage is a crime not to be overlooked. The shadows of our forefathers would haunt us in the dark hours of midnight if we thus violated the ancient landmarks. One Grand Master (M.W. Bro. Matthews, Texas), however, has actually been bold enough, after doubtless much deliberation and many sleepless nights, to rule, to come to the conclusion, that although "a man with a glass eye, or one who has lost a portion of the second finger of his right hand are ineligible as candidates for Masonic honours, one afflicted with bronchitis might be accepted." Well, well, this is such utter nonsense that we really weary of it. A man with consumption, having a cavity in his lung, would, of course, by this brother's ruling, be decidedly ineligible. We are glad to note, however, that the committee on his address said:—

"Your committee strongly incline to the view that too much

importance is attached to trivial defects of body, and entirely too little attention directed to moral defects.

"If a good workman applies to work in a quarry, what sense is there in looking in his mouth, as a horse trader would into the mouth of a horse he was bickering over, or of running your hands over his joints to see, perchance, if some joint in his leg or ankle was not a little stiff, or to shake something before his eyes, to see if he would blink?"

"Masonry requires no such foolishness. It is the mental and moral, and not slight physical defects, which now more than ever require microscopic attention."

We are wearied of the whole subject of "physical qualification." One Grand Master actually ruled that if a man had a cataract in the eye he could not be admitted. How about a corn on the foot? A mole on the hand, or a wart on the nose? One is as reasonable as the other. If candidates for Freemasonry must be "perfectly sound," let us have the physician to test their lungs, the surgeon to examine their joints, the chiropodist to see to their feet, the oculist and aurist their eyes and ears, the dentist their teeth, &c. The whole thing is a farce and an arrant humbug, a remnant of the dark ages, a disgrace to Canadian and American Freemasonry (for in Great Britain, Ireland, and continental Europe, they know not this American dogma and this laughing stock of sensible men). Away with it!—*Canadian Craftsman*.

THE PRINCE AND PRINCESS OF WALES AT REDHILL.

ON the 9th inst. the Prince and Princess of Wales, accompanied by their daughters, visited Redhill, where His Royal Highness laid the foundation-stone of the chapel of the new schools of the Royal Asylum of St. Anne's Society, with Masonic honours. The Society was established in 1702, and the present institution is, at Streatham Hill, Surrey, affording a home to the children of those who have once moved in a superior station of life. Further accommodation being necessary, new schools are at present in course of erection at Redhill, which will accommodate 400 boys and girls, the cost being £38,000, of which, prior to the 9th inst. £17,000 had been subscribed. Their Royal Highnesses arrived at Redhill by special train, and were received by the Mayor and Corporation of Reigate. The Royal party were conducted to a pavilion adjoining the new buildings by the Lord Lieutenant and the High Sheriff of the county, and by the President (the Archbishop of Canterbury) and members of the Committee of the Asylum. Meanwhile a numerous company had assembled in a marquee where the foundation stone of the chapel was to be laid, the assemblage including a gathering of the Brethren of the Provincial Grand Lodge of Freemasons of Surrey in their regalia. The Princess of Wales and her daughters were afterwards conducted to places on the dais in the marquee, being immediately followed by the Grand Masonic procession from the Royal pavilion. The procession included the Prince of Wales (the Most Worshipful Grand Master), the Earl of Lathom (Deputy Grand Master), Lord Cremorne (Grand Senior Warden), the Lord Mayor (Grand Junior Warden), Baron de Ferrières (Senior Grand Deacon), and other principal Officers of the Grand Lodge of England. Amongst others present were General Brownrigg (Provincial Grand Master of Surrey,) Lord Suffield, the Mayors of Croydon and Guildford, the Sheriffs of London and Middlesex, the Lady Mayoress, the Bishop of Rochester, the Earl and Countess of Lovelace, Lord and Lady Mounson, Sir Trevor Lawrence, Lady Henry Somerset, Sir Sidney and Lady Waterlow, Sir E. Watkin, the Hon. and Rev. Canon Legge, the Masters of the Cordwainers', Salters', and Vintners' Companies, Mr. H. Edwards, M.P., Sir George Macleay, Sir Valentine Fleming, and General Sir R. Wilbraham.

After the Hymn of Praise had been sung by the children of the asylum and prayer offered up by the Bishop of Rochester.

The Archbishop of Canterbury, as president of the asylum, delivered an address to the Prince of Wales, remarking that the object of the society was to receive, clothe, and educate children who, it was agreed, were the poorest of all, whether orphans or not—namely those who having been born in a superior position found themselves almost destitute. The asylum received children of any nation, and it had provided up till the present for 4,000 children. It had no endowment, but entirely depended on voluntary contributions. The requirements of the institution necessitated the erection of the new schools at Redhill.

The Prince of Wales then made the following declaration:—Men and brethren here assembled to behold this ceremony, be it known unto you that we being the lawful Masons, true and faithful to the laws of our country, and engaged by solemn obligations to erect handsome buildings to be servicable to the brethren, and to fear God, the Great Architect of the Universe, we have among us concealed from the eyes of all men secrets which may not be revealed, and which no man has discovered; but these secrets are lawful and honourable, and not repugnant to the laws of God or man. They were intrusted in peace and honour to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honourable, we should not have lasted for so many centuries, nor should we have had so many illustrious brethren in our Order ready to promote our laws and further our interests. We are assembled here to-day in the presence of you all to erect a house for the worship and praise of the Most High, which we pray

God may prosper as it seems good to Him, and as the first duty of Masons in any undertaking is to invoke the blessing of the Great Architect of the Universe on the work, I call on you to unite with our Grand Chaplain in an address to the Throne of Grace.

The Grand Chaplain (the Rev. Dr. Tristram) then offered up prayer.

The Prince of Wales, having declared it his will and pleasure that the corner-stone of the chapel be laid, commanded the Grand Secretary to read the inscription on the plate of the foundation-stone.

The inscription was: "This corner-stone of the chapel of the Royal Asylum of St. Anne's Society was laid by His Royal Highness Albert Edward Prince of Wales, K.G., Most Worshipful Grand Master of Freemasons, on July 9, 1884." Next the Grand Treasurer deposited the phial containing the coins, and the Grand Secretary placed the plate on the lower stone. The cement was spread on the upper face of the lower stone, and the Prince of Wales adjusted the same with a trowel handed to him for the purpose, after which the upper stone was slowly lowered with three distinct stops. The Prince of Wales now proved the just position and form of the stone by the plumb rule, level, and square, which were successively delivered to him by the Junior Grand Warden, the Senior Grand Warden, and the Deputy Grand Master. Being satisfied in these particulars His Royal Highness gave the stone three knocks with the mallet handed to him. The cornucopia, containing the corn and the ewers with the wine and oil were next handed to him, and he strewed the corn and poured the wine and oil over the stone with the accustomed ceremonies. The architect then delivered to His Royal Highness the plan of the intended building, and the Prince having inspected the plan returned it to the architect, together with the several tools used in proving the position of the stone, and desired him to proceed to the completion of the work in conformity with the plan.

The Prince of Wales accompanied each act of the laying of the foundation-stone with the usual Masonic declaration, announcing corn as the emblem of plenty, wine that of joy and gladness, and oil that of peace and unanimity.

Ladies and children afterwards placed on the stone purses and contributions on behalf of the building fund, the sum so contributed being about £3,000, and the proceedings concluded with the benediction, pronounced by the Archbishop of Canterbury. A guard of honour was furnished by the 2nd West Surrey Volunteers, and the band of the Scots Guards performed during the afternoon.—*Daily Chronicle*.

ROYAL MASONIC INSTITUTION FOR BOYS.

SUPPLEMENTARY to what we published last week, in reference to the Festival of the Boys' School, we may add that—

Bro. W. A. Scnrrah, Royal Savoy, No. 1744, should have been described as Vice-President of the Institution.

Bro. Jas. Laurence's List, for West Lancashire, has been increased by four Guineas. His total now stands at £31 10s.

Bros. A. E. Staley, Tranquillity, No. 185, and J. Boulton, Victoria, No. 1056, should have been described as Vice-Presidents of the Institution.

These corrections were made in a later edition issued by us last week.

The General Committee of the Royal Masonic Institution for Boys met on Saturday last, at Freemasons' Hall, under the Presidency of Bro. Edgar Bowyer. The minutes of the meeting of the 7th June were read and confirmed, and other minutes were read for information. Sixteen petitions to place candidates on the list for the October election were considered. One was accepted conditionally, and two for admission by purchase were agreed to. One petition was rejected as being ineligible. Outfits of £5 each were granted to three ex-pupils of the Institution. The total number of candidates for the election in October was declared to be fifty-eight, and this number was recommended to the Quarterly Court. The Secretary, Bro. Binckes, reported the completion of the purchase of Nos. 2, 3, and 4, Linden-villas, Wood-green. Notices of motion for consideration at the next Quarterly Court were then handed in.

The members of the Committee of the Royal Masonic Benevolent Institution held their meeting at Freemasons' Hall on Wednesday. The minutes of the meeting of the 11th June were verified. The death of one annuitant was reported, and the Warden's report for the last month was read. A vote of thanks was passed to the Committee of the Boys' School for granting permission for the band of their Institution to attend at Croydon on the occasion of the Stewards' visit. The report of the Finance Committee was read, and ordered to be entered on the minutes. The Chairman was authorised to sign cheques. Two petitions of widows were read; one was received, and the other ordered to stand over.

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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MORALS AND DOGMA.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Our mutual friend, Bro. John Constable, showed me a cartoon bordered with the pictures of all the playing cards in the pack. The story annexed to it was, that a soldier was brought before a magistrate charged with having amused himself with a pack of cards while in church during divine service. The soldier, however, assured the magistrate that he used the pack of cards as an almanac, prayer book, bible, indeed, anything but playing cards. The ace, said he, reminded him of one God; the deuce, of Father and Son, the tray, of the Trinity; the four, of the four Evangelists, and so he continued to the end of the pack.

Bro. Singleton, G.S. of the D.C., delights in similar flights of symbolising. In the *Voice of Masonry* he endeavours to enlighten his readers,—that the doctrine of the Trinity is taught in the three degrees of Masonry, and goes on to enumerate "three degrees"—"faith, hope, and charity,"—"brotherly love, relief, and truth," &c. And our high degree Christianising Masonic writer seems to think that he has made an entire new discovery. I can, however, point to a dozen shallow-minded Masonic writers who have reasoned in the same way before; but, as Bro. S. headed his article with "Dogma" I was, therefore, induced to examine Bro. Albert Pike's big book, viz., "Morals and Dogma," designed for the high degrees of the southern jurisdiction of the United States. As to the best of my belief the said book has never been noticed in your periodical, I thought that a few remarks thereon would do no harm.

Briefly, the book is a compound of immense learning, sophistry, conceit, some good ideas, and very dubious historical assertions. To give an idea of Bro. Pike's learning I glean from a very few pages at random the following names, subjects, &c.

Strabo, Philo, the Sohar, Moses, Mahomet, Nimrod, Lucifer, the Apocalypse, Plato, Sepher Yezriah, Occultism, Kabalah, Aristophanes, Cicero, Hermes, Prometheus, Poseidon, Zeus, Sabazius, Zareus, Theraputici, Dionusos, Sphinx, Triads, &c. This will suffice to give you an idea of Bro. Pike's extensive information, and next for a specimen of high degree sophistry; but as the paragraph is accompanied with an engraved cube, the reader must place before him a "perfect ashlar," with a corner of the stone facing the observer's nose, then look at the stone, or imagine that he is looking at the stone, in the position above described. And now for Bro. Pike's high degree philosophy.

"If we delineate a cube on the plain surface we have visible three faces and nine external lines drawn between seven points. The complete cube has three more faces, making six; three more lines, making twelve, and one more point, making eight. As the number 12 includes the sacred numbers 3, 5, 7, and 3 times 3, or 9, while its own two figures 1 2, the unit monad or duad, add together, make the sacred number 3, it was called the perfect number, and the cube became the symbol of perfection."

Comment on the above is superfluous. The reader will doubtless regard it as very sublime. And now for Bro. Pike's historical information. Bro. Gould refers to the prophet Jeremiah inoculating Ireland with Freemasonry. Bro. Pike tells something equally startling. He says:—

"The first Masonic legislator whose memory is preserved to us by history was Baddab, who about a thousand years before the Christian era reformed the religion of Manous." Again,

"The Essenes were of the eclectic sect of philosophers, and held Plato in high esteem. The great festivals of the Solstices were observed in a distinguished manner by the Essenes."

Unfortunately Bro. Pike gave no indication where he found the above information; but anyhow it proves that the Essenes were Johannite Masons, and after this new revelation by Bro. Pike, why, of course, every high degree of the southern jurisdiction of the U.S. is bound to observe the two St. John's days, though they are not quite the Solsticial days. The next, however, consists of something like common sense. Bro. Pike says,

"Man never had a right to usurp the unexercised prerogative of God, and condemn and punish another for his belief. Born in a Protestant land, we are of that faith. If we had opened our eyes to the light under the shadow of St. Peter's at Rome we should have been devout Catholics; born in a Jewish quarter of Aleppo we should have contemned Christ as an impostor; in Constantinople we should have cried 'Allah il Allah—God is great and Mahomet is his prophet.' Birthplace and education gives us our faith. Few believe in any religion because they have examined the evidence of its authenticity and made up formal judgment upon weighing the testimony. Not one man in ten thousand knows anything about the truths of his faith. We believe what we are taught, and those are most fanatical who know least of the evidences on which their creed is based. Facts and testimony are not, except in very rare instances, the groundwork of faith. It is an imperative law in God's economy, unyielding and inflexible as Himself, that man shall accept without question the belief of those among whom he is born and reared. The faith so made a part of his nature resists all evidence to the contrary, and he will disbelieve even the evidence of his own senses rather than yield up the religious belief which has grown up with him, flesh of his flesh and bone of his bone.

"What is truth to me is not truth to another. The same arguments and evidences that convince one mind make no impression on another. * * No man is entitled positively to assert that he is

right where other men, equally intelligent and equally well informed, hold directly the opposite opinion. Each thinks it is impossible for the other to be sincere, and each as to that is equally in error. * * * Here is a man superior to myself in intellect and learning, and yet he sincerely believes what seems to me to be too absurd to merit consideration, and I cannot conceive and sincerely do not believe that he is both sane and honest, and yet he is both. His reason is as perfect as mine and he is as honest as I.

"Therefore no man hath or ever had a right to persecute another for his belief, for there cannot be two antagonistic rights; and if one can persecute another because he himself is satisfied that the belief of that other is erroneous, the other has, for the same reason, equally as certain a right to persecute him.

"Masonry is not a religion. He who makes it a religious belief falsifies and denaturalises it. The Brahmin, the Jew, the Mahometan, the Catholic, the Protestant, each professing his own peculiar religion * * * must needs remain in it, and cannot have two religions; for the social and sacred laws adapted to usages, manners and prejudices of particular countries are the work of men.

"The sincere Moslem has as much right to persecute us as we to persecute him; and, therefore, Masonry wisely requires no more than a belief in One Great, All-Powerful Deity, the Father and Preserver of the Universe. Therefore it is she that teaches her votaries that toleration is one of the chief duties of every good Mason, a component part of that charity without which we are mere hollow images of true Masons, mere sounding brass and tinkling symbols."

I could extract dozens of pages with repetitions of the above ideas from Bro. Pike's book, but sufficient has been given to show, 1st. That Masonry requires of its votaries belief in God only; and 2nd. That dogmas have no connection with morality. Nay, I can even prove that dogmas are antagonistic to morality. Thus, morality has always been the same, is the same, and will continue the same. While, on the other hand, dogmas have always differed, differ now, and will continue to differ. Morality never caused religious persecution. But dogmas were not only the cause of such persecution, but very religious saints taught that it was "moral to deceive and lie in order to promote the interest of the Church." And our Bro. Pike well knows that in American Lodges the morality of lying and deceiving is the rule. He knows that every W.M. here lies when he initiates a Jew. And also that our American Grand Lodges, without exception, sanction and uphold lying for the sake of the Church as a virtue. If, therefore, Bro. Pike's liberal utterances had been sincere he should have been foremost in rebuking against our American Masonic fraud. This he never did. But to prove his crookedness, after asserting that "Masonry requires no more" than belief in God, he further tells us that—

"The Holy Bible, square and compasses, are not only styled Great Lights in Masonry, but they are also technically called the furniture of the Lodge. And, as you have seen, it is held that there is no Lodge without them. This has sometimes been made a pretext for excluding Jews from our Lodges, because they cannot regard the New Testament as a Holy book. The Bible is an indispensable part of the furniture of a Christian Lodge. The Hebrew Pentateuch in a Lodge, and the Koran in a Mahomedan one, belongs to the altar, and one of these and the square and compasses, properly understood, are the Great Lights by which Masons walk and work.

No one explained more forcibly the fact that dogmas are impressed upon every one by his early education and surroundings, and when once so impressed, it is almost impossible for any one to change his dogmas for others; and, in short, there is no free will about belief or disbelief in dogmas. Now, I assert, that neither Christian, Jew, or Mahomedan joins Masonry for the purpose of adopting as their respective Great Lights either the Bible, Pentateuch, or Koran. The Church, Synagogue and Mosque had already impressed each of the above-named religionists with the importance of their respective sacred books. But while each sect professes to believe in the Fatherhood of God and the Brotherhood of man, in reality, however, their Fatherhood of God and Brotherhood of man they apply exclusively to their respective sects. Hence, the dominant sect everywhere persecuted the weaker sects. In 1658, or so, the Royal Society, by its regulations, opened its doors wide for scientists of all nations and all religions. In short, they adopted the idea—"Let a man's religion be what it may," if well qualified, he shall not be excluded from membership of their society. In 1723 the then members of the Masonic fraternity adopted the same idea and incorporated it into their Charges. Now, without a sectarian book in the Lodge, the scheme of uniting the good and true of all denominations into a Brotherhood might have succeeded to perfection. Indeed, the Royal Society prohibits all sectarian notions from discussion during its meetings. But Freemasonry requires a sacred book to lay on its altar. Hence, according to Bro. Pike's admission, instead of uniting all sects into one Lodge, we must have here a Church Lodge; there a Synagogue Lodge; and elsewhere a Mosque Lodge. The sectarian book, then, is the cause of dividing instead of uniting. In short, Masonry merely reproduces the old arrangement, viz., Church, Synagogue, Mosque, &c. The mischief of the old system arose from the perverted teachings of the respective Priesthoods. Each taught that virtue and goodness was monopolised by his own sect, and that prejudice will never be exterminated from the minds of each and all until they can meet in one and the same Lodge, when every one can have the opportunity of satisfying his mind that there are just as good true and upright men in other sects as there are in his own. Then, and then only, will the grand truth of the Fatherhood of God and the Brotherhood of man be properly understood and appreciated. But such a consummation is only possible where all kinds of sectarian books and sectarian hints and allusions are excluded from the ritual.

Let us, however, take a retrospective look at the time when our Freemasonry was born and compare it with the present. Then the law for burning witches was still on the English statute book. The Copernican system of astronomy was under the Papal ban, and I doubt whether it was taught in Oxford. Geology was a mere embryo, and "evolution" was unknown. In addition to the numerous scientific discoveries which conduced to undermine the old orthodox faith

the discoveries of biblical MSS., biblical researches and criticism necessitated a reformed edition of the New Testament and Old Testament too. The German and Dutch theologians have done their share in questioning the authenticity or genuineness of various books in the Bible. The "Essays and Reviews," Dr. Samuel Davidson's "Introduction to the New Testament," and Professor Robinson Smith's lectures, &c., all helped to fracture old beliefs. But if we look further back we find that an eminent Rabbi is mentioned in the Talmud, who taught that the book of Job was a fiction. The learned Erasmus doubted the inspiration of the Apocalypse, and Luther bluntly denied the said book as neither "apostolical nor prophetic." The above facts were unknown to our old brethren who formed the Grand Lodge, and Christians then believed that every word in the Bible was alike inspired. Hence, when the phrase was first introduced into the Masonic ritual, viz., "Let the Bible be the rule and guide of your faith," it was doubtless very appropriate, at least as far as Christians were concerned. But now even a Christian might be bold enough to ask, "How much of the Bible, and what part thereof, am I to believe?" Or, "Am I to believe in the King James's Bible or in the new translation?" And for these reasons, probably, Bro. Speed P.G.M. of Mississippi, though evidently a sincere Christian, suggested to his Grand Lodge the substitution in the above phrase the word "conduct" for the word "faith." I was, of course, pleased with Bro. Speed's proposition, indeed it is not often we hear of an American Grand Master who makes sensible suggestions. But with all due respect to Bro. Speed, I think that, in order to avoid theological discussion among Masons, which the present system will engender ere long, it would be better for all parties concerned to remove sacred books from Masonic altars, and banish all sectarian humbug from the ritual and from the Masonic press, for if, as Bro. Pike admits, "Masonry is not a religion," &c., then sectarianism is against the true spirit of Masonry.

If, however, our Trinitarianizers and saint-worshippers must have a Christianized Masonry, let them say what they mean and mean what they say. Instead of resorting to Jesuitical quibbles, let them boldly demand of their respective Grand Lodges to pass a law that, in future, no man shall be admitted into Masonry who does not believe in the inspiration of every word in the Bible, in accordance with the requirements of the Westminster Confession.

I shall only add, that I have perused about a third of Bro. Pike's work, the remainder I merely glanced at here and there. So far as I could judge, the latter is much of a muchness with the former, and, take it all in all, it may be briefly summed up with—

"What is new is not true, and what is true is not new."

Yours fraternally,

JACOB NORTON.

Boston, U.S. 27th June 1884.

AN OLD RECORD.

To the Editor of the FREEMASON'S CHRONICLE.

Beach House, Stretford, near Manchester,
5th July 1884.

DEAR SIR AND BROTHER,—On looking over an old minute book of the Lodge of Friendship, No. 44, I found amongst other curious matter the enclosed minute of the Lodge of Reconciliation, held in Manchester in 1814, by the Ancient and Modern Lodges. As this may interest some of your readers, I send the copy of the minute herewith.

Yours very truly,

J. G. SMITH P.M. 44.

August 2 1814.

Talbot Inn,
Market St.
Manchester.

At a meeting of the fraternities of Freemasons of The Old & New Systems. A Lodge of Reconciliation was held. Present (on the part of the old system):

W.M.	Jno. McClelland of Lodge	59/39	in the chair
S.W.	Terence Devine	"	85/62
J.W.	Jno. Wyche	"	250/201
S.D.	Jno. Macguire	"	347/275
J.D.	Wm. Taft	"	366/289
Secy.	Barny. Kavanagh	"	347/275
Treas.	Pat. Murphy	"	377/296
P.M.	Hy. Dey	"	351/278
Tyler.	Daniel Macguire	"	347/275

Also Bros. Jno. Tute of 366/289, James Hall 378/297, Jno. Martin 59/39.

Opened on the 1st, 2nd, and 3rd degree of Masonry.

August 2nd 1814.

Lodge of Integrity 267/212

The Lodge was opened in due form on the 1st, 2nd, and 3rd degree of Masonry, for the purpose of forming a Lodge of Reconciliation between the two Fraternities.

Present—Bros. (on the part of the new system):

Bent, of Lodge No.	599/580	W.M.
Chew	"	267/212 S.W.
Boslem	"	599/580 J.W.
Booth	"	1507/403 S.D.
Bentley	"	507/403 J.D.
Pidgeon	"	267/212 Secy.
McDowall	"	599/580 Asst. Do.

Bros. Musgrove, Lynch, and Harlehurst Tylers.

A message being sent by the W.M., Jno. Bent, requesting the attendance of Lodge of Ancient Masonry, which had previously been opened in an adjoining room, the following Brs. presented themselves as such as is mentioned before.

The two W.M. having exchanged the O.B.'s as is used by both Fraternities to the satisfaction of all Brethren present, likewise the usual forms &c. of each, an O.B. of Reconciliation was given by the two W.M.s, repeated by the whole of the Brethren present, and accepted as an act of union according to the instructions from the United Grand Lodge of Ancient Freemasonry of England.

On the motion of Mr. Pidgeon, which was seconded by Br. Chew, that the thanks of the Lodge of Integrity be given to the Brethren forming the above Lodge, for their ready and punctual attendance for the purpose above specified, which was carried unanimously, and as unanimously carried were the thanks of the above Lodge to the Lodge of Integrity.

The thanks of the Lodge of Reconciliation was unanimously voted to Bro. Bent W.M. for his impartial and upright conduct this evening.

Chas. Pidgeon } Joint
B. Kavanagh } Secys.

Jno. Bent W.M.
Jno. McClelland W.M.

"UNATTACHED" STEWARDS AT THE FESTIVALS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER.—"Honour to whom honour is due," and all honour, say I, to those brethren who come forward, Festival after Festival, and prove it is possible to get together a goodly amount for the Charities, without assistance from their respective Lodges, for such is what I imagine to be implied when Stewards are returned as "unattached." I do not wish to "look the gift horse in the mouth," or to offer any slight to these "unattached" Stewards; I ask, for information, how is it that a brother prefers to return himself as "unattached" rather than associate the name of his Lodge with his own, and thereby bring honour on it in addition to that which he personally earns by serving and working as a Steward? I may be wrong, but I fancy the list of "unattached" Stewards some years since was much smaller than it is now, and I fear that if the list is allowed to continue to grow as it has lately it will be the means of creating an impression, which I hope is an incorrect one, that Lodges are not as enthusiastic in their support of the Institutions as are private individuals. In the list of "unattached" Stewards which appeared in your last issue in connection with the recent Festival of the Boys' School, I see the names of brethren who have, for years past, been unceasing in their efforts to promote the welfare of the Charities, and it seems to me a great pity that the large amounts they have contributed should be lost to the credit of the several Lodges with which they are associated.

I may tell you, Sir, that this query is only the prelude to another I have had it on my mind to put:—Out of the total annually subscribed to the three Charities, how much is actually voted from the several Lodges? I have been a visitor at Lodges on more than one occasion when a member has proposed to serve as Steward, and represent it at one of the Festivals, when it has been stated that the Lodge would not be able to afford anything to put on the brother's list, so that in those cases the Lodge had the credit of sending up a Steward with a list of some pounds of which it had not, directly, contributed anything. Is there any connection between the two states to which my queries refer.

I am, &c.

ONE WHO HAS SERVED AS STEWARD.

ROYAL ORDER OF SCOTLAND.

THE Right Hon. the Earl of Rosslyn has been elected Deputy Grand Master and Governor, in room of the late Bro. Whyte Melville, and his Lordship has appointed Bros. William Mann S.S.C. Deputy Governor. Alexander Hay and William Hay have been re-elected Senior and Junior Grand Wardens respectively, D. Murray Lyon has succeeded Bro. Mann in the office of G. Secretary, and Doctor George Dickson Grand Treasurer *vice* George Murray, C.A., deceased. The other office-bearers are:—Bros. Earl of Mar and Kellie Grand Sword Bearer, J. T. S. Elliot Grand Banner Bearer, Rev. T. N. Wannop Grand Chaplain, Earl of Kintore Grand Marischal, A. Mitchell Deputy Grand Marischal, R. S. Brown Grand Introducer and Examiner, Wm. Edwards Grand Constable of the Tower, H. J. Shields Grand Guard, W. M. Bryce Deputy Grand Guard, W. N. Fraser, J. Webster, and F. E. Villiers Grand Stewards. The Office Bearers, with L. Mackersy, Jas. Crichton and J. Kirk form the Executive Committee. Lord Rosslyn's installation will take place early in October next. At the banquet in Freemasons' Hall, on 4th inst., the Deputy Governor, Bro. Mann, was supported by Bros. Thomas John Haynes Provincial Grand Master, and Cresswell D. Haynes Provincial Grand Master Depute of Gibraltar, under the Grand Lodge of Scotland, Dr. James Carmichael, J. Dalrymple Duncan, Edward Armitage of Cambridge, and others.

The following dinners have taken place at the Freemasons' Tavern during the current week:—

Monday 7th—Regularity Chapter; Wednesday, 9th—Installation banquet of the United Lodge; Friday, 11th—Dinner of the Setts of Odd Volumes.

INSTALLATION MEETINGS, &c.

—o—

CORNWALLIS LODGE, No. 1107.

THE installation meeting of this Lodge was held on Wednesday, the 9th inst., at the Bull Hotel, Chislehurst, on which occasion Lodge was opened by Bro. W. Daniells W.M., supported by A. Hubbard S.W., Moll J.W., J. Storey P.M. P.P.G.S.W. Kent Treas., C. Reuter P.M. P.P.G.D.C. Kent Secretary, J. Edwards J.D., Piddock I.G.; also Past Masters J. J. Michael P.P.G.P. Kent, J. H. Simmonds, and T. Puzey P.P.G.D.C. Kent. The minutes having been read and confirmed, Bro. P. Hart was examined and entrusted, and the Lodge having been advanced, he was regularly passed by the W.M. The report of the Audit Committee was read and adopted, it shewed the Lodge to be in a flourishing condition. A board of Installed Masters was then opened, and Bro. A. Hubbard, the W.M. elect, was regularly presented and duly installed into the chair by Bro. J. J. Michael P.M. who rendered the ceremony in the perfect and impressive manner for which he is so noted. The W.M., after having been saluted, appointed the following Officers:—Moll S.W. Edwards J.W., Storey Treasurer, Reuter Secretary, Piddock S.D., Walker J.D., O. Seefells I.G., and Thomas Tyler. The ceremony of installation was then completed, Brother Reuter giving the concluding addresses in a very impressive manner, and otherwise assisting in the work by undertaking the duties of D.C. Before closing the Lodge the W.M. placed on the breast of the I.P.M. a jewel, which he had great pleasure in presenting in the name of the Lodge, and with it he tendered the heartiest good wishes from the members. Bro. Daniells having suitably acknowledged the gift, a vote of thanks was passed to Bros. J. J. Michael and C. Reuter for the able and impressive manner in which they had performed the ceremony of installation. Each of these brethren replied, and then Bro. J. Storey was again elected to represent the Lodge on the Provincial Charity Committee, an office he has so well filled in the past. Heartly good wishes were tendered by the Visitors, and the Lodge was closed. An enjoyable banquet followed, the general arrangement of which, together with the quality of the wines and viands supplied, reflected great credit on the hostess (Mrs. Wain). At the conclusion of the banquet, and after grace had been said, the customary toasts were honoured. The W.M. felt they could all bear testimony to the geniality which the Provincial Grand Master shewed towards the Freemasons of Kent, while as regarded the Deputy Provincial Grand Master, Bro. Easter, they all knew his great qualifications. The Cornwallis Lodge had been especially honoured in the number of Provincial collars which had been bestowed on its members. Bro. Puzey replied. He was one of the youngest members of the Provincial Grand Lodge, and felt pleased to see the kind way in which the toast was received wherever it was proposed. Bro. Daniells gave the toast of the W.M. This was a task which gave him great pleasure. The working of Bro. Hubbard was well known. He was qualified to fill the office to which he had just been appointed. In replying, the W.M. said that all his energies would be at the command of the Lodge. While supported by such brethren as those he saw around him, he felt sure the success of his year of office was certain. He then proposed the health of the Past Masters. The Cornwallis Lodge could boast of Past Masters equal to any in the Craft, and he hoped it would long enjoy their advice and guidance; in such a case it must flourish. Bro. Daniells responded in brief and appropriate terms, and then the Visitors were honoured. Each of these brethren in turn acknowledged the compliment paid them, and referred to the general good feeling which prevailed in the Lodge. The Installing Master (Bro. Michael) and the Director of Ceremonies of the day (Bro. Reuter) were then toasted. Bro. Michael expressed the pleasure he felt in rendering any service to the Lodge, which it was his anxious desire to see prosperous and going on successfully. He felt their present W.M. was in every way calculated to fulfil the duties of the chair to their satisfaction. Bro. Reuter followed, and then came the toast of the Treasurer and Secretary. No better officers could be found in any Lodge. The way in which they had worked had conduced in no small degree to the success of the Lodge. They had filled their respective offices for a matter of ten years, and had performed their duties ably and faithfully. Bro. Storey having thanked the brethren, said he felt it a great pleasure to be among them again. If there were no other brethren desirous of acting as Steward, he should be pleased to do so, and represent the Lodge at the next Festival of the Girls' School. The toast of the Officers followed, the W.M. referring in well chosen terms to the merits of each. The toast having been honoured and acknowledged, the Tyler was summoned; he gave the closing toast, and the meeting was brought to a conclusion. Among the Visitors were B. Kauffmann 1732, F. Fletcher 1732, D. Davis 72, J. G. Gall 174, H. T. Goodall P.M. 784, Pawson 1732, H. M. Levy P.M. 188.

ACACIA LODGE, No. 1314.

THE annual meeting of this Lodge was held on the 8th instant, at the Bell Hotel, Bromley, Kent, and like many similar gatherings which take place a few miles from the "Great City," and other large centres of industry, took more the form of a summer outing than the hard day's work and formality which usually attend installation meetings held in town during the winter months. There was a large attendance of brethren, and a pleasant trip was enjoyed. The W.M. of the past year opened the Lodge, and was supported by Bros. E. Harvey S.W., D. Keyes J.W., J. Wyer P.M. P.P.G.A.D.C. Kent Treasurer, E. Coste P.M. P.P.G.A.D.C. Kent Secretary, Barber S.D., G. R. Bolton J.D., and the following Past Masters:—Brothers F. A. Harvey, S. Carrington, W. Carrington, Seaman P.P.G.D.C. Kent, &c. After the formal confirmation of the minutes of the last regular Lodge, and of a Lodge of Emergency,

a board of Installed Masters—of whom there were sixteen present—was formed, and the W.M. elect, Bro. E. Harvey, was presented and installed into the chair by his predecessor, who performed the ceremony in a most creditable manner. Having been saluted according to ancient custom, the W.M. appointed and invested the following as his Officers:—Bros. Keyes S.W., Bolton J.W., Wyer Treasurer, Coste Secretary, Barber S.D., J. Finch J.D., H. Leavers I.G., Kift Organist, W. Seaman P.M. D.C. and Steward. Bro. Seaman P.M. said it was usual to appoint one of their number to represent them on the Charity Committee of the Province. Bro. E. Coste had served them very well in the past, attending the several meetings which had been held in various parts of the Province. He accordingly had much pleasure in proposing his re-election to the position. The proposition was seconded by Bro. Carrington and carried unanimously. Bro. Coste tendered his thanks to the W.M. and brethren for having elected him. It was an honour to be associated with such a Province as Kent, which was always foremost in any good work undertaken by Freemasons. Bro. Wyer considered it a pleasing duty he felt himself called upon to fulfil. It was to propose a vote of thanks to the I.P.M. Bro. Bond, for the admirable manner in which he had installed his successor in the Acacia Lodge, and also for the efficiency he had displayed in the discharge of his duties as Master during the past year. He hoped Bro. Bond's successor would follow the good example that had been set him, and that his term of office would be as successful as that just concluded. The proposition was seconded by Bro. Seaman P.M. and carried by acclamation. The I.P.M. briefly acknowledged the compliment, and then the W.M. proceeded to close the Lodge until the second Tuesday in September, the brethren afterwards setting down to banquet under his presidency. Grace having been sung, the loving cup, presented by Bro. Barber S.D., was handed round, and the W.M. proceeded with the usual toast list. In giving the health of the Provincial Grand Master—Viscount Holmesdale—the chairman referred to his presidency, last year, at the Boys' School Festival, when the total contributed was unprecedented in the annals of charitable institutions. Lord Holmesdale was one who entered heart and soul into the work of Freemasonry, and did everything that lay in his power to promote the interests of the Craft in general and of his own Province in particular. The toast of the Deputy Grand Master and the Provincial Grand Officers present and past was next given. The W.M. had great pleasure in giving this toast, more especially because they had two past and one present Provincial Grand Officers among them. These were Bros. Seaman, Coste, and Wyer, whom they were all proud of as members of the Lodge, and all felt were worthy of the honour that had been conferred on them. Bro. Wyer was the first to reply to the toast. He had been the first initiate in the Lodge and well remembered, on the day of his admission, being told to work and wait. He had filled every office in the Lodge, and also in the Chapter, and was now pleased to respond on behalf of the Provincial Grand Officers. Bros. Seaman and Coste followed. Bro. Bond I.P.M. next proposed the health of the W.M., who, he said, would do all that lay in his power, both in act and deed, to promote the interest and welfare of the Acacia Lodge and render it a success. He felt sure that the Lodge would flourish during Bro. Harvey's occupation of the chair. He was an efficient worker, and had already shown he was a capable President. He was satisfied he would prove himself worthy of their esteem. The W.M. said he accepted his position with mingled feelings of fear and pride. He did not know whether he was capable of following in the footsteps of those who had preceded him in such a manner as to satisfy the brethren; he should try his best, and if he was supported by the Past Masters, as he felt sure he should be, he hoped to be successful. He felt very proud of his position in the Lodge, and thanked those assembled for the hearty manner in which they had responded to the toast proposed in his honour. The toast of the Visitors came next. The W.M. was pleased to see so many guests around them, and felt sure the brethren generally had been gratified that their meeting had been so well attended. Bro. Smeed, in the course of his reply, paid a just compliment to the working of the I.P.M., whose rendering of the Installation ceremony had particularly impressed him. Other Visitors followed, each referring to the way in which the work had been carried out, and the general efficiency of the Lodge. The W.M. proposed the health of the Installing Master. Those who had seen his working during the past year knew how well he had earned the jewel which it was now his pleasure to place on Bro. Bond's breast. Those who had preceded Bro. Bond in the office had no doubt done well, but he ventured to think that none had better deserved the compliment of a jewel than had Brother Bond. It was a great pleasure to him (the speaker) to be called upon to make the presentation, which he did with the hope that it would long be displayed in the Lodge on the breast of its worthy recipient. Bro. Bond tendered his thanks. He hoped to be among them for very many years to come, and trusted he might be able to render the Lodge some small service in the future. He should always do his best whenever he might be called upon. The W.M. proposed the toast of the other Past Masters, referring to the services each had rendered to the Lodge. This toast was well received, and was responded to by each of the brethren interested in it. The toast of the Masonic Charities was then given. The amounts sent up from Kent shewed the brethren of the Province had the interests of the Charities at heart. They had among them that evening a Mason—Bro. W. A. Scurrah of the Royal Savoy Lodge, No. 1744—who had taken up no less a sum than £630 for the Boys' School. This was a large amount to raise, and it reflected great credit on the brother who had collected it. The W.M. had much pleasure in coupling the name of Bro. Scurrah with the toast, and that brother suitably responded. The toast of the Officers came next, the W.M. specially dwelling on the merits of the Senior and Junior Wardens. They, as well as the junior officers who had that day been invested, he hoped would give satisfaction. He knew they were well qualified to perform the duties required of them. With the toast he coupled the names of the Secretary and Treasurer, and those two brethren having

replied, the proceedings were brought to a conclusion, and the brethren returned to town, having spent an enjoyable day. Among the Visitors were:—Brothers W. A. Scurrah 1744, W. Smeed Past Provincial Grand Junior Warden Middlesex B. Kauffman 1732, W. Vincent P.G.S.B. Middlesex, Baker 1732, C. Tayler W.M. 1624, J. Henning I.G. 1287, Folsom 1604, W. F. Hammond 569, Stamp 1194, Proctor 1288, Herbert 77, L. Solomons P.M., Bond 1624, Rothschild P.M. 1677, Flatterly P.M. 1624, Reid 946, Murphy 171, J. Archer 1413, Meredith 55, W. Medwin 1613, McGregor 22, F. Bland 1613, J. B. Smith 1507, J. Gibbs 1613, C. Smith 1445, H. M. Levy P.M. 188.

Justice Lodge of Instruction, No. 147.—A meeting was held on Thursday, 10th instant, at the Brown Bear, High-street, Deptford. Bros. Penrose W.M., Cohen S.W., Greener J.W., S. R. Speight P.M. Secretary, Pitt S.D., J. Bedford Williams J.D., Ingram I.G.; Bros. Hutchings P.M. Preceptor, and H. C. Freeman, Lewis, &c. &c. The ceremony of passing was rehearsed, Bro. Lewis audited. Lodge was called off, and on resuming was opened in the third and closed to the first degree. Bro. Lewis, of the Lodge of Justice, was then elected a member, and Bro. Cohen was elected W.M. for the ensuing Thursday.

Dalhousie Lodge of Instruction, No. 860.—A meeting was held on Tuesday, 8th inst., at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, N. Present—Bros. Marsh W.M., Forss S.W., Galling J.W., F. Carr Secretary, Watkinson S.D., Smyth J.D., Jenkins I.G., Brasted Preceptor; Bros. Wardell, Christian, Banker, Baker, Bannister, Caperoe, T. Clark. After preliminaries, Bro. T. Clark offered himself as a candidate for passing, and was interrogated and entrusted. Lodge was opened in the second degree, and the ceremony was rehearsed. Bro. Wardell worked the first section of the lecture, assisted by the brethren. Lodge was resumed in the first degree, and Bro. Watkinson worked the second section of that lecture, assisted by the brethren. Bro. Forss was elected W.M. for the ensuing week and appointed his Officers in rotation. Lodge was then closed and adjourned.

MARK MASONRY.

—:—

PHENIX LODGE, No. 2.

AN installation meeting of this Lodge was held at the Masonic Hall, Landport, on Monday, when Bro. Willmott was ably installed W.M. by Bro. Lancaster. The W.M. appointed his Officers for the ensuing year as follow:—Bros. Gieve I.P.M., Buck S.W., Westaway J.W., Barnden M.O., Sanders S.O., Elverston J.O., Ellis Treasurer, Guy Secretary, Béchervaise Registrar, Fay S.D., Irish-Lloyd J.D., Gilbert I.G., Miles Organist, Brickwood D.C., Pike and Boad Stewards, and Carter Tyler.

The Grand Lodge of Illinois follows the abominable practice of publishing the names of petitioners for Masonry rejected by Lodges under her jurisdiction—a sort of black list alongside suspensions and expulsions from the Order. Texas and perhaps a few other Grand Lodges do the same thing. Did it never occur to the minds of these Masons that some good men as live, men worthy of the highest honours of Masonry, are sometimes rejected by one black ball, apparently cast through misapprehension or some unworthy motive? It is a great wrong to such men to place a stigma on their character by enrolling their names as unworthy of becoming Masons. No possible good can result from such a practice, and it should be abandoned at once and for ever.—*Masonic Advocate*.

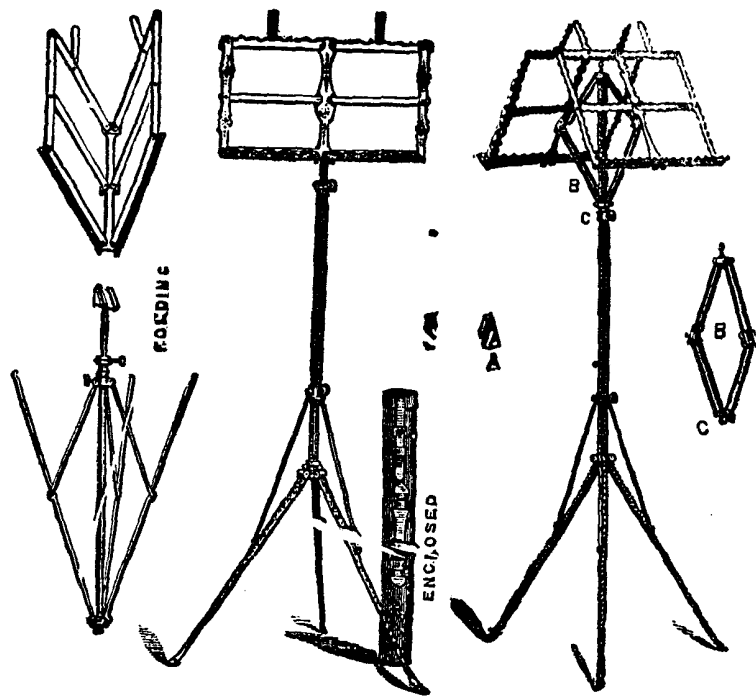
The Covent Garden Lodge of Instruction will in future hold its meetings at the Bedford Head Hotel, Maiden Lane, Covent Garden, W.C. The brethren assemble on Thursday evenings, at eight o'clock, and give a cordial greeting to all Craftsmen who pay them a visit. Bro. W. H. Richardson P.M. 1884 is the Preceptor, and Bro. G. Reynolds 1614 the Secretary.

The consecration of the Wilson Hles Lodge will take place at the Four Swans Hotel, Waltham Cross, on Wednesday, the 23rd instant. The ceremony will be performed by the Right Worshipful Bro. T. F. Halsey, M.P., P.G.M. Hertfordshire, assisted by the Worshipful Bro. J. E. Dawson D.P.G.M. The Provincial Grand Lodge of Hertfordshire will be held on the same day, at 2.45, at Cheshunt Great House.

The Convocation of the North London Chapter of Improvement, on Thursday evening, at the Alwyne Castle Tavern, St. Paul's-road, Canonbury, was well attended. Comps. Dean M.E.Z., Gregory H., George J., Radcliffe S.N., Shaw P.S., went through their duties in a very satisfactory way.

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Royal Masonic Institution for Boys,

WOOD GREEN, LONDON, N.

Grand Patron:
HER MAJESTY THE QUEEN.

President:
HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G., M.W.G.M.

A QUARTERLY GENERAL COURT of the Governors and Subscribers will be held at Freemasons' Hall, Great Queen Street, Lincoln's Inn Fields, London, on Monday, the 14th day of July, for the transaction of the ordinary business of the Institution.

To receive, and consider the approval of, a list of Fifty-eight Candidates, on the recommendation of the General Committee, from which Twenty-seven Boys shall be elected at the Quarterly General Court, to be held on Monday, 13th October 1884.

To consider the following Notices of Motion:—

By W. Bro. Controller S. G. BAKE V.-Pres.:

"That when Voting Papers have been signed by those to whom they have been addressed as qualified Voters, and passed on, for the purpose of being polled on the next day of election, such Voting Papers shall be received as valid, although the parties signing them may have died between the date of so signing and the day of election for which such Voting Papers were issued."

Or, in the event of the rejection of the above:—

"That should a qualified Voter die between the date of signature to his or her Voting Papers and the day of election for which such Voting Papers were issued, the Votes shall be declared to be null and void."

By Bro. A. J. GODSON, V.-Patron:—

"That the first paragraph of Law 63 (pending for admission by purchase) be rescinded."

That the following addition be made to Law 55:—

"This rule is not to apply to cases where the subscribing member dies within three years from the date of his initiation."

The chair will be taken at Four o'clock in the afternoon precisely.

By order,
FREDERICK BINCKES (P.G. Std.)
Vice-Patron, Secretary.

OFFICE—6 Freemasons' Hall, Great Queen Street, W.C.
5th July 1884.

FIRE AT FREEMASONS' HALL!

LARGE photographs of the Temple, taken immediately after the fire, on 14th May (suitable for framing), 5s each; or framed in oak, securely packed, sent to any address in the United Kingdom, carriage paid, on receipt of cheque for 15s. Masters of Lodges should secure this memorial of the old Temple for their Lodge rooms.

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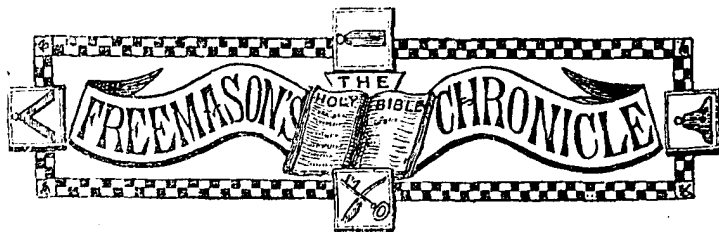
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THE HISTORY OF FREEMASONRY.

(Continued from Vol. XIX., page 403.)

AT the close of our last article we remarked that it would only be just to Aubrey and Bro. Gould if we reserved such further remarks as we considered it desirable to offer till another occasion. We need not, however, dwell at any considerable length on the Aubrey

statement. In determining its value, Bro. Gould first of all devotes a few paragraphs to the character of Aubrey himself, in order that his readers may be the better able to judge of the value of his testimony. From these we learn that he was a credulous person. Ray, for instance, is quoted as saying in a letter to Aubrey, "I think—if you give me leave to be free with you—that you are a little inclinable to credit strange relations," while Hearne remarks of him, "that by his intimate acquaintance with Mr. Ashmole in his latter years, he too much indulged his fancy, and wholly addicted himself to the whimsies and conceits of astrologers, soothsayers, and such like ignorant and superstitious writers, which have no foundation in nature, philosophy, or reason." Anthony à Wood writes, "He was a shiftless person, roving and magotie-headed, and sometimes little better than crazed; and being exceedingly credulous, would stuff his many letters sent to A. W. with follies and misinformations, which sometimes would guide him into the paths of error." On the other hand, according to Malone, "However fanatical Aubrey may have been on the subjects of chemistry and ghosts, his character for veracity has never been impeached;" and Toland, who we are told "was well acquainted with Aubrey, and certainly a better judge than Wood," writes—"Though he was extremely superstitious, or seemed to be so, yet he was a very honest man, and most accurate in his account of matters of fact. But the *facts* he knew, not the reflections he made, were what I wanted." This array of statements, which Bro. Gould has derived from the authors mentioned, are not in the order in which he has quoted them. We have taken the liberty of re-arranging them, because they seem capable of classification under two heads—those which describe him as a credulous man, and the two which, while allowing him to possess certain weaknesses, yet claim that he was a man of unimpeachable veracity and most accurate in his account of matters of fact. Bro. Gould has either not noticed, or has ignored, this classification, which considering that his first business was to determine the value of a statement of Aubrey's is not a little surprising.

Having cleared the way by supplying us with the above opinions as to Aubrey's credibility, Bro. Gould passes on to a consideration of the statement, namely that Wren "is to be adopted a Brother," on which he remarks: in the first place "Two comments suggest themselves. The first, that even had one copy only of the manuscript been in existence, the *prediction* that a particular event was *about* to happen can hardly be regarded as equivalent to its *fulfilment*. The second, that in transferring his additional notes from the original manuscript to the fair copy, which may have happened any time between 1691 and the year of his death (1697), Aubrey, who was on good terms with Wren would have supplemented his meagre allusion to the latter's initiation by some authentic details of the occurrence, derived from the great architect himself, *had there been any to relate*." We must, however, give Bro. Gould credit for having supplied an alternative view as regards the second of these comments. "Candour, however," he says, "demands the acknowledgment, that the transcription by Aubrey of his original entry may be read in another light, for, although Wren's *actual* admission is not made any plainer, the repetition of the first statement—unless the fair copy was of almost even date with the later entries in the earlier MS., which is, I think, the true explanation—will at least warrant the conclusion that nothing had occurred in the interval between the periods in which the entries were respectively made, to shake the writer's faith in the credibility of his original announcement." This is reasonable enough; in fact we have but little fault to find with this portion of Bro. Gould's treatment. Where we think he is too exacting is in supposing that Aubrey in his jottings about eminent men would be at the pains of hedging round his anecdotes with those defensive evidences which an historian, who knows he is writing for future generations, will be at the pains of discovering, wherever possible. Nearly two centuries have elapsed since Aubrey made his casual memorandum about Wren, with whom he was on familiar terms. But it does not seem to have occurred to him that his memorandum would have been made the subject of an elaborate conjecture by Bro. Gould. Had he anticipated any such keen examination of his statement, it is probable he would have been at the trouble of verifying or contradicting it. But he left it unaltered in both copies, because, in all probability, it never occurred to him to concern himself further about the matter. Aubrey appears to have done no more than record in a simple memo-

randum something that was about to happen in connection with a great public character of his day. Whence he had obtained his information is not stated, but it is recorded as though it were a matter of common report, and we learn elsewhere from a source quoted by Bro. Gould, that in the year to which the proposed admission of Wren into the Fraternity is assigned, something of importance in Freemasonry took place or is imagined to have taken place. But Aubrey, though a recorder of passing events, or rumours, could not have foreseen that the question whether Wren was or was not a Mason would be looked upon as of vital importance by a writer living towards the close of the nineteenth century. As to Aubrey having shown his credulity in an especial manner in connection with his anecdotes of celebrities, we must bear in mind that Bro. Gould lays great stress on Aubrey having been personally acquainted with Wren. Therefore, however conspicuous may be his credulity in connection with his chit-chat about other celebrities, we are justified in attaching greater value to his statement about Wren and the Masons; "This day,"—the 18th May 1691—"is a great convention at St. Paul's Church of the Fraternity of the Accepted Masons: when St. Christopher Wren is to be adopted a Brother: and St. Harry Goodric . . . of y^e Tower, and divers others." Of course we recognise the difference between a prognostication and its fulfilment, but as there is nothing incredible in the record, there is no reason why we should concern ourselves about Aubrey's credulity in ordinary cases.

As regards the idea that if Aubrey's statement is correct, it conflicts with the other statement of Anderson about Wren having held high office in 1663, we have already pointed out that in the latter year Wren may have been a Mason in the sense of having been the King's Master of Work, while in 1691 he may have been received into the Fraternity as what we now call a Speculative or non-operative member. This is only conjecture, but it shows at all events that the two theories are not necessarily conflicting. It is quite possible Wren may have been made a Mason in both capacities.

We have now completed our examination of this portion of Bro. Gould's work. We have carefully, even minutely, considered the opinions he has placed on record, and the conclusion that we have arrived at is, that his hostility to the theory of Wren having been a member of our Society has not strengthened his fame as an impartial historian. We have already pointed out that, though it is impossible with the evidence before us to prove that Wren was a Freemason, either in an operative or non-operative sense, that is, as the King's Surveyor-General of Public Works or as a Free and Accepted Mason, the probabilities are all in favour of his having been associated with our Fraternity in either or both senses. We have also indicated our belief that, in this event, he would have been connected almost as a matter of course with the present Antiquity Lodge, the then old Lodge of St. Paul's, from the fact of his having been professionally engaged in the building of our great cathedral, and not with the old Horn Lodge of Westminster, though the latter was chiefly composed of men of station and Antiquity was not. We admit that it is impossible to go further than this in support of the tradition that Wren was a Mason, but at the same time we are satisfied in our humble judgment that Bro. Gould has exceeded the limits of impartial criticism, and that for some unaccountable reason he has shown a most decided bias against a theory which, we repeat, if it cannot be established, can at least claim the merit of being in accordance with a reasonable probability. We must also renew our belief that Bro. Gould, in thus dealing with the tradition, as if it were a matter of the very last importance, has made a great mistake. If even it is established that Wren was a Mason, the position of seventeenth century Freemasonry will only be strengthened to this extent that one more distinguished public character will have to be included for certain among our Masonic worthies. If such proof is never forthcoming, or if it is ever established that Wren was *not* a Freemason, Freemasonry will still retain its position.

We shall deal with the subsequent chapters contained in this volume later on.

(To be continued).

FUNERALS.—Bros. W. K. L. & G. A. HUTTON, Coffin Makers and Undertakers, 17 Newcastle Street, Strand, W.C. and 80 Forest Hill Road, Peckham Rye, S.E.

PROVINCIAL GRAND LODGE OF KENT.

THE annual meeting of the Freemasons of Kent was held on Wednesday, the 2nd instant, at the Guildhall, Deal, which was kindly placed at the disposal of the brethren by His Worship the Mayor, Bro. J. R. Lush. The town of Deal was gaily decorated in honour of the meeting, and the inhabitants seemed to thoroughly enter into the spirit of the proceedings. Provincial Grand Lodge was presided over by the Grand Master, Viscount Holmesdale, and having been opened with the customary formalities, the minutes of the last Provincial Grand Lodge were confirmed, and then the accounts of the Provincial Grand Treasurer were submitted; these showed the expenditure during the past year of a total of £470 10s in Charity, the following amounts having been disbursed:—

FROM PROV. G. LODGE FUND.	£	s	d
Widow of a late member of No. 913	20	0	0
Widow of a late member of No. 299	20	0	0
Royal Masonic Institution for Boys, in the name of the R.W.P.G. Master	52	10	0
Royal Masonic Institution for Boys in the name of the Prov. G. Secretary	105	0	0

FROM PROV. G. LODGE CHARITY FUND.

By Cash to the Royal Masonic Institution for Boys, £10 10s each to the following Lodges: 483 Milton, 503 Maidstone, 558 Folkestone, 615 Erith, 709 Ashford, 784 Deal, 829 Sidcup, 874 Tunbridge Wells ...	84	0	0
And to the following Lodges £21 each: 1678 Tonbridge, 1692 Hayes, 1725 Maidstone. ...	63	0	0
By Cash to the Royal Masonic Institution for Girls, £21 each to the following Lodges: 1678 Tonbridge, 1692 Hayes, 1725 Maidstone ...	63	0	0
By Cash to the Royal Masonic Benevolent Institution, £21 each to the following Lodges: 1678 Tonbridge, 1692 Hayes, 1725 Maidstone ...	63	0	0

The other items of expenditure, as well as the receipts, were of the usual character, and after the latter had been provided for, there remained a balance of £262 3s 4d on the General Fund, and of £270 16s on the Charity Fund, a state of affairs that must be extremely gratifying to the members of the Province. Brother Thorp was re-elected to the office of Provincial Grand Treasurer, and the following brethren were appointed as the other Officers for the ensuing year:

Bro. R. T. Tatham P.M. 1725 ...	Prov. G. Senior Warden
R. S. Davey P.M. 1096 ...	Prov. G. Junior Warden
Rev. E. G. Banks, M.A., P.M. 1209 ...	Prov. G. Senior Chaplain
Rev. V. S. Vickers P.M. 199 ...	Prov. G. Junior Chaplain
Alfred Spencer ...	Prov. G. Secretary
C. S. A. Atkinson P.M. 709 ...	Prov. G. Registrar
C. P. Drawbridge P.M. 20 ...	Prov. G. Senior Deacons
T. R. S. Champion P.M. 77 ...	
Thos. Watson P.M. 1050 ...	Prov. G. Junior Deacons
F. Klatt P.M. 558 ...	
Richard Durtneil P.M. 1223 ...	Prov. G. Supt. of Works
E. Evans Cronck P.M. 1414 ...	Prov. G.D. of Ceremonies
John Wyer P.M. 1314 ...	Prov. G.D.D. of Ceremonies
Jno. T. Reeves P.M. 1915 ...	Prov. G. Asst. D. of Cer.
Jas. Husband P.M. 1424 ...	Prov. G. Sword Bearer
Alfred Bourne P.M. 1089 ...	Prov. G. Standard Bearers
Thos. J. Pulley P.M. 1436 ...	
Ed. Kipps P.M. 1531 ...	Prov. G. Organist
W. E. Manby P.M. 1854 ...	Prov. G. Asst. Secretary
J. Parkes P.M. 1967 ...	Prov. G. Pursuivant
Geo. Band P.M. 1096 ...	Prov. G. Assist. Pursuivant
A. W. Wills P.M. 299, J. M. Brown- ing P.M. 784, Edwin Fenn P.M. 1208, C. F. Wachter P.M. 1209, } Prov. G. Stewards	
R. C. Sudlow P.M. 1965, J. G. Chillingworth P.M. 1973 ...	

The confirmation of grants recommended by the Charity Committee of the Province then called for the attention of the brethren, these consisted of

- £30 to the Widow of a late member of No. 184.
- £20 to a Brother of No. 1208.
- £20 to the Widow of a late member of No. 20.
- £25 to the Widow of a late member of No. 1449.

The confirmation of these grants was proposed by Bro. H. Monckton, and was carried, after which the following grants from the Provincial Grand Lodge Fund were proposed by the Right Worshipful Provincial Grand Master, viz.:—

£52 10s to the Girl's School in the name of the Provincial Grand

Secretary, completing his qualification as Vice-President to that Institution, and £52 10s to the Female Fund of the Royal Benevolent Institution in the name of the Provincial Grand Secretary, also making him Vice-President of that Institution.

The sum of £2 4s be transferred to the Provincial Grand Lodge Charity Fund.

These also were carried, and then the Provincial Grand Master proposed that the following grants be made from the Provincial Grand Lodge Charity Fund, viz.:—

To the Boys' School on behalf of the following Lodges, £10 10s each, 913 Plumstead, 972 Canterbury, 1050 Rochester, 1063 Malling, 1089 Sheerness, 1096 Deal, 1107 Swanley, 1174 Chatham, 1206 Sandwich, 1208 Dover £105

And to the Girl's School on behalf of the following Lodges, £21 each, 1096 Deal, 1107 Swanley, 1174 Chatham, 1206 Sandwich £84

And to the Aged Freemason's Institution on behalf of the following Lodges, £21 each: 1208 Dover, 1209 Ramsgate, 1223 Riverhead, 1273 Sittingbourne £84

These grants, being put to Provincial Grand Lodge, were also carried, and then a third proposition was brought forward by the Provincial Grand Master:—That a vote of thanks be presented to Brother Warne, for his valuable services in connection with the production of the Provincial Manual. His Lordship spoke of the great value of the Calendar to the Province, and bore testimony to the careful way in which it had been compiled during the few years in which it had been issued. He considered it contained a mass of information useful to the brethren of Kent, and felt that Brother Warne was entitled to the thanks of the brethren for the care he had bestowed on its compilation. He looked upon it as a model of what a Provincial Calendar should be, and spoke of the difficulties attached to its continuation, owing to the lack of support experienced. He felt it was worthy of more general support than it had hitherto received, for although Brother Warne was not an actual loser by its publication, it was a matter that should produce something to recompense him for the trouble he took in its preparation. The proposition, after being seconded by the Deputy Provincial Grand Master, who said he also felt a deep interest in the work, was carried, and then Brother Warne returned thanks. He related some very painful experiences of the want of appreciation on the part of the brethren. There were, he said, something like 3000 Masons in the district, and yet only 300 copies of the work were sold. He suggested that as the Provincial Grand Lodge had taken the matter in hand, and paid the balance of the expense out of its General Fund, some sort of pro rata support should be given by the Lodges to the Calendar. The brethren then proceeded to St. Andrew's Church, where a special service was held, and a sermon preached by the Prov. Grand Chaplain, Rev. Bro. E. G. Banks. At its conclusion a collection was made, which realised a sum of £13. We cannot allow this opportunity to pass without referring to the many features of interest which this church presents. It has some handsome stained glass windows, presented by Freemasons and others, but the time at our disposal did not permit of our making a thorough inspection of them. We specially noticed one, however, which bore the following inscription:—

"Dedicated to God's glory by the Brethren and Companions of the Wellington Lodge and Chapter of Freemasons, in memory of William Matson Cavell, P.M., P.Z., P.G.S.D., Alderman, Magistrate, and Four times Mayor of Deal, and many years Warden of this Church. Deceased May 20th 1879. Aged 75."

The brethren after the service returned to the Guildhall, and Provincial Grand Lodge was closed. A banquet followed at the St. George's Hall, and at its conclusion the usual toasts were honoured and acknowledged in much the usual way. The arrangements for the day were made with that care and thoroughness which characterises the brethren of Kent, and as a result the meeting passed off most successfully.

HOLLOWAY'S PILLS.—This cooling medicine has the happiest effect when the blood is overheated and a tendency to inflammatory action is set up in the system; one Pill taken shortly before dinner does away with the indigestion, fulness, and flatulency—indications of a weak stomach or disordered liver. A few Pills taken at bedtime act as alteratives and aperients; they not only relieve the bowels, but regulate every organ connected with them, overcome all acrid humours, and encourage a free supply of all the secretions essential to our well-being. Holloway's Pills thoroughly cleanse and perfectly regulate the circulation, and beget a feeling of comfort in hot climates and high temperatures, which is most desirable for preservation of health.

PUBLIC ASSEMBLIES AT MASONIC HALLS.

FREEMASONRY has earned for itself the respect of the outer world—or rather, we suppose we must say, of a section of the outer world, when we remember the recent Roman Catholic attack on it; and not only has it gained respect, but in some cases it has come to be looked upon as something almost superhuman. Freemasonry, however, cannot work miracles, in the ordinary acceptation of the term, and is not capable of transforming a man of questionable ideas into an angel by the simple process of initiation, although it may do much towards removing some of the minor evils with which mankind is afflicted when once its teachings come to be fairly understood and are forcibly impressed upon the minds of candidates. As it is impossible to convert every one who is initiated into a living exponent of the principles of Freemasonry, it is absurd to suppose that Freemasonry is to be held responsible for the actions and speeches of all who may have been admitted within its ranks. It is equally absurd to suppose that the Masonic Order is to be called to account for all that is done in the numerous Masonic Halls and other places of assembly which, rightly or wrongly, have been associated with the name of the Craft. We cannot understand what ground the writer of the letter which appeared in our last issue, under the heading "A Protest," has for believing that Freemasonry had anything to do with the meeting to which he refers as having taken place at had the Masonic Hall, Melbourne. Even in this country we could find dozens of "Masonic Halls" which have not a Masonic ceremony conducted within their walls for years past, nor would it be a very difficult matter to name others which have never been converted to the uses their name would imply they were built for.

We quite believe that "no one, not a Mason, has a higher esteem for the Craft than" our correspondent of last week, and while we thank him for his high opinion of the Order with which we are associated, we feel he will excuse us saying that his letter is not calculated to add to the reputation of the Craft he esteems, inasmuch as he directs attention to an event, and gives it a sort of semi-Masonic origin, which we venture to state the Freemasons of Melbourne were in no way answerable for. In very many towns the Masonic Hall is the only large public place of assembly, and it would be about as reasonable to make the Freemasons of the district responsible for all that occurred in it as it would be to call on the parish authorities for an explanation of every statement made in their Town Halls, or to ask the Lord Mayor of London to be answerable for the utterances made within the precincts of the Mansion House. It is such letters as the one to which we refer which are made use of in fabricating such attacks on Freemasonry as the one recently formulated by the Pope. We may next hear of the matter as a lecture delivered under the auspices of the Masons of Melbourne, and referred to in the English Masonic newspapers, for it is by such tactics that very many of the charges made against the Order have assumed any importance they may now bear. We do not actually object to the letter of our correspondent; we are in a measure obliged to him for referring to the subject, as it has enabled us to point out the ease with which an event which really had no connection with Freemasonry might be twisted into an attack on the Order, and which, at a future date and without details at hand, might, perhaps, be difficult to refute.

It may be known to many of our readers that some short time since Bro. John Wills, the eminent florist and horticulturist, endeavoured to transfer his large business into the hands of a Limited Liability Company. He was, however, unsuccessful in carrying out this project, although the scheme received encouragement from several distinguished noblemen, who promised to become Directors and Shareholders. Legal proceedings resulted, but we are pleased to be able to announce that Bro. Wills has come forth unscathed from the ordeal. His counsel stated "that the prosecution" had been most rightly abandoned, and in this course the learned Recorder said he entirely concurred. It is only fair to give this fact publicity, and we hope in future greater success in his business avocations will be the result of the exertions of Bro. Wills.

WELL DONE, GOOD AND FAITHFUL SERVANT.

TO one who has always lived up to the full measure of his ability as a man in the discharge of the multifarious duties that may have devolved upon him in this life, even to the allotted period of three score and ten years, with the infirmities of age upon him, and feeling that he must relinquish his accustomed place in the great treadmill of labour; to such an one it must be a great satisfaction to know that he is held in high esteem in the community where he resides; and especially so among those who have been brought into the closest relationship and known him best. There will come a time in every man's life when the plaudit "well done, good and faithful servant," will be worth more to him than untold wealth in gold, or the sycophancy of a fawning public homage.

We are pleased to present an instance in illustration of this idea, in the case of Bro. Charles Fisher, late Grand Treasurer of the Grand Lodge of Indiana. Bro. Fisher was born on the 20th day of July 1806, at Middletown, Penn. At the age of twenty-eight he moved to Indiana, and settled in the city of Indianapolis. He was made a Mason in Centre Lodge, No. 23, on the 30th day of January 1836. His life since has been one of Masonic activity. He served the Lodge continuously as Secretary until quite recently, a period of more than forty years. He was appointed Senior Grand Deacon of the Grand Lodge in 1836, and was elected Grand Secretary in 1838, serving one year. He was elected Grand Treasurer in 1847, which office he has filled up to the last meeting of the Grand Lodge. It was our desire and that of many of the old Masons that he should be continued in that position as long as he lived. But being unable to attend personally to the duties of the office, a majority of the Grand Lodge decided otherwise. Upon retiring from office the following preamble and resolutions were unanimously adopted by the Grand Lodge:—

Whereas, Our venerable Brother Charles Fisher, who has faithfully served the Grand Lodge as Grand Treasurer for the last thirty-seven years, has been compelled to relinquish that position by reason of the loss of his sight; therefore be it

Resolved, That our dearly beloved Brother Fisher has the individual heartfelt sympathy of the Officers and Members of this Grand Lodge in his great affliction, and that we will always hold in grateful remembrance his long and faithful service as Grand Treasurer; his invariable urbanity as an Officer; his devotion to Masonry, and his exemplification of its principles and teachings in his daily life for half a century, all of which reflects great honour upon this Grand Lodge, and presents to Masons throughout the world an example worthy of imitation.

Resolved, That the Grand Secretary present to Brother Fisher a certified copy of this action under the seal of the Grand Lodge.—*Masonic Advocate*.

Amongst Public School Clubs that have recently been formed, "The King's College School Old Boys' Club" may be mentioned. It has a Committee of well-known gentlemen, amongst them the Principal and Head Masters of King's College, Leopold de Rothschild, Esq., Baron A. de Watterill, Sir Algernon Borthwick, Bart., and Richard Webster, Esq., Q.C. Mr. W. B. Collyns jun., of 5 East India Avenue, E.C., is Honorary Secretary *pro tem*; Bro. Hatton 150 Strand, W.C., has consented to act as Honorary Treasurer *pro tem*.

On Monday evening, at the Albion Hotel, Aldersgate-street, several members of the Western Circuit and some friends at the Bar entertained Mr. Petheram, Q.C., at a farewell dinner in celebration of his recent appointment as Chief Justice of the North-West Provinces of India. Mr. Edward Clark, Q.C., M.P., occupied the chair, and among those present were Mr. Arthur Charles, Q.C., Mr. A. H. J. Collins, Q.C., Mr. Bompas, Q.C., Dr. Phillimore, Q.C., and Messrs. A. Vigor, E. Bullen, T. T. Bucknill, J. F. Moulton, H. Reed, J. G. Witt, E. J. Castle.

DIARY FOR THE WEEK.

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

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SATURDAY, 12th JULY.

Quarterly General Court Girls' School, Freemasons' Hall, at 12
108—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
1624—Freelston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
1685—Guelph, Red Lion, Leytonstone
1686—Paxton, Surrey Masonic Hall, Camberwell
1928—Gallery, Brixton Hall, Acre Lane, Brixton
Sinai Chapter of Improvement, Union Air-street, Regent-street, W., at 8
M.M. 234—Brixton, Anderton's Hotel, Fleet Street, E.C.
1415—Campbell, Mitre Hotel, Hampton Court
1929—Mzart, Harewood House, High Street, Croydon
R.A. 1423—Fra, The Albany, Twickenham
M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

MONDAY, 14th JULY.

Quarterly General Court Boys' School, Freemasons' Hall, at 4
22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In).
1445—Prince Leopold, Printing Works, 203 Whitechapel Road, E., at 7 (Inst.)
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1585—Royal Commemoration, Fox and Hounds, Putney, at 8. (Instruction)
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C., at 7 (Inst.)
1625—Tredgar, Royal Hotel, Victoria Road, corner of Burdett Road. (Inst.)
1693—Kingsland, Cock Tavern, Highbury, N., at 9.30 (Instruction)
1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
1922—Earl of Lathom, Greyhound Hotel, Streatham
R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)
40—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.
240—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, Manle-street, Newcastle
589—Druids of Love and Liberty, Masonic Hall, Redruth
665—Montague, Royal Lion, Lyme Regis
724—Derby, Masonic Hall, Liverpool, at 8. (Instruction)
797—Hanley, Hanley Hall, Dartmouth
827—St. John, Masonic Temple, Halifax-road, Dewsbury
893—Meridian, National School Room, Millbrook, Cornwall
949—Williamson, St. Stephen School, Monkwearmouth, Durham
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
1691—Quadratic, Greyhound Hotel, Hampton Court
1861—Claremont, School-room, Esher, Surrey
R.A. 148—Elias Ashmole, Chapter Rooms, Warrington
R.A. 154—Unanimity, Masonic Hall, Zetland-street, Wakefield
R.A. 308—Alfred, Masonic Hall, Kelsall-street, Leeds
R.A. 422—All Saint's, Masonic Hall, Gainsborough
R.A. 495—Wakefield, Masonic Hall, Zetland-street, Wakefield
R.A. 1258—Kennard, Masonic Hall, George Street, Pontypool
R.C.—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
R.C. 12—Red Cross, Athenæum, Lancaster

TUESDAY, 15th JULY.

Board of General Purposes, Freemasons' Hall, at 4
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
73—Mount Lebanon, Bridge House Hotel, Southwark
141—Faith, Queen Anne's Restaurant, Queen Anne's Gate, St. James's Park Station, at 8. (Instruction)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
554—Yarborough, Green Dragon, Stepney (Instruction)
704—Camden, Guildhall Tavern, Gresham-street, E.C.
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
857—St. Mark, Surrey Masonic Hall, Camberwell, S.E.
880—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)
1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
1381—Kennington, The Horns, Kennington. (Instruction)
1420—Earl Spencer, Swan Hotel, Battersea Old Bridge
1448—Mount Edgumbe, 19 Jermyn-street, S.W., at 8 (Instruction)
1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
1472—Henley, Three Crowns, North Woolwich (Instruction)
1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
1602—Sir Hugh Myddelton, King Edward VI., King Edward Street, Liverpool Road, N., at 8. (Instruction)
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30,
R.A.—Camden, The Boston, Junction Road, Holloway, at 8 (Instruction)
R.A. 890—Hornsey, Anderton's Hotel, Fleet-street
R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
M.M. 238—Prince Leopold, Anderton's Hotel, Fleet-street, E.C.
213—Perseverance, Masonic Hall, Theatre-street, Norwich
241—Merchants, Masonic Hall, Liverpool (Instruction)
248—True Love and Unity, Freemasons' Hall, Brixham, Devon
418—Mentoria, Mechanics' Institute, Hanley
452—Frederick of Unity, Freemason's Hall, 105 High Street, Croydon
667—Alliance, Masonic Hall, Liverpool

980—Buta, Masonic Hall, 9 Working-street, Cardiff.
1004—Tregulow, Masonic Rooms, St. Dav, Scorrer, Coruwall
1052—Callender, Freemasons' Hall, Manchester
1276—Warren, Queen's Hotel, Birkenhead, Cheshire
1325—Stanley, Masonic Hall, Liverpool
1427—Percy, Masonic Hall, Maple-street, Newcastle
1470—Chiltern, Town Hall, Dunstable
1473—Bootle, 146 Berry-street, Bootle, at 8 (Instruction)
1534—Concord, George Hotel, Prestwich
1551—Charity, Masonic Hall, New-street, Birmingham
1570—Prince Arthur, 140 North Hill Street, Liverpool
1728—Gordon, Assembly Room, Bognor
1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton
1941—St. Augustine's, Shrewsbury Arms Hotel, Rugeley
R.A. 41—Royal Cumberland, Masonic Hall, Old Orchard Street, Bath
R.A. 510—St Martin's, Masonic Hall, Liskeard
R.A. 829—High Cross, Bull Inn, Dartford
R.A. 970—St. Anne's, Masonic Hall, East Looe, Cornwall
M.M.—York, Masonic Hall, Duncombe Street, York
M.M. 268—Amherst, Masonic Hall, Sandgate
R.C. 54—Albion, Concert Hall, St. Leonards-on-Sea

WEDNESDAY, 16th JULY.

General Committee Grand Chapter, Freemasons' Hall, at 4
3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
30—United Mariners', The Lizard, Peckham, at 7.30. (Instruction)
73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
186—Industry, Railway Hotel, West Hampstead, at 7. (Instruction)
193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
229—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In)
539—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)
619—Beardon, Greyhound, Dulwich
700—Nelson, Masonic Hall, William-street, Woolwich
720—Panmure, Batham Hotel, Batham, at 7 (Instruction)
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
913—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
861—Finsbury, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
887—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
885—Dalhousie, Town Hall, Hounslow
902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)
1278—Burdett Coutts, Duke's Head, 79 Whitechapel Road, E., at 8. (Inst.)
1284—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
1382—Corinthian, George Inn, Glebe-gall Road, Cubitt Town
1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
1682—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
1681—Londeshborough, Berkeley Arms, John Street, May Fair, at 8. (Instruction)
1731—Cholmeley, Alexandra Palace, Muswell Hill
1791—Creton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
R.A. 192—Lion and Lamb, Cannon-street Hotel, E.C.
M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)
M.M. 190—Duke of Connaught, Town Hall, Shoreditch
20—Royal Kent of Antiquity, Sun Hotel, Chatham
121—Mount Sinai, Public-buildings, Penzance
178—Antiquity Royal Hotel, Wigan
200—Old Globe, Private Rooms, Globe-street, Scarborough
325—St. John's Freemasons' Hall, Islington-square, Salford
342—Royal Sussex, Freemasons' Hall, 79 Commercial Road, Landport
581—Faith, Drover's Inn, Openshaw
591—Buckingham, George Hotel, Aylesbury
594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
633—Yarborough, Freemasons' Hall, Manchester
673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
753—Ellesmere, Masonic Hall, Runcorn, at 7.30. (Instruction)
795—St. John, Ray Mead Hotel, Maidenhead
816—Royd, Spring Gardens Inn, Wardle, near Rochdale
823—Everton, Masonic Hall, Liverpool
962—Sun and Sector, Assembly Rooms, Workington
972—St. Augustine, Masonic Hall, Canterbury
1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield
1040—Sykes, Masonic Hall, Driffield, Yorks
1086—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
1161—De Grey and Ripon, Brunswick Hotel, Piccadilly, Manchester
1206—Cinque Ports, Bell Hotel, Sandwich
1341—Brighouse, Masonic Room, Bradford-road, Brighouse
1337—Anchor, Masonic Rooms, Durham House Northallerton
1353—Duke of Lancaster, Athenæum, Lancaster
1366—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30 (Inst.)
1443—Salem, Town Hall, Dawlish, Devon
1501—Wycombe, Town Hall, High Wycombe
1511—Alexandra, Masonic Hall, Hornsea, Hull.
1536—United Military, Masonic Hall, Plumstead
1634—Starkie, Railway Hotel, Ramsbottom
1638—Brownrigg, Sun Hotel, Kingston on Thames
R.A. 76—Economy, Masonic Hall, Parchment Street, Winchester
R.A. 240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields
R.A. 258—Ambitious, Freemasons' Hall, Heckmondwike
R.A. 323—Charity, Florist Hotel, Stockport
R.A. 344—Beauty, Bull's Head, Radcliffe
R.A. 371—Nicholson, Freemasons' Hall, Englefield Street, Maryford
R.A. 579—Vernon, Dragon Hotel, High Street, Walsall
R.A. 580—Unity, Wheat Sheaf, Ormskirk
R.A. 731—Truth, Masonic Hall, Gower Street, Derby
R.A. 1060—Marmion, Masonic Rooms, Tamworth
R.A. 1123—Talbot, Mackworth Hotel, Swasea
R.A. 1350—Fermor Hesketh, Masonic Hall, Liverpool
R.A. 1375—Architect, Didsbury Hotel, Didsbury
M.M. 135—Hotspur, Freemasons' Hall, Clayport-street, Alnwick

THURSDAY, 17th JULY.

27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruct
87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
1227—Upton, Spotted Dog, Upton
1278—Burdett Coutts, Approach Tavern, Victoria Park
1321—Emblematic, Horns Tavern, Kennington
1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
1365—Clapton, White Hart, Clapton
1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)
1554—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
1614—Covent Garden, Bedford Head Hotel, Maiden Lane, W.C., at 8. (Inst.)
1623—West Smithfield, Freemasons' Hall, W.C.
1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)
1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)
1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
1963—Duke of Albany, Masonic Hall, Shaftesbury Park, Lavender Hill
R.A. 63—St. Mary, Star and Garter, Kew Bridge
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 8: (Instruction)

M.M. 7—Carnarvon, Mitre Hotel, Hampton Court
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)
 56—Howard, High-street, Arundel
 98—St. Martin, Town Hall, Burslem
 203—Ancient Union, Masonic Hall, Liverpool
 268—Union, Queen's Arms Inn, George-street, Ashton-under-Lyne
 343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston
 345—Perseverance, Old Bull Hotel, Church-street, Blackburn
 367—Probity and Freedom, Red Lion Inn, Smallbridge
 600—Harmony, Freemasons' Hall, Salem-street, Bradford
 1011—Richmond, Crown Hotel, Blackfriars-street, Salford
 1042—Excelsior, Masonic Hall, Great George-street, Leeds
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)
 1299—Pembroke, West Derby Hotel, West Derby, near Liverpool
 1320—Blackheath, Green Man, Blackheath
 1327—King Harold, Britannia Hotel, Waltham New Town
 1332—Unity, Masonic Hall, Crediton, Devon
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1872—St. Margaret's, St. Mark's School, Surbiton
 R.A. 204—Caledonian, Freemasons' Hall, Manchester
 R.A. 249—Mariners, Masonic Hall, Liverpool
 R.A. 283—Wisdom, Swan Inn, Haslingden
 R.A. 327—St. John's, Lion and Lamb, Wigton
 R.A. 339—Regularity, Crown Hotel, King Street, Penrith
 R.A. 516—Etruscan, Masonic Hall, Longton, Staffordshire
 R.A. 913—Pattison, Lord Ralston Tavern, Plumstead
 R.A. 1324—Okeover, Mar Hotel, Ripley, Derby
 M.M.—Canynoges, Freemasons' Hall, Bristol

FRIDAY, 18th JULY.

House Committee Boys' School, Wood Green, at 4
 Emulation Lodge of Improvement, Freemasons' Hall, at 7.
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruc.)
 768—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 780—Royal Alfred, Star and Garter, Kew Bridge. (Instruction)
 894—Ranelagh, Six Bells, Hammersmith (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)
 975—Rose of Denmark, Greyhound, Richmond
 1068—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 1113—University, Freemasons' Hall, W.C.
 1158—Belgrave, Jermyn-street, S.W., at 8. (Instruction)
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
 1345—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1842—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, (Inst.)
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 152—Virtue, Freemasons' Hall, Manchester
 453—Chigwell, Loughon Tavern, Station Road, Loughton, at 7.30 (Inst)
 516—Phoenix, Fox Hotel, Stowmarket
 541—De Lorraine, Freemasons' Hall, Grainger-street, Newcastle
 993—Alexandra, Midway Hotel, Levenshulme
 1090—Lord Warden, Wellington Hall, Deal
 1311—Zetland, Masonic Hall, Great George street, Leeds
 1393—Hamer, 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.—General Chapter of Improvement, Masonic Hall, Birmingham
 R.A. 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield
 R.A. 837—Marquess of Ripon, Town Hall, Ripon
 M.M. 65—West Lancashire, Masonic Hall, Liverpool
 R.C.—Talbot, Freemasons' Hall, Sheffield

SATURDAY, 19th JULY.

198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1185—Lewis, King's Arms Hotel, Wood Green
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 M.M. 205—Beaconsfield, Chequers, Marsh Street, Walthamstow
 M.M. 251—Tenterden, Anderton's Hotel, Fleet Street, E.C.
 1328—Lebanon, Lion Hotel, Twickenham
 1494—Felix, Clarence Hotel, Teddington
 1556—Addiscombe, Harewood House, High Street, Croydon.
 1597—Musgrave, Angel and Crown Hotel, Staines
 R.A. 84—Royal Clarence, Freemasons' Hall, Park Street, Bristol
 R.A. 1184—Royal Middlesex, Mitre Hotel, Hampton Court
 R.A. 1320—Lebanon, Lion Hotel, Hampton

STABILITY LODGE, No. 217.

ON Wednesday the brethren of the above Lodge, together with their ladies and friends, had an outing. The charming locality of Shepperton, Middlesex, having been selected, the trying place was Waterloo Station, from whence at noon a numerous party started in special carriages. On arriving at Shepperton railway station, vehicles, which host Stone had thoughtfully provided, awaited the party, and in a few minutes the Ship Hotel, Halliford, was reached. Boating at once seemed to be the order of the day, and a small fleet of well-handled craft put forth on the bosom of old Father Thames, who good-naturedly on this occasion was as placid as a mirror. Early in the afternoon upwards of fifty sat down to a *recherché* repast, provided in the manner for which the Ship Hotel is so deservedly noted. The W.M. of the Lodge, Bro. Jas. Addington, occupied the chair, the vice being filled by Bro. J. Granville S.W. Among members of the Lodge present were Bros. Marfleet P.M., H. Nixon P.M. and Secy., T. Hinks Treasurer, J. R. Hinks S.D., Marshall, Banbery J.W., John Parker, James Parker, P. H. Garner, J. Brown, W. Gorrie and D. Finch. Among the visitors were Bros. D. Rose P.M. 73, 1622 and D.C. 1475, W. Cowley P.M. 1559 Rose Lodge, H. Vickery P.M. 1475, 1622, G. Tennant S.W. 48, E. A. Harris Jordan 201 P.M., R. Darling Duke of Albany 1963, G. Wood Gundulph 1050, H. A. Osmonde Royal Military Lodge 1449, W. C. Page P.M. 1475, and J. J. Brinton J.W. Sphinx 1319. On the removal of the cloth the usual Loyal, Masonic and Patriotic toasts were given. The Vice-president proposed the health of the President, and remarked that they were all much indebted to him for the success of the day's outing. The members of the committee were aware that no pains had been spared to make the outing a success. Up to that moment

it had been successful. The chair of their Lodge was filled by a Master who did all he could to promote the welfare of Freemasonry in general and his Lodge in particular. Of this, from time to time, they had had abundant proof. The idea of a Lodge outing, to which ladies should be invited, had originated with their President, and therefore he (the speaker) would propose his health. The President in an exceedingly modest speech acknowledged the compliment. It had been his constant endeavour to promote the interests of the Lodge, and he cared not what amount of time or trouble devolved upon him providing his efforts were successful. He had for a considerable time endeavoured to accomplish what had been achieved that day. He could not see why the ladies should not on occasions like the present be with them. They were under great obligations to their lady friends in various ways, and once at least during the year he thought they should participate in their enjoyment. There was also another matter which he would recommend for their consideration, namely, the desirability of having a ball during the ensuing winter. There was only the will wanting, and he hoped that that fact would not be overlooked. He did not intend to occupy their attention by making a long speech, inasmuch as the ladies in particular would much rather be enjoying a view of the beautiful country around them and in breathing the pure, fresh air rather than listening to prosaic speech. He fully appreciated the kind motives which prompted the Vice-president to eulogise him, and in all sincerity he thanked him. The President then proposed the toast of the Officers of the Lodge, to which Bro. Nixon responded. For the Visitors Bro. Rose replied, and then Bro. Hinks jun. acknowledged the compliment paid the ladies. Several other toasts followed, and then an adjournment was made to the open air. Altogether a most delightful day was spent. The party returned home at a reasonable hour, and thus the first outing of this Lodge was a matter of the past.

PRIORY LODGE, No. 1996.

A REGULAR meeting of this Lodge was held at the Royal Oak Assembly Rooms, High-street, Acton, W., on Monday, 7th July. The W.M., Bro. C. E. Butler, was supported by Bros. W. Roebuck I.P.M., G. Wright S.W., F. Botley J.W., the rest of the Officers, and a good attendance of the brethren, with Visitors. After the usual preliminaries, Bro. Benjamin Hardy was duly passed to the degree of a Fellow Craft, and the W.M. gave the lecture on the Tracing Board of the degree. The sum of £3 3s was voted from the Benevolent Fund of the Lodge towards the temporary relief of a distressed brother in Acton. The W.M. announced that at the recent Festival of the Masonic Institution for Boys, at which he served the office of Steward for the Lodge, the amount of his list was £51s 9s, the total amount collected being £14,060. All Masonic business being ended, the Lodge was closed according to ancient custom, and adjourned until the first Monday in November next. The brethren then drove to the Mitre Hotel, Hampton Court, where an excellent dinner was served by Host Sadler. The Loyal and Masonic toasts were duly given, interspersed with songs by Bros. F. Gillett, E. Monson jun., F. Botley, and the W.M. Bro. E. H. Sagg presided at the piano. During the evening the W.M. and brethren were honoured by the visit of the Deputy Grand Master for Middlesex, Bro. Raymond H. Thrupp, and after a most enjoyable outing, favoured by splendid weather, started on the return journey to Acton about 9.30.

MR. CHARLES DU-VAL had the honour of appearing at Marlborough House on Monday last, the occasion being a garden party given in celebration of the birthday of the Princess Victoria of Wales. A large and distinguished party were present, including their Royal Highnesses the Prince and Princess of Wales, the Royal Princesses, His Royal Highness the Duke of Edinburgh, the Countess of Spencer, the Countess of Roseberry, Viscountess Folkestone, Maria Marchioness of Aylesbury, Lord Suffield, Viscountess Mandeville, Lieut.-General Sir Dighton Probyn, Col. Ralph Vivian, Christopher Sykes, Esq., and others.

At Scarborough, on Tuesday, Charles Arthur Courbet, of the ripe age of 64, and described as an artist and well educated, was sentenced at the borough sessions, to nine months' imprisonment for having obtained various sums of money from different persons by falsely representing that he was a Freemason, a professor of languages at Durham University, and in distressed circumstances. The prisoner had been twice previously convicted of felony, and accordingly pleaded guilty, probably finding the evidence too strong for him.—*Evening News*.

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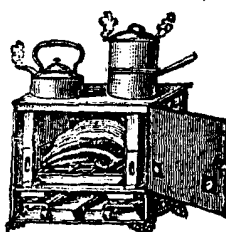
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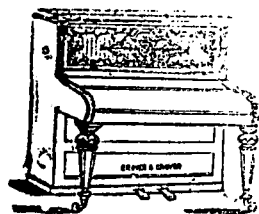
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