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AN AMERICAN IDEA OF FRATERNITY.

WE are occasionally indebted to our American contemporaries for some spicy illustrations of the strength of their Masonic kindliness of feeling. It seldom happens, however, that we are favoured with such a paragraph as was quoted a short time since from the *Masonic Chronicle* of Ohio. Our readers have no doubt heard ere this of the jealousy which characterises the inter-relations of the American Grand Lodges. If we had never had any evidence of this before, it would have been forthcoming in the denunciations of our Mark Grand Lodge by the Grand Chapter of Quebec, Comp. Graham Past Grand Z. of that Body having particularly distinguished himself by the successful manner in which he fanned the flames of discord. It is of course not strange that where every Grand Lodge appears to be lying in wait to catch every other Grand Lodge tripping, this anxiety to promote discord should be as catching as the measles or other contagious disorder. But, in the gentleness of our heart, we confess to have been somewhat taken aback by the unmitigated insolence of the following excerpt from our aforesaid Ohian contemporary: "The grand work," says this *Masonic Chronicle*, "of showing the feeling held by the American Grand Bodies in regard to the conduct of the G.M.M.M. Lodge of England in the Quebec matter is going bravely on. The Grand Chapters of Connecticut and Vermont have recently declared for non-intercourse. Let the good work go on." It may be our contemporary was hard up for news, and the opportunity served of offering an opinion on some abstruse point of Masonic jurisprudence which it will never have the sense to understand, but only on this or some other, but equally frivolous or objectionable ground, can we understand a Masonic journal chuckling over the extension of those inharmonious relations which unfortunately so often exist between bodies that are supposed to be, above all other bodies, knit together by the ties of brotherhood. We are not just now concerning ourselves about the origin of the difference which has arisen between the Grand Chapter of Quebec and the Mark Grand Lodge of England. It matters little to our present purpose which of the two disputants is responsible primarily for the outbreak. In our eyes, however, it is a source of the deepest regret that a quarrel should have broken out between two Masonic Supreme Powers, and so far are we from rejoicing over the extension of the quarrel that nothing would give us greater pleasure than to hear it had been determined with the utmost possible credit to both the litigants; unless indeed it were in our power ourselves to resolve the difficulty and restore harmony where we are compelled to say it is so much needed. The *Masonic Chronicle* of Ohio thinks differently, and we all know it is an honourable Masonic journal, inclining itself to one object only, that of promoting goodfellowship among Masons all the world over, so that in time to come it may be able to point with a feeling of pride to yet one more illustration of the loveliness of brethren dwelling together in unity.

It may be that we misunderstand our contemporary, and that he is of the more modern belief that the best way for a man to show his love for his neighbour is to kick him downstairs. It is just possible this *Masonic Chronicle* may labour under the impression that Masonic harmony is most

freely promoted by a series of squabbles conducted in exceeding bad taste by pens that have been previously dipped holder-deep in gall. If so, with the Quebec Grand Chapter and the Mark Grand Lodge of England already engaged in a combat *à outrance*, the Grand Chapters of Connecticut and Vermont hurrying up to have their part in the fray, and other Grand Chapters probably waiting only for the signal to discharge the artillery of their venom at the English mark, we seem to be well on the way towards reaching the ultimate stage or degree of beatitude, Comp. Graham, with his gall-engulfed pen as a substitute for a trumpet, doing duty as the archangel of peace, and directing us to our appointed seats in the universal conclave of Masonic Harmony. This is no doubt a very pretty picture, and the ultimate triumph of Masonic principles as thus expounded by the Ohian *Chronicle* will probably console us for any difficulties we may happen to encounter by the way. But, in England, the original home of modern Masonry, we are not quite so sanguine about the efficacy of the American nostrum for attaining universal Masonic harmony. It may be through lack of knowledge or through lack of common sense, or that, as some people are known to be colour-blind, so are we English Masons blind to the beauties of Masonic jurisprudence as interpreted by American experts—it may be owing to these cases, taken singly or conjointly, or to some other cause as yet undiscovered—at all events, we in the old country are not, nor are we ever likely to be, of the opinion that the safest way to promote harmony among the brethren is to set them at loggerheads with one another. We regret sincerely that a difference has arisen between the Supreme Powers that respectively govern the Royal Arch Degree in Quebec and the Mark Degree in England. Still more deeply do we regret that the original sphere of this difference between these two powers has been enlarged, and that it now comprises the Supreme Royal Arch authorities of Connecticut and Vermont. We cannot bring ourselves under any circumstances to consider this extension of the quarrel as "a grand work." Nothing will induce us to say of a quarrel, when the litigants in the field are more numerous than they were originally, the "grand work" of denouncing and excommunicating each other is "going bravely on." Nor do we think it consistent with our duty as Masons to pray that "the good work may go on," that is, that the dimensions of a quarrel, which in the first instance was confined to two bodies, but has since come to include others, may become greater and still greater. Our great anxiety is that the differences may be put an end to as speedily as possible, and if the Quebec Grand Chapter will but intrust itself to the guidance of reason and common sense, instead of permitting itself to be led by the nose by that terrible fire-eater Companion Graham,—at whose utterances we in England all laugh most consumedly, after the manner of good-natured kind-hearted Masons—there is no obstacle to the immediate determination of the difference. We have purposely avoided saying anything about the cause of the dispute, which we know to be of the most absurdly trivial character, but we shall not avoid pointing out that the first in the field to create this hubble bubble was Comp. Graham, armed *cap-à-pie*, with all his honours thick upon him, and ready to crush to atoms with his injurious diatribes any one daring enough to question his exposition of the law and the facts. Comp. Graham's performance may seem, in the estimation of our contemporary, to be a "grand work" and a "good work" and his enlist-

ment of certain weak-minded sympathisers in Connecticut and Vermont may be a proof that the "grand" and "good" work is "going bravely on." Be it so, only we in England must be excused if we think differently. We are not yet of the opinion that harmony is got out of discord by a firebrand, or that Firebrand Graham is one and the same person with the apostle of universal peace and harmony. Something of this kind may be the American idea of Fraternity; it is not ours in the mother country of Freemasonry.

SYMBOLS.

TESSELLATED PAVEMENT.—In architecture the tessellated pavement was merely an ornament belonging to the highest and most costly class of buildings. It decorated the courts and the rooms, and in very many instances was of great beauty, being of as many styles as the modern frescoing. The finest specimens of the art were made of very small stones and glass, wrought into pictures representing plants, trees, flowers, battle scenes and many of the customs, habits and costumes of ancient life, and presenting all the colours of the various scenes represented.

Originally they were not designed to represent any moral quality or teach any lesson, but organizations of later date have appropriately adopted them for that purpose. The lesson making them represent the chequered character of life is in perfect keeping with the character of the work. As ordinarily pictured it requires some imaginative power to develop the full force of the lesson, but as seen in its true character it is very easy to see how the originators of the moral teachings of the emblem could use the figure and fact in imprinting such truth. As the figures upon the pavement represent the different phases of human life, at once showing its surroundings of beauty and pleasure, then the scenes of the public conflict of men, so we are taught that it represents the chequered life we are all living. At one time we are surrounded by pleasure and the mind is at ease; then comes the dark storms of adversity or deeply perplexing sorrow settling about us as the storm-cloud settles about the mountain's brow. We are not, in the hour of prosperity, to lose sight of the All-Wise Protector, nor are we in adversity to charge that Being with punishing, but in calmness bear all for the MASTER'S sake, remembering that as the prosperity is the result of our industry so many times the adversity is the result of our inadvertence or some unlooked-for misfortune.

The accustomed Masonic teaching of this symbol corresponds with this thought, the body of the pavement indicating the varied scenes of life, and the border the manifold blessings with which God surrounds us. Webb makes the star in the centre represent the star of Bethlehem. This may have been the true intent of the originator of this part of the emblem, as it is undoubtedly a thing of late date, for while there was a central figure in the ancient pavements, there is no authority to show that it was common to all. This part in the courts was often occupied by a fountain.

Practically human life is an ever-changing scene; but there is no time when we are not surrounded by the wonderful blessings from an Almighty hand, showing that while our lives present many adverse points, there is no time, not even in the very greatest adversities, when we may not be within the call of the Divine ear, to whom all our wants may be made known.

BIBLE.—The Bible is by no means a small part of the symbolism of Masonry. As a book of practical importance it is the most valuable part of Freemasonry, because from it the very foundations of the Institution are taken. It is the guide and light of every true Mason. It is to be deeply regretted that some, perhaps, may take it more in the character of a symbol than in its true light. Almost, if not everything else is a symbol, but the Bible is a practical and faithful guide when its instructions are followed. There are no adversities of life where a corresponding comfort may not be found; no prosperities where counsel is not given; no temptations where an antidote is not presented; no moral or spiritual teaching that is not embraced within its pages. Where there is so much within its pages we cannot afford to award it any second place in Freemasonry. If we are true Masons in every way we will be

found searching for its counsels and learning its directions for life.

Realizing the importance of this book of books, learned writers place it upon the highest scale, hence it is dedicated to GOD "as the inestimable gift of GOD to man," and "as the rule and guide of our faith and practice." It is of the greater value because, while its instructions are for this world, if faithfully followed in all its teaching it will lead into the highest enjoyment in the world to come, and is the harbinger of joy and peace while in this life. In sorrow it elevates and gives joy as a triumph of our faith; in prosperity, it humbles and prevents the loss of spiritual peace; to the Jew it opens the history of a great people and promises a glorious REDEEMER; to the Christian it gives the toils and triumphs of the faithful great, presents a REDEEMER already come, and opens the way by the HOLY SPIRIT for a direct communion with the great I AM. It symbolises the union of the mental power of GOD and man; the greatest good from the greatest source; the feebleness of all human things and the greatness of the Divine mind.

Around this book we cluster in all our doings in the Lodge; upon it we make our vows; before it we receive the first dawning of Masonic light; upon it we behold the other great lights; about it we see the lesser lights in their symbolic bearing; around it we see the circle of union we are about to enter. It is the companion of the Lodge in our life; the companion as the brethren bow above our graves.

SQUARE.—The Square, while a lesser symbol, is also one of great importance in its teaching. Square, for measuring the stone or wood, its symbolism enforces the necessity of true and perfect dealing with our fellows, which, like the Bible, implies conscientious action, inculcating the very highest elements of morality. It embraces not only financial dealings, but all the actions of life wherein any points of honour are involved; embraces the rule of action that "whatsoever ye would that men should do to you, do ye even so to them." Dealing squarely with men and strictly following this rule sometimes, in emergencies, involves intricate questions as to what is strictly right; sometimes under given emergencies men are sorely tempted, but an appeal to the faithfully instructed and controlled conscience will lead us to the right. If we meet emergencies where intricate questions or strong temptations are presented, and imaginatively change places with the other party and ask, "If I were he how would I like him to deal with me?" the difficulty will soon be solved and we will know exactly how to deal with the brother. The lesson is not that we are to deal squarely with the brother only, but with all men. It goes into all the actions and elements of life; in commercial dealings; when character is assailed; when an enemy is approaching; when the name of a brother's family is being tarnished by slander; when reputation, character or property is in danger, and in a thousand ways where a true brotherly action is demanded, even if that be the brotherly reproof though we may know that, temporarily, it may sever strong friendships, yet to deal squarely with men we must carry out the teachings of the symbol.

COMPASSES.—The Compasses teach that we are "to circumscribe our desires and keep our passions in due bounds." While Masonically this is purely emblematic, yet its biblical and moral foundation is just as strong as any other emblem. While it is true that it relates to self yet constructively it applies to many others. To gratify selfish desires we may deprive our dear ones of necessities, and many times entail pain. To deprive self will ensure happiness, comfort and joy to others. The gratification of the desire of conquest in Alexander the Great entailed pain, horror and death upon thousands; to have suppressed that desire would have left nations in the enjoyment of comfort and peace. To gratify desire for drink entails misery upon families; to suppress that desire brings joy and comfort to many households. So in a thousand ways through all the ramifications of human society this thought of the suppression of desire may apply.

Keeping the passions in due bounds applies more intimately to self. The main point of the thought is easily comprehended by all men. Controlling the great passion of men is most essentially conducive to their virtue, and to the peace of their sweetest family tie. Failing to control this is the loss of one of the highest manly virtues or the breaking the tie of love that should be the holiest of human life. But passion means more than this, for there are other passions, though in the main not so important, nor are they

apt to be continual. The exhibition of anger is unmanly in any one, and is the absence of all spirituality in the Christian. If it does not cause criminations of conscience, as it should, it leaves a deep feeling of sadness or engenders an inexcusable hatred. These, being only a few of the meanings of this symbol, are ample to show the great importance of its teaching.

THE BURNING TAPERS.—While the burning tapers represent the Sun, Moon and Master, yet they may also represent the degrees of influence and character among men. We may be serving for the same purpose and engaged in the same pursuits, but our character and influences are as varied as our talents. The sun and moon are for the purpose of light, but their degrees are vastly different. As they are the leading lights of the Universe so the Master should be the leading light of the Lodge; and Masons should occupy the place of light among men as Christians are commanded to do by their SAVIOUR.

LEVEL.—As a symbolic jewel the level indicates equality. Practically there is little equality among men. Wealth, station, occupation, some religions, modesty and arrogance, education and ignorance, are among the leading causes of inequality, although the real merits of a given number may be the same. With GOD all men are equal. In the Lodge there is no distinction, not because men would not make them, but because the Lodge in this respect follows the guidance of Divine instruction. Then even if there were the disposition to establish inequality the whole working of the Fraternity precludes it. We should, at least as far as possible, follow this thought in our associations among men and count all upon their real merits.

PLUMB.—The Plumb "inculcates rectitude of conduct;" hence, like the compasses, indicates more of self than the level. Rectitude means "Rightness of principle and practice; exact conformity to truth, or to the rules prescribed for moral conduct, either by Divine or human law; uprightness of mind; uprightness; integrity; honesty; justice." (Webster). By this definition rectitude is seen to mean a great deal. It gives very little latitude for the inconsistencies of life. Involving principle and practice it demands a close observance in self of all that self teaches. It admits not of preaching without practice, but demands both. Exact conformity to truth applies to all things that may occur between any two parties. It implies a strict adherence to all moral law. There is no room for vacillation of mind or action.

How noble and true would all Masons be if they lived up to the instructions of these last few symbols! One by one they develop every moral quality known in the catalogue, prepared by the Divine Mind. Beginning with faith in God and ending with the highest quality of Christian grace they leave nothing untaught that would make us good men. They touch the moral qualities involved in all the actions and associations among men; every mental secret and public action of self.

ASHLAR.—In its rough state the ashlar represents the stone in its original state as taken from the quarry; rough, full of protuberances, sharp points. Perfect, it represents the same stone as coming from the hand of the workman, beautifully polished and ready to glisten in the wall of the building. Rough, it indicates the rough imperfect state of our moral nature, as we come into the world corrupted by the sin of humanity that has been carried down through the generations of man. Perfect, it teaches the perfection of character as developed by the refining influences of education and religion. A view of that class of men who have ever ignored all refining influences will easily show what men are when left to self and devoid of all refinement, while the character of a pure, godly and refined man may show what may be done by the teaching and practice of a higher life. Masonry in all its teachings ignores the first and advises the other.

TRESTLE BOARD.—In architecture the trestle board is a synonym of plan, design, care, observance of rule and thought; so also in Masonic teaching it acknowledges the design and rules of the Divine in all moral law; for the preceding symbols show these laws for moral action very plainly and simply that all Masonic conduct, whether with regard to self or our connective relations with others, should be regulated by the highest rules of morality.

How pure and good men might be if they strictly followed such laws as these; how near the highest Christian standard; how little wrong to self or conscience; how little wrong to others; how much good by implication if not by actual deed; how elevating their

character; how the tone of public morals would be elevated; how near perfection men might be! Nothing would be left for doing but accepting a REDEEMER as a personal SAVIOUR and the direct spiritual communion between man and his GOD would be perfect.—*Voice of Masonry.*

MEDIAEVAL BUILDERS.*

THIS essay, which by the way is dedicated to Bro. W. J. Hughan, P.G.D., "is rather intended"—so runs the preface, "to aggregate certain historical facts, drawn mainly from contemporaneous records, than to use the same to philosophise for the purposes of theory." But though the scope of the inquiry has been narrowed, so as to make the eleventh century "a central point of divergence and examination," the study as presented to us is a most interesting one, and should be read carefully by all students of mediæval Masonic history. The builders of whom Bro. Fort writes were men who exercised a powerful influence, and in maintaining their claims to freedom at a later period of the Middle Ages "arrayed their entire body against the authorities of both Church and civil government." Before the thirteenth century they were "content to show respect for the laws of Monastic life." But later, "they came into conflict with the prelatial functionaries on a point of governance alleged to be an important element in conventual discipline. In a word, the guild of constructors wanted to continue the growth and cultivation of their beards. This was insufferable by the regulations sanctioned by the hierarchy, on several grounds, the principal of which was the sharp distinction that a clean-shaved" face made between the world and professed devotees, the beard signalling the pomp and being "associated with the splendid dissipations of secular society." In 1230, William, Abbott of Premontré, ordered them to shave off their beards, but they refused, and as regards this refusal, Bro. Fort says, "it presupposes boundless courage to confront a power in the full swing of its dominion, rendered doubly embittered against defection from prelatial regulations, through vengeance meted out with an unstinted hand to the vanquished heresies of southern Europe." And he continues, "Vigorous manhood had long since been reached by these defiant *barbati* constructors, as attested by the offending affluence of beards, and therefore they possessed physical endurance for the singular tournament, but their diversified and widespread brotherhood supplied numbers almost equal to those of the Monks themselves. Such answer as they returned to the venerable prelate is also characteristic of the Mediæval Masons. They said if the execution of this order were pressed against them 'they would fire every cloister and cathedral in the country.' The decretal was withdrawn. Had this strange body been one of the ordinary craft guilds, it would have tasted the grinding force of church subjection by the fearful powers that daunted the spirits and agonised the flesh of recalcitrant heretics of that age. What renders the complete immunity of these builders the more remarkable is, the singular fact that at the same epoch, in the year 1220, and not far remote in Brunswick, twelve masters of as many guilds were publicly hung, but for what crime the contemporary records fail to disclose."

After referring to the complete blending together of different guilds with the Masons, and pointing out that "the Masons of the Middle Ages must have received their technical education, arithmetical or geometrical, invariably from the priories," Bro. Fort remarks that concurrently with the study of this science of geometry, "a tendency continually reveals itself to use its abstruse problems as the basis of philosophical speculation, thus blending the visible theorems with unseen operations of the spirit, resembling somewhat the transfusion of theosophic Masonry into the ancient practical Craft." And again it is shown how Architecture stands out superior to other arts, "not merely for the solemn interest blended with it, but for the display of that practical handiwork of unpliant material by skill of hand conjoined with great mental education. No significant culture of intellect was demanded of the remaining Middle Age artificers," while "in many respects mediæval

* A Critical Inquiry into the Condition of the Conventual Builders and their Relations to Secular Guilds in the Middle Ages. By George F. Fort, Author of "The Early History and Antiquities of Freemasonry," &c. J. W. Bruton, 706 Broadway, New York. 1884.

Masons must have been sharply distinct from subordinate guilds." Lastly, plans for the construction of sacred edifices "appear to have received both the decision and sanction of a fully assembled Lodge after careful discussion and searching inquiry into mathematical possibilities." We are further told that "it was no doubt at an early period of the Middle Ages that the typical notion associated with the Solomonian Temple was understood and transmuted into practical use by the guilds of Masons;" and that this Temple "was symbolised to delineate the Universe," the point admitting of no controversy, for reasons which are clearly set forth by the writer.

These remarks, perhaps, are somewhat disjointed, there being much in the intervals between the points we have noticed, which, but for the demands on our space, we should gladly have referred to. But they will serve to show how careful and elaborate is the inquiry instituted by Bro. Fort, so that what alone remains for us to do is to repeat our advice to Craftsmen to give this interesting essay a thorough and complete examination.

ESSAY BY BRO. DR. MILLMAN.

THE following interesting essay, which we reprint from the *Canadian Craftsman*, was read by Bro. Dr. Millman at a recent regular meeting of St. George's Lodge, No. 42, London. It is well worthy of perusal, and we cordially recommend it to our readers:—

WORSHIPFUL SIR AND BRETHREN,—Being one of those who suggested that we should have recitations, songs, &c., at our regular meetings, when there was not any other work to occupy our time, I felt it my duty to do something by way of an example, with the hope that it would stimulate others, much abler than myself, to present us with papers of interest and instruction. At the last regular Communication I promised to prepare a short paper, but while doing so, I knew I was undertaking a task very difficult for me to carry out. Like many others I have devoted very little time to the study of Masonry, have very seldom visited other Lodges, have had little opportunity of hearing Masonic addresses, and I have had only one or two Masonic works to which I could refer. My paper is merely, therefore, made up with a few ideas from these books, and the knowledge I have gained since I became a member, together with some points which have struck me in connection with the Order.

Masonry is defined to be a peculiar system of morality, veiled in allegory, and illustrated by symbols. I consider it more than this. It calls from us one of the greatest attributes man possesses, viz., faith. The questions a candidate is first asked are—Do you believe in the existence of a Supreme Being? Do you believe that that Supreme Being will punish vice and reward virtue? It is certainly gratifying to find our Order, which is so closely allied to Christianity flourishing as strongly as ever, notwithstanding that infidels, agnostics, and other so-called advanced thinkers, announce that Christianity is weakening.

We belong to an Order which is considered not only the most ancient, but the most moral institution that has ever existed, as every character, figure, and emblem depicted in the Lodge conveys a moral lesson and serves to inculcate the practice of virtue in all its genuine profession. Each of our Lodges stands on holy ground, supported by three pillars—Wisdom, Strength, and Beauty; and in it is represented a ladder, reaching from earth to heaven, the principal staves of which are Faith, Hope, and Charity; Faith in the Great Architect of the Universe, Hope in salvation, and to be in Charity with all men. Above all this, a ladder rests on the volume of the Sacred Law, in which are taught the wise dispensations of Divine Providence, and which belief strengthens our Faith. It is in this Book that the Almighty has been pleased to reveal more of His Divine will than by any other means. It is to rule and govern our faith, while with the well-known symbols of Freemasonry, the Square and Compasses, it is to regulate our lives and actions.

The grand principles on which Masonry is founded, are Brotherly Love, Relief, and Truth. By the exercise of Brotherly Love we are taught to regard the whole human species as one family; the high, the low, the rich, and the poor, are created and sent into the world for the mutual aid, support, and protection of each other, and thus men

of every country, sect, and opinion are united. To relieve the distressed is a duty incumbent on every man, and we should ever be ready to soothe the unhappy and sympathize with their misfortune, while Truth is a Divine attribute and the foundation of every Masonic virtue.

In the government of the Fraternity I have quoted Preston. He states:—

Three classes are established among Masons, under different appellations. The privileges of each class are distinct; and particular means are adopted to preserve those privileges to the just and meritorious. Honour and probity are recommendations to the First Class, in which the practice of virtue is enforced, and the duties of morality are inculcated, while the mind is prepared for a regular progress in the principles of knowledge and philosophy. Diligence, assiduity and application are qualifications for the Second Class; in which is given an accurate elucidation of science, both in theory and practice. Here human reason is cultivated by a due exertion of the intellectual powers and faculties; nice and different theories are explained; new discoveries are produced, and those already known beautifully embellished. The Third Class is restricted to a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient landmarks of the Order are preserved; and from them we learn the necessary instructive lessons which dignify the art and qualify the professors to illustrate its excellence and utility. Such is the established plan of the Masonic system. By this judicious arrangement, true Friendship is cultivated among different ranks of men, Hospitality promoted, Industry rewarded, and Ingenuity encouraged.

The members of this noble Order should exemplify the teachings of it by a regular course of life, by being ever willing to act up to its principles, and merit the distinguishing characteristics of every true Mason, viz., Virtue, Honour, and Mercy.

Having thus, in a cursory manner, shown that our Order possesses a perfect government, has grand principles, is founded on a religious and moral basis, and is the most ancient institution existing, and that its members are represented to be men of virtue, honour, and mercy, I ask, is this all true? I fully believe it is as to the principles of the Order, but from observation I must state that I do not think the majority of the members come up to what is expected of them, or fulfil the vows they have taken upon themselves. The Order demands that men who are admitted shall be of strict religious principles, of mature age, of good moral character, temperate, industrious, and capable of earning an honest livelihood. Shall be able to read and write, having no mental defect or physical deformity. Do we find our Masonic brethren, as we meet them in the journey of life, answering the above description? Of some, I am afraid we must reply in the negative. We should be very careful in the selection of men applying for admission. There is a great responsibility resting with our examining committee. It should be very careful when inquiring into the history of an applicant to find out everything about him, and if it find some fault in him, to name the same to the Lodge, even if it consider the fault trifling; then the other brothers can better exercise their judgment when casting their ballots. After a ballot is cast let it be final, and let there be no reconsideration, unless some brother announces that he made a mistake in balloting. Let me here state that while each brother has a vast power conferred on him by the black ball, he should remember that an indiscriminate use of it is decidedly wrong. He should consider well the character of every applicant. I trust it is unnecessary to remind you that it is entirely wrong for any one to black ball an applicant through any personal animosity. Should there be such a brother, he is certainly guilty of gross un-Masonic conduct.

The next point: Why do men ask to become members of the Order? They are prompted to do so by a favourable opinion preconceived of the institution; a desire of gaining knowledge and rendering themselves more extensively serviceable to their fellow creatures. They must, however, arrive at these opinions unbiassed by the improper solicitations of friends and uninfluenced by mercenary or any other unworthy motives. I believe almost every candidate applies with the above good intentions, and if admitted, intends to fulfil all that is implied. At first he is pleased with the workings and surroundings of the Lodge, and makes noble resolutions to become a true and useful Mason. But it is a common thing to see him before long become indifferent. He finds older Masons negligent of their duties, and he soon forgets to be true to himself, and falls away to become a Mason only in name. The older and more experienced Masons should take the new member by the hand and lead him kindly along the path

of virtue, honour, and truth, until he attains a certain knowledge of the practical working of Masonry. It is a great mistake to allow him to grope along alone and unaided amid the comparative darkness with which he is more or less surrounded. Teach him to practise the glorious principles of the Order; teach him to be firm to his faith, true to himself, and true to his fellow Masons.

In the unwritten laws of Masonry there is the command, attend to your Lodge. It is most important that every Mason should regularly go to his Lodge and take part in the proceedings. No Mason can know or care much for Freemasonry who fails to take an interest in the Lodge and its doings. The younger members should be there to learn, and those that have experience and wisdom should be there to teach. It is matter of regret that the majority of the members of St. George's (and I believe that the same may be said of most Lodges) make it a practice not to attend the meetings, and thus not only disobey the command of their Lodge, but deliberately ignore their solemn obligation.

Our Lodge has a membership of one hundred and fifteen, and of which nearly one hundred live within a cable tow of this place of meeting, but out of that number we very seldom have twenty present. The largest attendance is on the night for election of officers, when there may be as many as thirty-five on the register. There might be many explanations for this non attendance. One is, the brethren may not have been sincere when they said they joined the Order from the preconceived good opinion they had of it, and a desire to be of further assistance to their fellow creatures, but rather joined from curiosity, and that curiosity very soon exhausted itself; or, possibly, joined owing to the solicitation of some over-zealous, but very unwise brother.

Another explanation is, they may have been quite sincere, but found, after being a member for a short time, that the preconceived idea they had formed was a mistaken one, and also found the meetings very monotonous and uninteresting. This, however, will not excuse them. They should remember the solemn promise they made, "I will ever afterwards act and abide by the ancient usages and established customs of the Order;" and one of the ancient usages and customs is, all members must attend their Lodge when they possibly can. Other reasons for non-attendance might be cited, but the above will suffice.

Now, if the meetings are monotonous and uninteresting who is to blame, but the members themselves, and more especially the officers. And here we come to a very important point. As a rule, we meet, open Lodge, read minutes, pass accounts, and close, barely doing anything else. Sometimes we have some work to do, then we appear so anxious to get through with it, that we call emergency meetings in order to expedite matters. At these meetings we congratulate ourselves on our prosperity. True, we are adding new material, but where is the old?

Many Lodges are conferring degrees almost every meeting night, and on that account are considered very successful. With them there is too much work and very little recreation. Masons, like other men, enjoy sociality, and when a Lodge becomes nothing more than a manufactory for making Masons, the thing becomes very tedious. I say that Lodge that shows the largest attendance is the most successful. There, in all likelihood the brethren are alive to their obligation, and the programme of the evening is such, that, instead of becoming monotonous, it is attractive and entertaining.

There are many ways in which the few hours we are together each month could be made pleasant; and, if we will only put our shoulder to the wheel, I am satisfied we shall not only have an increased attendance of our own members, but will be honoured by the attendance of many from our sister Lodges.

If our Worshipful Masters, who are placed in the East to employ and instruct the brethren, have not time to get up the lectures of the different tracing boards, perhaps some of our Past Masters would be prepared to favour us. If not, then let portions of the lectures be read, and by way of instruction let the members be catechized thereon. They will thus become acquainted with the meaning of the many signs and symbols, of the major number of which, most of us are ignorant.

I would like to ask how many of our members could easily work their way into another Lodge. I am sure it would bother some, and yet our Lodge does not appear to care. Could not an evening be spent very profitably now and then, in having, in open Lodge, two or three brothers

undergo an examination on the questions asked Masons visiting strange Lodges? Let one brother answer the questions for the first degree, another those of the second, and a third those of the third degree. Then, again, good practice would be for the officers to vacate their chairs and have them filled by other brothers, allowing them to go through the opening and closing of the different degrees.

To have success in getting the members to attend regularly, I believe they must be employed, and while so employed will not only be Masons in name, but become so in deed and act, and soon will take a lively interest in the Order, and will have a desire to get a better knowledge of its mysteries.

I must refer to one other point, and that is the practice of canvassing for office for yourself or your friends. It is absolutely bad, and is quite contrary to the teachings of Masonry. No man can advocate his own cause or that of another, without saying something disparaging of others, and although he may think he is not doing so, he is actually doing an uncharitable act. Rather let him, no matter how anxious he may be for the office, be ready to compromise; and I think where there are several brothers eligible for the chair and willing to take it, if elected, let the senior be chosen. If every one detested canvassing as much as I do I am satisfied no wire puller or canvasser would ever be elected. Let each one stand on his own merit, and the right man will be chosen. We have only to look to the political status of the country to see that canvassing is utterly and fearfully demoralizing.

I shall now close with an extract from the pen of a brother Mason:—

The object of every Mason should be to raise the standard of Freemasonry; to make the Fraternity what it should be, a Brotherhood in the highest sense of the word, of honourable, true and upright men. We are presumed to be engaged in a sacred work, and if we are derelict in our duties and careless with regard to our responsibilities, we have forgotten the principles that we promised to support, and negligent of those important lessons that it should be our pride to teach and our glory to practise. The earnest Craftsman never obtains sufficient light in Masonry to satisfy the hungry cravings of the soul for more knowledge. It is this eager desire to learn more, to penetrate deeper into the hidden character of our mysteries, that possess such a charm for the delver in the mines. The Mason who loves his art is constantly discovering something new, something fresh, something to cause study and thought. It is this invisible, intangible something that is the real charm that is so irresistible to the faithful Craftsman. We cannot be too careful in training, in educating the candidate that seeks more light in our mysteries, so that he may be able in time to instruct others in the true service of the Craft; but whilst we are diligent in so doing, how very necessary it is that we should be wise in thought, cautious in word, and prudent in action—in truth, that we should be true to ourselves. Our efforts should ever be to advance the interests of our race, to teach mankind to be better and purer, and to be faithful to the doctrines inculcated in the Lodge-room by practising them in our daily course of life. Thus should we uphold Masonry, and thus should Masonry exalt us. Let not one of us ever be ashamed to avow our principles in those noble tenets of our Order which have been handed down to us through countless generations, and which are all based on the glorious, heaven-inspired doctrine of a belief in the *Fatherhood of God and Brotherhood of Man*. Brethren, be true to yourselves and faithful to the Craft.

Obituary

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BRO. CHARLES MANBY, F.R.S.

THE death took place, on Thursday evening, of Bro. Charles Manby, F.R.S., Hon. Secretary of the Institution of Civil Engineers. The late Bro. Manby was born in 1804, and was the son of Aaron Manby, ironmaster, who built the first seagoing steamship made of iron, and which, named after its constructor, caused much interest by making the journey direct from London to Paris. On this occasion Bro. Manby, then a lad of seventeen, had charge of the engines, the vessel being commanded by Sir Charles Napier. Some time afterwards Bro. Manby became connected with the firm of Manby, Wilson and Co., who originated the Paris Gas Company, and large ironworks at Charenton, and he also reorganised the great ironworks at Crenot. Bro. Manby was entrusted by Sir Robert Peel with a portion of the preliminaries for the Great Exhibition of 1851, and to him was due the idea of a guarantee-fund for the construction of the building. He was one of the International Scientific Commission held at Paris in 1856 on the subject of the Suez Canal. He was also the originator of the organisation known as the Engineer and Railway Volunteer Staff Corps. In 1876, a testimonial, consisting of a purse of £4,000 and a silver salver, engraved with the names of the subscribers, was presented to Bro. Manby on behalf of the members of the Institution of Civil Engineers, to mark their sense of his services as Honorary Secretary for twenty years. This office he retained until his death. The late Bro. Manby was greatly respected by a large circle of Masonic friends.

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.

BRO. NORTON ON THE WREN TRADITION.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have gone over most of the ground traversed by Bro. Norton in his elaborate essay on Wren's alleged membership of our Society, and it is because I have done so that I find myself under the necessity of differing from him. I hope to have more to say on the subject in a future letter, but before going into the question as he treats it, I prefer reading his contributions over again, the demands on my time having made it imperative that I should go through them somewhat hastily. Much of his argument I perceive is derived from Bro. Gould's History, or perhaps it were better I should say, Bro. Norton appears to have endorsed Bro. Gould's conclusions, and pretty much on the same grounds as have been advanced by the latter. What I would now point out is, that while Anderson, Preston, and other Masonic writers—some or all of them to a greater or less degree—go to one extreme in accepting everything, Bro. Norton is determined to go to the other extreme, and reject everything which cannot be vouched for by absolute authorities in black and white. It is very well for him to say that " 'May have been' and 'may be' should therefore be discarded as evidence by every historian." I hold that to summarily dismiss reasonable probabilities as utterly unworthy of acceptance, because they are not vouched for positively, is, in dealing with the history of a mysterious fraternity like ours, a mistake if it is not almost equivalent to an inexcusable abdication of the functions of an historian. It is nowhere shown, so far as our present knowledge goes, that Wren was a Mason, though it has been again and again asserted that he was. Yet there is nothing improbable in the assertion. On the contrary, there is every likelihood of his having been associated with our early Lodges in some way or other, and particularly with our present Antiquity, No. 2, which in his day met in the neighbourhood of St. Paul's Cathedral. A question like this is not one to be submitted to an ordinary jury such as would be called upon to decide "a case involving a certain sum of money." It is a delicate question—I use the word "delicate," as indicating that elaborate points must be considered in the attempt to arrive at a judgment—which it would be ridiculous to expect the average juror would have sense enough to discuss. I would rather have the allegation of a "credulous gossip" and a mere "newspaper statement," even though unfortified by other evidence, than the verdict of such a jury as Bro. Norton seems to have in his mind. The value of the former may be small, but the value of the latter would be still smaller. The former were contemporary with the event they allege or suggest to have happened, the latter would have no qualification whatever to determine such an issue, and nothing therefore to recommend their decision to our acceptance. A man may be able to decide that a shilling and two sixpences are equivalent, but that would not make his opinion valuable one way or the other in respect of something said to have taken place 200 years ago. Some Masonic writers may have gone too far, but we shall not set matters straight by not going so far as reason and common sense would justify. However, I hope, as I have said, to write more fully on this question, and without further remark, therefore, beg to subscribe myself as being

Fraternally yours,

YOUR REVIEWER OF BRO. GOULD'S "HISTORY."

TOURISTS' HAUNTS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR,—I see by your paper that you take an interest in pointing out to intending holiday makers the various summer excursions, and having had a long residence (thirty years) in South Wales, during which I have been a constant traveller, I may state that I have become acquainted with very many places of interest and pleasurable resorts in South Wales not generally known, as they are not often referred to in the several tourists' guides; in fact, are out of the beaten track; but which, nevertheless, in very many instances possess more features of interest and beauty than those that find place in such books. Furthermore, some of the places I refer to have this further advantage—they are not so expensive to visit. Now, as very many excursionists will this year be denied, for well-known reasons, their Continental holiday trip, I would remind such that they will find out-of-the-way nooks in Pembroke-shire and the adjacent counties which will well compensate for any loss they may sustain. I shall be happy to supply any of your friends who may be desirous to see this part of South Wales with particulars how to do so if you will only let me know.

In the season there is plenty of shooting, fishing, and real hunting.

Yours truly,

HENRY BARHAM.

5 High-street, Haverfordwest,
2nd August 1884.

The Revised Book of Constitutions; Critically Considered and Compared with the Old Edition. London: Simpkin, Marshall & Co., 4 Stationers' Hall Court, E.C. Sent on receipt of stamps, One Shilling, by W. W. Morgan, Freemason's Chronicle Office, Belvidere Works, Hermes Hill, Pentonville.

PRESENTATION TO SIR JOHN B. MONCKTON.

IN order to mark the personal good feeling for Sir John B. Monckton, and their high estimation of the manner in which he has for ten consecutive years presided over the deliberations of the Board of General Purposes, a considerable number of the brethren, who have served on the Board during the above period, met at the Freemasons' Tavern on the 30th ult., for the purpose of presenting to Sir John a souvenir of his long service and the appreciation of those who had served with him. This took the form of an exceedingly handsome silver "Collar Bowl," forty-two inches in circumference, manufactured by Bro. George Lambert, of Coventry-street, bearing the following inscription: "Presented to Right Worshipful Brother Sir John B. Monckton, Past Grand Warden, by many present and former members of the Board of General Purposes United Grand Lodge Free and Accepted Masons of England in slight recognition of his eminent services as their President for a period of ten years. July 1884."

Among those present were Bros. Sir Albert Woods (Garter) P.G.W., Thomas Fenn P.B.G.P., Colonel Shadwell Clerke Grand Secretary, Captain N. G. Philips P.G.D., Rucker P.G.D. and President Colonial Board, Frank Richardson P.G.D., P. De L. Long P.G.D., G. Brnt (ex-Sheriff) P.A.G.D.C., Robert Grey P.G.D., John Messent P.G.S.B., Letchworth G.D., Edgar Bowyer P.G. Standard Bearer, Ralph Clutton V.P.B.G.P., W. Bristow P.G.S., Chynoweth P.G.S.; P.M.'s Hendon, Mather, Hogard, F. G. Dobbs, R. Motley, Festa, and Lionel Monckton P.G.S.B. Oxon.

Bro. Ralph Clutton being called to the chair, rose amid cheers, and explained that as the Vice President of Sir John B. Monckton's last Presidential year, he had been invited to make the presentation for which they were assembled. They had met, he said, for the purpose of offering to their friend and brother, the late President, a token of their great esteem and fraternal regard on his retirement from the active duties he had so ably and courteously performed during the long period of his occupying the chair of the most important Board in the Craft. Occasions such as the present were usually tinged with the sadness always attendant on a parting, but they were glad to feel that while no longer able to perform the arduous duties of the chair, their esteemed brother remained an ordinary member of the Board, where they hoped occasionally to see him and have the benefit of his experienced advice. After some further remarks expressive of the desire of the brethren that the proposed presentation should be limited to present and former members of the Board since 1874, Brother Clutton, amid much cheering, begged Sir J. B. Monckton's acceptance of the piece of plate then on the table, together with a scroll of vellum, on which was beautifully illuminated the resolution of thanks unanimously passed by the Board on his retirement.

Sir J. B. Monckton replied as follows: Bro. Vice President and Brethren,—During my tenure of the office I have just relinquished, many occasions have arisen of difficulty on the one hand and gratification on the other, but never have the two been so combined as they most truly are at the present moment. The gratification you cannot doubt; indeed I see it reflected in your fraternal faces. The difficulty is not so much that I am at a loss for words to express the sentiments that animate me, but that I scarce know where to begin, and where and when to leave off—there seems so much that may be said; but, nevertheless, I will endeavour to be brief. First, let me remark on the peculiar nature of this testimonial, this handsome and, if I may say so, appropriate gift of yours; appropriate and acceptable in more senses than one. In the first place, it is most acceptable because it is not the result of a begging box sent round the Craft, most illogically asking brethren far and wide to contribute in favour of a brother they have many of them never even seen. Such a result, whether it had taken the form of a coach and horses, or a room full of furniture, or life governorships of the Charities, would have been to me most unpalatable. Your gift, however, comes in the welcome shape of a mark of esteem from my own fellow labourers of the last ten years, sharers with me in work for the general good of the Craft; work sometimes light, sometimes laborious, but always harmonious. Work that included the greatest Masonic ceremony of our, and almost of any time: the Installation of our Royal Grand Master in 1875, at the fitly-named Royal Albert Hall, in the presence, and with the assistance of, ten thousand rulers in the Craft, and that ended, so far as my presidency was concerned, with the heavy and important labour involved in the revision of the Book of Constitutions, and when I speak of both of these important matters I fully bear in mind how thoroughly the labouring oars in each case were borne by others than myself, others who grace this little ceremony by their presence here to-day, and so it has been, Brethren, throughout my period of office. We have been conscientious and willing workers together for one common good, and in the repeatedly-expressed approbation of Grand Lodge we have had our common reward. My special reward, however, in addition to the signal mark of the Grand Master's favour, conveyed in his graciously promoting me to the position of Past Grand Warden of England, comes to me to-day. You ask me, as it seems, not to forget the many hours we have worked together, and as an appropriate token of your fraternal wishes, you seem to say "Should forgetfulness at any time arise, down with it, and drown it in the Bowl." Brethren, that shall be so; while I live, this handsome and capacious bowl shall be to me an emblem of the breadth and depth of your esteem and regard, and when on this earth the circle of my Masonic duties is at length complete, those who come after me shall look upon it as an undying evidence of that brotherly love which is the first of the three grand principles of our Order.—City Press.

FUNERALS.—Bros. W. K. L. & G. A. HUTTON, Coffin Makers and Undertakers, 17 Newcastle Street, Strand, W.C. and 30 Forest Hill Road, Peckham Rye, S.E

ROYAL ARCH.

—:—

SUPREME GRAND CHAPTER.

THE Quarterly Convocation of Grand Chapter was held at the Freemasons' Hall, on Wednesday, 6th inst., and, notwithstanding the small amount of business on the agenda paper, and the counter attractions of the holiday season, was fairly well attended. The three Principals' chairs were occupied by Comps. John Havers, F. A. Philbrick, Q.C., and Lieut.-Col. John Creaton, respectively. The collar of Assistant-Grand Director of Ceremonies was conferred on Comp. Colonel Taylor, of Bristol, who, although formally appointed at the regular meeting in May, was not then invested in consequence of his unavoidable absence. The report of the Committee of General Purposes, which we published last week, was adopted, on the proposition of Lieut.-Col. Creaton, seconded by Comp. J. Lewis Thomas, and then the two recommendations of the Committee that Charters be granted for new Chapters came on for consideration. The petitions being in all respects regular, the prayers thereof were granted, and thus the Greta Chapter, to be attached to the Greta Lodge, No. 1073, to meet at the Keswick Hotel, Keswick, Cumberland; and the Amoy Chapter, to be attached to the Ionic Lodge of Amoy, No. 1781, to meet at the Masonic Hall, Amoy, China, received official sanction. The only other item of business was the appointment of a Committee to revise the Royal Arch Regulations, and assimilate the same so far as practicable with the revised Edition of the Book of Constitutions of the Craft. Here also the recommendation of the Committee of General Purposes was acted upon, and Comps. Lieut.-Col. John Creaton, Thos. Fenn, Robert Gray, Edward Letchworth, and John Sampson Peirce were appointed. Grand Chapter was then closed.

There was an exceptionally good attendance of Royal Arch Companions at the North London Chapter of Improvement at the Alwyne Castle, St. Paul's Road, Highbury, on Thursday evening. Comp. Dean filled the chair of M.E.Z., Hall H., Knight J., Radcliffe S.N., Gregory P.S., Comp. Edmonds Preceptor. The ceremony of exaltation was most carefully rehearsed, and then Comp. Capt. A. Nicols delivered the descriptive lecture of Moses's Rod. A very agreeable and instructive evening resulted.

The Annual Meeting of the Provincial Grand Lodge of Mark Masons of Buckinghamshire will be held, under the presidency of the Right Worshipful Provincial Grand Mark Master, Bro. the Rev. J. Studholme Brownrigg, at the Cock Hotel, Stony Stratford, on Saturday, the 30th instant. Provincial Grand Mark Lodge will be opened at 3.15, and a banquet will be served at four o'clock. Brethren wishing to attend are earnestly requested to notify their intention to John R. Wilmer, Prov. Grand Mark Secretary, Newport Pagnell, not later than Tuesday, the 26th of August. The London and North Western Railway Company have kindly consented to issue return tickets at any Station between London and Wolverton, at the usual single fare and one-quarter of the same, on production of the summons. Brethren to appear in morning dress, and to wear Masonic mourning.

ARMED BURGLARS.—On Wednesday evening a meeting was held at Bro. Baker's, the Cock Tavern, Highbury, to further the objects of the Committee for presenting a testimonial to Police-constable Chamberlain 416 N., who was shot by an armed burglar in Park-street, Islington, in June last. Bro. Captain Wiltshire occupied the chair, and £26 was collected in the room. It was resolved that the parish be canvassed by the Committee, and that a public meeting be held in order to further elicit the sympathy of the general public. The meeting further resolved that Police-constable Miller (who was in company with the injured man at the time of the outrage, and who behaved in a courageous manner) should receive one-fifth of the amount realised, and also that the Home Secretary be asked to extend the same consideration to Chamberlain as he had to the Hoxton constables.

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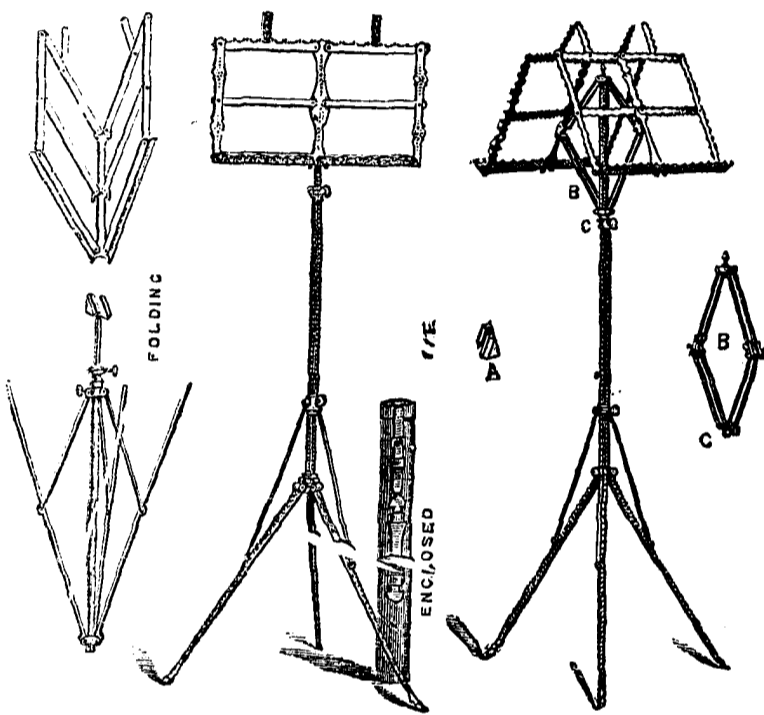
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NOTICE IS HEREBY GIVEN, that the ANNUAL PROVINCIAL GRAND LODGE will be holden at the PUBLIC HALL, MALDON, on WEDNESDAY, the 13th day of August next, at 1.45 o'clock in the Afternoon, for the transaction of General Business.

By command of the R.W.P.G.M.

THOS. J. RALLING,

Provincial Grand Secretary.

Colchester, 30th July 1884.

A BANQUET will take place at the BLUE BOAR HOTEL, punctually at Four o'clock.

For the convenience of Brethren, the Great Eastern Railway Company have kindly consented to issue RETURN TICKETS at SINGLE FARE, and to run a Special from Maldon at 9.25 p.m. to meet the 9.22 p.m. from Colchester (which will be specially stopped at Witham) and the Down Mail.

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MASONIC SOIREE AND EXHIBITION.

Worcester, 27th August 1884.

BRETHREN having Masonic Curios of any kind, by way of Old Medals, Jewels, Cups, Glasses, Seals, Charters, Certificates, Aprons, Engravings, Minute Books, &c. &c., are earnestly invited to correspond with the Prov. Grand Secretary, Bro. Geo. Taylor, Summerdyne, Kidderminster, who will be grateful for the loan of such. Guarantees for safe custody given, and any expense defrayed.

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SCOTLAND

BY THE WEST COAST ROYAL MAIL ROUTE.

LONDON AND NORTH WESTERN AND CALEDONIAN RAILWAYS.—The SUMMER SERVICE of PASSENGER TRAINS from LONDON to SCOTLAND is now in operation.

	WEEK DAYS.						A		B	
	a.m.	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	
London (Euston Station) dep.	5 15	7 15	10 0	11 0	8 0	8 30	9 0	9 0	9 0	
Edinburgh arr.	4 10	5 50	7 55	10 0	6 20	6 45	7 50	7 50	7 50	
Glasgow "	4 20	6 0	8 0	10 15	6 35	6 55	8 0	8 0	8 0	
Greenock "	5 50	7 15	9 5	11 42	7 50	7 50	9 48	9 48	9 48	
Oban "	9 43	—	—	—	12 15	12 15	2 34	2 34	2 34	
Perth "	6 50	—	9 35	11 50	8 0	8 15	9 55	9 55	9 55	
Dundee "	7 30	—	10 30	1 0	9 0	9 0	12 0	12 0	12 0	
Aberdeen "	10 10	—	—	3 20	11 40	11 40	2 15	2 15	2 15	
Inverness "	—	—	—	8 0	1 30	1 30	6 20	6 20	6 20	

The HIGHLAND EXPRESS (8.0 p.m.) leaves Euston every night (Saturdays excepted), and is due at Greenock in time to enable passengers to join the steamers to the Western Coast of Scotland. It also arrives at Perth in time to enable passengers to breakfast there before proceeding northwards. The TRAIN will be RUN SPECIALLY on SATURDAY, August 9th.

From the 14th July to the 11th August (Saturdays and Sundays excepted) an additional express train will leave Euston Station at 7.30 p.m. for Edinburgh, Glasgow, and all parts of Scotland. This train will convey special parties, horses, and carriages.

- A Does not run to Greenock or Oban on Sunday mornings.
- B Does not run beyond Edinburgh and Glasgow on Sunday mornings.

Day saloons fitted with lavatory accommodation are attached to the 10.0 a.m. down express train from Euston to Edinburgh and Glasgow, &c., without extra charge.

IMPROVED SLEEPING SALOONS, accompanied by an attendant, are run on the night trains between London, Edinburgh, Glasgow, Greenock, Stranraer, and Perth. Extra charge, 5s for each berth.

Callander and Oban Line.

The line to Oban affords the quickest and most comfortable route to the Western Highlands and Islands of Scotland.

For particulars of up train service from Scotland to London, see the Companies' time bills.

G. FINDLAY, General Manager,
L. & N. W. Railway.
J. THOMPSON, General Manager,
Caledonian Railway.

July 1884.

MIDLAND RAILWAY.

SCOTLAND.—Summer Service of Trains to Scotland by the MIDLAND ROUTE. The HIGHLAND EXPRESS (8.0 p.m. from St. Pancras) is now running.

	DOWN TRAINS.—WEEK DAYS.						SUN.	
	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	
LONDON (St. Pancras) dep.	5 15	10 35	8 0	9 15	9 15	9 15	9 15	
Glasgow (St. Enoch) arr.	4 37	8 55	—	7 40	7 40	7 40	7 40	
Greenock "	5 56	9 40	—	8 12	8 12	8 12	8 12	
Edinburgh (Waverley) "	4 32	8 40	5 47	7 25	7 25	7 25	7 25	
Perth "	9 20	11 50	8 23	9 55	9 55	9 55	9 55	
Oban "	—	4 45	12 15	2 34	2 34	2 34	2 34	
Aberdeen "	—	3 20	11 40	2 15	2 15	2 15	2 15	
INVERNESS "	—	8 0	1 30	6 20	6 20	6 20	6 20	

- A.—The Train leaving St. Pancras at 10.35 a.m. on Saturdays has no connection with Inverness on Sunday mornings.
- B.—The Train leaving St. Pancras at 9.15 on Saturday nights has no connection with Greenock, Oban, or places north of Edinburgh on Sunday mornings.
- C.—Pullman Sleeping Cars from St. Pancras to Edinburgh and Perth.
- D.—Pullman Drawing Room Cars from St. Pancras to Edinburgh and Glasgow.
- E.—Pullman Sleeping Cars from St. Pancras to Edinburgh and Glasgow daily, also to Greenock except on Saturday nights.

These Cars are well ventilated, fitted with Lavatory, &c., and accompanied by a Special Attendant. First Class Passengers travel in the Drawing Room Cars attached to Day Express Trains without extra payment. For Berth in Sleeping Car the charge is 8/-, in addition to the First Class Fare.

The Evening Express leaving London at 9.15 p.m., reaches Greenock in time to enable Passengers to join the "COLUMBA" or "IONA" Steamers for the Highlands. A Through Carriage is run from LONDON to Greenock by this Train, also by the 10.35 a.m. from St. Pancras.

For particulars of Up Train Service from Scotland to London see Time Tables issued by the Company.

JOHN NOBLE,
General Manager, Midland Railway.

DERBY, July 1884.

GREAT WESTERN RAILWAY.

BROAD GAUGE Route to the West of England.—Continuous railway communication, without change of carriage, between PADDINGTON and EXETER. Dawlish, Teignmouth, Torquay, Kingswear (for Dartmouth), Plymouth, Devonport, Truro, Penzance, and other favourite resorts in the West of England. Tourist Tickets, available for two months (first, second, and third class), are issued in London at Paddington, Westbourne Park, Notting Hill, Hammersmith, Shepherd's Bush, Kensington (Addison Road), Uxbridge Road, and certain stations on the Metropolitan and District Railways, to the West of England, including the following sea-side and other places of attraction, viz., Clevedon, Weston-super-Mare, Minehead, Lynton, Barnstaple, Ilfracombe, Exeter, Dawlish, Teignmouth, Torquay, Dartmouth, Plymouth, Devonport, Newquay, Fowey, Truro, Falmouth, St. Ives, Penzance, Scilly Islands, &c. Passengers holding first and second class tourist tickets can travel by the 11.45 a.m. and 3.0 p.m. fast trains from Paddington, which reach Exeter at 4.0 and 7.14 p.m., Torquay at 5.9 and 8.12 p.m., and Plymouth at 5.55 and 8.55 p.m., respectively. See programmes and time bills issued by the Company.

J. GRIERSON, General Manager.

TESTIMONIALS, VOTES of THANKS, &c., beautifully ILLUMINATED ON VELLUM, and FRAMED, ready for Presentation, by T. WOODS, 50 Chancery-Lane, London, W.C. Names Illuminated on Stewards' Certificates at a reasonable charge.

BRO. R. HIRST engages to provide, at short notice, an efficient Band for Annual Banquets, Dinners, Excursions and Quadrille Parties. For terms apply to "R. Hirst, The Three Crowns, 237 Mile End Road, E."



PROVINCIAL GRAND LODGE OF MIDDLESEX.

THE annual meeting of the Provincial Grand Lodge of Middlesex was held on Saturday, the 2nd inst., at the Athenæum, Enfield, under the presidency of the R.W. Prov. G. Master, Col. Sir F. Burdett, Bart., P.G.S.W. of England and representative from the Grand Lodge of Ireland. There was a good muster of present and past Prov. Grand Officers and other brethren. Among the Officers of the Province of the past year who attended were Bros. Raymond H. Thrupp Dep. G.M., F. B. Archer S.W., Rev. Robert Fawcett Chaplain, H. G. Buss Assist. Grand Secretary Treas., H. C. Levander P.G.D., German Fehrenbach S.D., T. W. Ockenden J.D., C. C. Pearce Supt. of Works, H. W. Mayes Assistant Pursuivant, and John Gilbert Tyler. Among Past Provincial Officers were Bros. F. Davison S.W., G. English J.W., Rev. F. De Crespigny Chaplain, J. Tickle Registrar, F. W. Levander S.D., C. Harding S.D., W. Stephen Grand Pursuivant S.D., H. Lovegrove Supt. of Works, T. Massa Supt. of Works, J. H. Thompson S.B., C. S. Brown Dir. of Cers., J. W. George Organist, J. W. Baldwin and J. Driscoll Pursuivants. The Visitors comprised Bros. Frank Richardson P.G.D., J. Terry P.P.G.S.W. North and Hunts, Rev. Charles H. Roberts Prov. G.C. Essex, E. Baber P.M., John Green P.M., T. Clark, E. Dalzell 1549, Lawler, &c. After the usual formal business Bro. H. G. Buss was re-elected to the Office of Prov. Grand Treasurer, and then the Officers for the year were appointed, as follows:—

- | | | | |
|------------------------|-----|-----|-----------------------------|
| Bro. Sir R. Hanson | ... | ... | Prov. G. Senior Warden |
| H. J. Adams | ... | ... | Prov. G. Junior Warden |
| Rev. R. Fawcett | ... | ... | } Prov. G. Chaplains |
| Rev. S. T. H. Saunders | ... | ... | |
| H. G. Buss | ... | ... | |
| J. W. Lambert | ... | ... | Prov. G. Registrar |
| H. C. Levander | ... | ... | Prov. G. Secretary |
| J. Faulkner | ... | ... | } Prov. G. Senior Deacons |
| A. G. Fidler | ... | ... | |
| A. Brvant | ... | ... | } Prov. G. Junior Deacons |
| T. W. Cooper | ... | ... | |
| R. P. Tebb | ... | ... | Prov. G. Supt. of Works |
| R. W. Forge | ... | ... | Prov. G.D. of Ceremonies |
| J. T. Skinner | ... | ... | Prov. G.D.D. of Ceremonies |
| G. C. Harding | ... | ... | Prov. G. Asst. D. of Cer. |
| D. P. Cama | ... | ... | Prov. G. Sword Bearer |
| H. Baldwin | ... | ... | } Prov. G. Standard Bearers |
| J. J. Marsh | ... | ... | |
| E. M. Lott | ... | ... | Prov. G. Organist |
| W. H. Lee | ... | ... | Prov. G. Asst. Secretary |
| H. W. Mayes | ... | ... | Prov. G. Pursuivant |
| J. Featherstone | ... | ... | Prov. G. Assist. Pursuivant |
| J. Gilbert | ... | ... | Prov. G. Tyler |
| C. W. Pridmore 1310 | ... | ... | } Prov. G. Stewards |
| W. Taylor 1503 | ... | ... | |
| W. A. Rogers 1549 | ... | ... | |
| J. F. H. Woodward 1691 | ... | ... | |
| C. Graham 2024 | ... | ... | |
| C. J. Ashford 2048 | ... | ... | |

A motion by the Prov. G. Master, to the effect that the sums of £15 15s be granted from the Provincial Benevolent Fund to each of the three Institutions was carried, as also were two other grants, from the same fund, for the relief of cases brought under the notice of Prov. G. Lodge. The Provincial Grand Master then proceeded to close the Lodge and the brethren repaired, in procession, to the church of St. Mary Magdalene, where, by kind permission of the Vicar, a special service was held. On the return of the brethren to the Athenæum they sat down to banquet, under the presidency of the Prov. Grand Master.

At the conclusion of the banquet, the Chairman proposed the toast of the Queen. In doing so, he referred to the recent birth of a child to the Duchess of Albany, and hoped it would prove a relief to Her Royal Highness in the great affliction she had recently experienced. Her Majesty the Queen had shown her kindly disposition in the sympathy she had bestowed on her daughter, and in many other ways recently. In giving the next toast he spoke of

the great pleasure it gave English Masons to honour the toast of their Grand Master. It was now some years since the Prince of Wales had accepted the rulership of the Craft, and as long as he had been associated with it he had done all that lay in his power to advance its interests. We have heard of him on several occasions lately, associating Freemasonry with his good works—laying foundation stones, and in other ways doing what he could for the good of the country. He was equally at home on any subject. Only the day before he had been present at the meeting held to celebrate the fiftieth anniversary of the Abolition of Slavery, and then he had spoken in a manner that had seldom, if ever, been equalled. The speaker felt that every Mason who had the opportunity of reading the Grand Master's speech on that occasion would be proud of their ruler, who might truly be said to have taken up the position of first man in the country, and to thoroughly uphold it. As Masons, we should be proud of him as Grand Master, while, as Englishmen, we should honour him as heir to the throne. The next toast, that of the Grand Officers, was another always received with acclamation, not only in the Province of Middlesex, but all over the country. We have some of the ablest men in the kingdom serving as Grand Officers, notably among them being the Pro Grand Master and the Deputy Grand Master. The Grand Officers not only fulfilled their duties during their term of service, but continued to take a leading part in the Order afterwards. It could be said that they not only did all they could to promote the interests of their more particular friends, but also of the Craft at large. With the toast was coupled the name of Bro. F. Richardson, who felt that the Craft was never better presided over than it was at the present time. He could but notice at the table one who might justly be denominated a shining light in Masonry—Brother Buss, the Assistant Grand Secretary. When appointing Bro. Buss as Treasurer, the Prov. Grand Master expressed a wish that he might live for ever, as he did not know what the Province would do without him. If this was the case in their district, what could be said of Freemasonry at large? truly it would be an all but irreparable loss should they lose the services of Bro. Buss.

Bro. Raymond Thrupp, the Deputy Provincial Grand Master, then proposed the health of the Provincial Grand Master. He considered it the toast of the evening, and was proud of proposing it in honour of the good old English gentleman who ruled over the Masons of Middlesex—Bro. Sir Francis Burdett. He knew that few words sufficed in that district to ensure a hearty response, and accordingly gave them "the health of their Provincial Grand Master." The Chairman considered the task of replying was perhaps the most difficult which fell to his duty. He had held the position of Provincial Grand Master for a period of seventeen years, and felt great pleasure in reappearing among them, feeling assured he had many friends around him. He had been anxious so long as he had presided over it to see the Province advance, and was proud of its present position. In 1867, when the Provincial Grand Lodge was formed, there was only three or four Lodges; now he was happy in having 34, all of which were a credit, not only to Middlesex, but they would also be to any district of the country. He felt proud to preside over such a section of the Masonic community. He might not be able to do as much in the future as he had in the past, and regretted that calls in various parts of the country were likely to take him away from them more than formerly, but he should be among them at heart, and should continue to devote all his exertions to the Province of Middlesex. It had been a great pleasure to him to confer the various offices on the brethren who had that day been appointed, and he hoped the honour thus conferred on them might be stepping stones to higher positions in the Order.

Bro. Richardson proposed the health of the Provincial Grand Officers, coupling with the toast the name of Bro. Thrupp, who briefly replied, and then (the P.G.M. having left) gave the toast of "the Charities." In the course of proposing it he announced that the collection at the church had amounted to £8 12s 9d, which amount had been increased by a grant of £2 2s from Prov. Grand Lodge funds, a course which Sir Francis had felt would meet the approval of the brethren. Bro. Terry replied to the toast of the Charities, in an able speech. He hoped the increase made that day in the sums given to the Institutions was but the first of many. He felt that in so pros-

perous a district as Middlesex the brethren would not long be content with giving only forty-five guineas among the three institutions.

The proceedings shortly after were brought to a conclusion, and the brethren separated.

THE ASSISTANT GRAND SECRETARY.

THERE are some men who make themselves so much a part of the office they fill, that it seems almost impossible to disassociate the one from the other. We learn to look upon certain work as falling by right to certain individuals, and can hardly imagine any one else undertaking to perform it, much less taking the place of he who has carried it on for years, and yet, in the ordinary course of things, changes must occur. The oldest and most valued of servants cannot continue their labours for ever, and there must in every case come a day when a desire for a quieter life or the more exacting claim of death, compels us to realise that a man and the work he has been engaged on for years are to know each other no more. Such is the case among English Freemasons of to-day, and we are pleased to say that it is a desire for well earned rest, after a long and useful association with the Craft, that threatens to rob us officially of one of the best known Masons of the day. Bro. H. G. Buss, the Assistant Grand Secretary, is about to resign his appointment, and it may truly be said of him that it will be hard to find a successor. He is one who by kindly bearing has won the respect of all with whom he has come in contact, and while he is personally known to a very large number of English Craftsmen it would be a difficult matter to find one to whom he has given offence, or by whom feelings of animosity are entertained towards him. He is universally respected, and few men are more worthy of respect than he.

It will be in the recollection of our readers that a short time since Bro. Buss had a severe attack of illness, from the effects of which it can hardly be said he has yet fully recovered, and as he has already been engaged some thirty years in the Grand Secretary's office, he has acted wisely in deciding on retirement. He has well earned the rest he is about to seek, and which, we trust, he will enjoy for many years to come. We have little doubt but that the brethren of England will show their appreciation of his services in a practical manner when the announcement of his resignation is formally made in Grand Lodge, which it is expected will be at the next Quarterly Communication, in September. Meanwhile, we feel sure that Bro. Buss has the best wishes of every member of the Craft, not only that he may be restored to the blessings of health, but that he may live for many years to enjoy his well earned repose. We trust even though Bro. Buss may close his official association with Freemasonry, that he will not wholly sever his connection, and that we shall see him at Lodge meetings in the future as we have in the past, if not so frequently as hitherto, at least as often as his health will permit.

OPERATIVE MASONRY AND THE PRINTING PRESS.

IN its early history, Freemasonry everywhere applied the unlimited resources of architectual skill to developing divine ideas through symbolised stone. Operative Masonry erected to God the grandest temples on earth, and filled them with aspiring pilasters and mystic arches. Freemasonry worked out in granite blocks the thoughts and aspirations of the middle ages. Popular imagination found its correct exponent, and religion conveyed its most impressive lessons of faith and submission, in these works of art. No other means could so accurately evoke that Christian emotional element underlying the rude and rugged character of social life at this period. The single object which presented itself to the Masonic architect was to find suitable expressions for the heart-yearnings and moral aspirations of the people. This purpose was pursued with a persistent zeal, which resulted in art productions of wondrous beauty and uniformity. So long as architecture realized the anticipations of the middle ages; so long as Freemasonry, through the erection of superb edifices, furnished an adequate outlet for national ideas, just that long

Masonry continued to create exquisite temples of worship, and preserved a vigorous existence as an operative science. When, however, popular thought found expression by means of printing presses, church architecture began immediately to retrograde, and with it operative Masonry rapidly declined, and with it many of the abstruse and abstract principles of the building art were totally lost.—*Victor Hugo.*

The General Committee of the Royal Masonic Institution for Girls held its regular meeting at Freemasons' Hall, on Thursday, 31st ult., when one petition to place a child on the list of candidates for the April election was read and approved. The only other business was of the usual formal character, excepting that the Secretary announced a legacy of £50, less income tax, had been received from the estate of the late Bro. A. W. Hardcastle.

At the General Committee of the Royal Masonic Institution for Boys, held on Saturday last, at Freemasons' Hall, the business, beyond that of routine character, consisted entirely of voting assistance to former pupils of the Institution, two sums of £5 each, one of £10, and one of £15 being granted. There were no petitions to be considered, which, in connection with the fact that only one required attention at the corresponding meeting of the Girls' School, would seem to imply that the Schools are at last able to cope with the demands made on them, at least during the month under consideration. The Secretary of this Institution reported the receipt of a similar legacy to that received by the Girls' School, from the late Bro. A. W. Hardcastle.

R.W. Brother Sir W. W. Wynn, Bart., M.P., P.G.M. North Wales and Shropshire, appears to have some lucky escapes from accidents which oftentimes prove serious or even fatal. The other day, when the dynamite explosion occurred close by his residence in St. James's Square, our respected Brother was resting on a couch in the room nearest to where the infernal machine was thrown, but no ill consequences befel him. On Monday he was returning in his brougham from the camp, in Wynnstay Park, of the Denbighshire Volunteers, of which he is Colonel, when the horse fell, breaking the shafts and fore part of the carriage. Sir Watkin, who is still an invalid, was seated in a chair in the brougham, and of course quite incapable of helping himself, but several Volunteers came to his rescue and conveyed him home, no injury, fortunately, having resulted to the hon. Baronet.

On Tuesday three men appear to have been hanging about the residence of Bro. George Mackay, of Kendal, P.G. Secretary Cumberland and Westmoreland, with the intention, as is supposed, of burglariously entering it and carrying off some of his valuables. Their movements, however, created so much suspicion that one of them was arrested on the spot, while his companions bolted. But the police and spectators followed them over some four miles of heavy country, and though one of the two threatened the police with a loaded revolver, he was gallantly felled to the ground and captured. The other escaped. A large number of implements in common use by this class of gentry were picked up or found on the persons of the prisoners.

We have received, from Bro. W. R. Bowden, a well-executed photograph of the Mark Master Masons of the Province of Berks and Oxon who took part, with us, in the enjoyable trip by steam launch to Nuneham, on the occasion of the Annual Meeting of the members of the Province, as reported in these columns in our issue of the 26th ult. We regret Bro. Bowden has not given the name of the artist, but doubtless he will rectify this omission. The grouping is admirably arranged, while the proper moment for effect seems to have been most happily secured. We have seen many specimens of instantaneous photography, but seldom have we been more satisfied than with the one now under notice. Doubtless those of our readers who were present may desire to have a copy of this picture, as a souvenir of their visit. We advise them to make application for same to Bro. Bowden, 59 High Street, Oxford.

MIDLAND RAILWAY TOURIST ARRANGEMENTS.

THOSE who intend availing themselves of the opportunities offered the public by the Midland Railway Company for excursions and tours of a prolonged character, will do well to consult Mr. John Noble, the General Manager of the line. That gentleman is to be seen at the terminus at St. Pancras, and will, with his accustomed courtesy, be only too happy to furnish such information as may be desired. Or they may make their application at the Moor-gate Street and Victoria (L. C. and D.) Stations, at Kentish Town, the Midland Offices, 445 West Strand, Cook's Excursion Offices, Ludgate Circus, and Euston Road, 28 Regent Circus, Piccadilly, 8 Grand Hotel Buildings, Trafalgar Square, &c. &c. We may help them slightly, however, if we announce that Tourists' Tickets for Ireland, available for two calendar months, but except in the case of Belfast and Dublin, not for a more extended period, are issued in connection with all trains on the Midland system. They are either for 1st Class and Saloon, or 3rd Class and Steerage, there being none issued in the latter, however, in respect of the North of Ireland Circular Tours, and "Dublin and the Lakes of Killarney," the prices charged for which are 110s and 115s respectively. By the other routes the charges range from 104s 6d to Londonderry, to 75s to Belfast (via Barrow) 1st Class; and 55s to 35s 6d 3rd Class to the same destinations respectively. Travellers to Scarborough, Harrogate, Filey, &c. in the North; Buxton, Matlock, and Ashbourne in the Midlands, and Scotland *via* Settle and Carlisle, may have tickets at reasonable cost, which are available to the 31st September, those issued for the Oban Circular Tour being in connection with Mr. D. Macbrayne's Royal Mail Steamers "Iona" and "Columba," and the cost inclusive of such. Every facility is offered in selecting the route to be traversed, as well as for breaking the journey at convenient intervals. We may add that two months' Tourist Tickets are issued under equally favourable conditions as to route, &c. for the English Lake District, the Lancashire Sea Coast, and the Isle of Man. These last mentioned tickets may be extended to the 31st December, or where used in connection with coaches or steamers, to the close of the coach or steamboat service, on payment of the difference between the tourist fare and the sum of the two single journey fares. In short, the Midland, like the other principal Railway Companies, makes a point of consulting the wishes and convenience of the public, and is most liberal in the facilities it offers, both as regards the original prices of tickets, and the smallness of the addition required when tickets are extended beyond the two months' term. Its omnibus service for the conveyance of intending travellers to its Terminus at St. Pancras is also a feature which entitles the Company to public commendation.

Justice Lodge of Instruction, No. 147.—On Thursday, at the Brown Bear, High Street, Deptford. Bros. R. J. Stringer W.M., Coen S.W., Catt J.W., S. R. Speight P.M. Sec., W. T. Hunt jun. S.D., Peurose J.D., Ingram I.G. Past Master Bro. Hutchings (Preceptor), and Bro. Prior, &c. After preliminaries the ceremony of initiation was rehearsed, Bro. Prior candidate. The Lodge was advanced to the third, and closed to the first degree. Bro. Coen was elected W.M. for the ensuing Thursday.

Ubique Lodge of Instruction, No. 1789.—A meeting was held at the Guardsman Army Coffee Tavern, Buckingham Palace-road, on Friday, 1st instant, when there were present:—Bros. Wade W.M., Brindley S.W., Forscutt J.W., Boulton P.M. Preceptor, Green sen. S.D., Hayes J.D., Glover I.G., Coughlan Secretary, P.M. Rev. C. A. Solbé, Bunce, Hiel, Ardiviero, McCallagh, Power, Purnell, C. White. Lodge was opened in due form, and the minutes of the last meeting were read and confirmed. The ceremonies of initiation and passing were rehearsed by the W.M. in his usual able manner, Bro. Bunce being candidate in the first, and Bro. Power, who answered the questions leading to the second degree, candidate for that ceremony. Lodge was resumed to the first, when Bro. Purnell, Creaton 1791, was unanimously elected a member. It was proposed, seconded, and carried that the Lodge change its meeting place. Bro. Brindley S.W. was unanimously elected W.M. for the ensuing week. All Masonic business being ended, Lodge was closed in perfect harmony.

The Annual Meeting of the Provincial Grand Lodge of Essex will be held on Wednesday next, at the Public Hall, Maldon. As usual, the Great Eastern Railway Company offer special facilities for those brethren who desire to attend. Provincial Grand Lodge will be opened at 1.45.

The Provincial Grand Lodge of Cornwall will be held at Penzance, on Monday next. The agenda paper, amongst other matters, provides for contributions for annuitants, and suggests the making grants towards the Cornwall Masonic Annuity Fund.

Bro. William Stephens, Grand Pursuivant, is about to make a voyage to Australia for the benefit of his health. For some time past Bro. Stephens has been suffering from a troublesome illness, and a sea voyage has been recommended by his medical adviser.

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.

—:—

SATURDAY, 9th AUGUST.

- 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1624—Fecleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1685—Guelph, Red Lion, Leytonstone
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
 R.A. 1185—Lewis, King's Arms Hotel, Wood Green
 1637—Unity, Harrow
 1929—McZart, Harwood House, High Street, Croydon
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

MONDAY, 11th AUGUST.

- 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.)
 1480—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finshury Pavement, E.C., at 7.30 (Inst.)
 1585—Royal Commemoration, Fox and Hounds, Putney, at 8. (Instruction)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C. at 7 (Inst.)
 1625—Tredegar, Royal Hotel Mile End Road, corner of Burdett Road. (Inst.)
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1891—St. Ambrose, Baron's-court Hotel, West Kensington
 1922—Earl of Lathom, Greyhound Hotel, Streatham
 R.A. 720—Panmure, Horns Tavern, Kennington
 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, Maple-street, Newcastle
 539—Druids of Love and Liber, City, 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
 863—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
 R.A. 89—Royal Cheshire, Ashley's Arms, Dukinfield
 R.A. 422—All Saint's, Masonic Hall, Gainsborough

TUESDAY, 12th AUGUST.

- 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, 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)
 189—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 554—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 840—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)
 1391—Kennington, The Horns, Kennington. (Instruction)
 1448—Mount Edgecumbe, 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)
 1695—New Finshury Park, Hounsey Wood Tavern, Finshury Park, at 8 (Inst)
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
 1949—Brixton, Prince Regent Dnlwich-road, East Brixton, at 8. (Instruction)
 2032—Richmond, Station Hotel, Richmond, Surrey
 Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30,
 R.A.—Camden, The Boston, Junction Road, Holloway, at 8 (Instruction)
 131—Fortitude, Masonic Hall, Truro
 184—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent
 211—Merchants, Masonic Hall, Liverpool
 272—Harmony, Masonic Hall, Mann Ridge, Boston
 406—Northern Counties, Masonic Hall, Maple Street, Newcastle (Instruct)
 448—St. James, Freemasons' Hall, St. John's-place, Halifax
 473—Faithful, Masonic Hall, New Street, Birmingham
 495—Wakefield, Masonic Hall, Zetland Street, Wakefield
 503—Belvidero, Star Hotel, Maidenhead
 510—St. Martin, Masonic Hall, Liskeard.
 603—Zetland, Royal Hotel, Cheekheaton
 626—Lansdowne of Unity, Town Hall, Chippenham
 650—Star in the East, Pier Hotel, Harwich
 696—St. Bartholomew, Anchor Hotel, Wednesbury
 726—Staffordshire Knot, North Western Hotel, Stafford
 829—Sydney, Black Horse Hotel, Sidcup
 903—Gosport, India Arms Hotel, High-street, Gosport
 1250—Gilbert, Masonic Rooms, Sankey Greenhall, Street, Warrington
 1325—Stanley, 214 Gt. Homer Street, Liverpool, at 8. (Instruction)
 1414—Knole, Masonic Hall, Sevenoaks
 1545—Baldon, Masonic Room, Northgate, Baldon
 1713—Wilbraham, Walton Institute, Walton, Liverpool
 R.A. 70—St John's, Huyshe Masonic Temple, Princes Street, Plymouth
 R.A. 111—Vigilance, Masonic Hall, Archer Street, Darlington
 R.A. 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
 R.A. 285—Judea, Masonic Club, Hanover-street, Keighley
 R.A. 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
 M.M. 15—St. George's, Masonic Hall, Gandy Street, Exeter
 M.M. 152—Dover and Cinque Ports, Royal Oak Hotel, Dover

WEDNESDAY, 13th AUGUST.

- Committee Royal Masonic Benevolent Institution, Freemasons' Hall, at 3
 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
 186—Industry, Railway Hotel, West Hampstead, at 7. (Instruction)
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
 228—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In)
 538—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)
 720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
 791—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 913—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 961—Finsbury, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
 962—Whittington, Red Lion, Ponnin's-court, Fleet-street, at 8 (Instruction)
 992—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)
 1278—Burdett Coutts, Duke's Head, 79 Whitechapel Road, E., at 8. (Inst.)
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1475—Peckham, Lord Wellington Hotel, 518 Old Kent-road, at 8. (Instruction)
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
 1538—St. Martin's-le-Grand, Guildhall Tavern, Grosvenor Street
 1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
 1693—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
 1691—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)
 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)
 M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)
 Prov. Grand Lodge of Essex, Public Hall, Maldon
 64—Hope, Spread Eagle Inn, Chestham-street, Rochdale
 146—Antiquity, Bull's Head Inn, Bradshawgate, Bolton
 191—St. John, Knowsley Hotel, Haymarket-street, Bury, Lancashire
 204—Caledonian, Freemasons' Hall, Manchester.
 225—St. Luke's, Coach and Horses Hotel, Ipswich
 281—Fortitude, Masonic Rooms, Athensum, Lancaster
 288—Harmony, Masonic Hall, Todmorden
 493—Sympathy, Old Falcon Hotel, Gravesend
 615—St. John and St. Paul, Prince of Wales Hotel, Erith
 668—Benevolence, Private Rooms, Prince Town, Dartmoor
 750—Friendship, Freemason' Hall, Railway-street, Cleckheaton
 758—Ellesmere, Freemasons' Hall, Runcorn, Cheshire
 852—Zetland, Albert Hotel, New Bailey-street, Salford
 854—Albert, Duke of York Inn, Shaw, near Oldham
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford
 1080—Marmion, Masonic Rooms, Church-street, Tamworth
 1094—Temple, Masonic Hall, Liverpool
 1200—Lewises, Royal Hotel, Ramsgate
 1248—Denison, Grand Hotel, Scarborough
 1264—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)
 1342—Walker, Hope and Anchor Inn, Byker, Newcastle
 1356—De Grey and Ripon, 141 North Hill Street, Toxteth Park, Liverpool
 1399—Baldwin, Dalton Castle, Dalton-in-Furness
 1402—West Lancashire, Commercial Hotel, Ormskirk
 1424—B'ownrigg, Assembly Rooms, Old Brompton, Chatham
 1434—Nottinghamshire, George Hotel, Nottingham
 1511—Alexandra, Horsea, Hull (Instruction)
 1547—Liverpool, Masonic Hall, Liverpool.
 1643—Perseverance, Masonic Hall, Hebburn-on-Tyne.
 R.A. 20—Royal Kent of Antiquity, Sun Hotel, Chatham
 R.A. 77—Hermes, Clarendon Hotel, Gravesend
 R.A. 86—Lebanon, Masonic Hall, Prescott
 R.A. 240—St. Wulstans, Masonic Hall, 95 High Street, Worcester
 R.A. 293—Unity, 23 Ann Street, Rochdale
 R.A. 3'3—Royal Preston, Preston
 R.A. 350—Meribah, Grapes Inn, Stoneclough, near Manchester
 R.A. 673—St. John, Masonic Hall, Liverpool
 THURSDAY, 14th AUGUST.
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Viruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 445—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
 701—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)
 1330—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 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.)
 1673—Langton, Mansion House 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)
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 3. (In.)
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury,
 at 8. (Instruction)
 95—Medina, 85 High-street, Cowes
 97—Palatine, Masonic Hall, Toward-road, Sunderland.
 139—Britannia, Freemasons' Hall, Surrey-street, Sheffield
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)
 249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)
 333—Royal Preston, Castle Hotel, Preston
 339—Unanimity, Crown Hotel, Penrith, Cumberland.
 477—Mersey, 55 Argyll-street, Birkenhead.
 546—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.
 732—Royal Brunswick, Royal Pavilion, Brighton.
 784—Wellington, Public Rooms, Park-street, Deal
 991—Tyne, Masonic Hall, Wellington Quay, Northumberland
 1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.
 1055—Derby, Knowsley's Hotel, Cheetham, Lancashire
 1093—St. George, Private Room, Temperance Hotel, Tredegar, Mon.
 1144—Milton, Commercial Hotel, Ashton-under-Lyne
 1145—Equality, Red Lion Hotel, Accrington.
 1182—Duke of Edinburgh, Masonic Hall, Liverpool
 1201—Royd, Imperial Hotel, Malvern, Worcestershire.
 1273—St. Michael, Free Church School-rooms, Sittingbourne
 1369—Bala, Plasgoch Hotel, Bala
 1416—Falcon, Masonic Hall, Castle Yard, Thirsk
 1422—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon
 1590—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1533—Corbet, Corbet Arms, Towyn
 1697—Hospitality, Royal Hotel, Waterfoot, near Manchester
 1732—Machen, Swan Hotel, Coleshill
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)
 1915—Graystone, Forester's Hall, Whitstable
 R.A. 51—Patriotic, Three Cups Hotel, Colchester
 R.A. 254—Trinity, Castle Inn, Coventry
 R.A. 164—Hwlford, Masonic Hall, Haverfordwest
 R.A. 723—Panmure, Masonic Hall, Barrack Road, Aldershot
 K.T. 21—Salamanca, Masonic Hall, Halifax
 FRIDAY, 15th AUGUST.
 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)
 597—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruct.)

788—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 834—Ranelagh, Six Bells, Hammersmith (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 1153—Belgrave, Jermyn-street, S.W., at 8. (Instruction)
 1298—Royal Standard, Alwyne Cafe, 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)
 1788—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—Rythagorean, Potland Hotel, London-street, Greenwich, (Inst.)
 M.M.—Old Ken, Crown and Cushion, London Wall, E.C. (Instruction)
 152—Virtue, Freemasons' Hall, Manchester
 453—Chigwell, Loughton Tavern, Station Road, Loughton, at 7.30 (Inst)
 518—Pacenix, Fox Hotel, Stowmarket
 541—De Lorraine, Freemasons' Hall, Grainger-street, Newcastle
 892—Alexandra, Midway Hotel, Levenshulme
 1096—Lord Warden, Wellington Hall, Deal
 1311—Zetland, Masonic Hall, Great George street, Leeds
 1383—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)
 1773—Albert Victor, Town Hall, Pendleton
 General Lodge of Instruction, Masouic 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, 16th AUGUST.

198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 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)
 1824—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1841—Crichton, Surrey Masonic Hall, Camberwell
 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.
 811—Yarborough, Royal Pavilion, Brighton
 1328—Lebanon, Lion Hotel, Twickenham
 R.A. 1328—Lebanon, Lion Hotel, Hampton

WHARTON LODGE, No. 2045.

ON the North-West side of London, midway between Kilburn, Harlesden, and Kingsbury, stands the ancient little village of Willesden, small in itself but the centre of a large district already in the hands of the builders, and which will ere long be an important London suburb. There, on the 29th of July, at the White Hart Hotel, a number of brethren, some of them distinguished amongst the Craft, and all apparently earnest Masons, assembled, on the occasion of the Consecration of a new Lodge, appropriately called "The Wharton," in honour of the Vicar of the Parish, who has resided at the vicarage 21 years, and has devoted much labour to Freemasonry. Moreover, he is a Past Provincial Grand Chaplain of Berks and Bucks, and esteemed, both for his devotion to his church and the general interest he takes in the welfare of all who have the pleasure of his acquaintance. The Lodge room forms a pretty, and by no means inconvenient Temple. The Tyler is provided with a suitable room, with access to the Hotel, Garden, and Lodge. The banqueting room is separate from the Temple, and is well adapted for Masonic purposes, there being every convenience for the comfort of the brethren. Punctually at 4 the V.W. Bro. Col. Shadwell H. Clerke P.G.D., Grand Secretary of England, took the chair of King Solomon and performed the ceremonies of Consecration and Installation in his accustomed easy and graceful manner. He was ably assisted by W. Bros. Frederick Davison G.S.D. as S.W., George Lambert P.G.S.B. as J.W., Rev. Ambrose Hall P.G. Chap. as Chaplain, Frank Richardson P.G.D. as Director of Ceremonies, Levick P.P.G.S.D. as I.G. There were also present:—Bros. Leterd P.M. 255, Frank Harold P.M. 1056, Henry Stiles P.M. 1507 (the founders of the Lodge); Harmon 1507, Shoobut 766, J. Soper P.M. 1769, A. Barnes P.M. 1050, S. P. Walker W.M. 733, W. Cuff P.M. 1608, F. Lamena P.M. 255, A. Ball 50, H. Turner W.M. 1608, S. Polak P.M. 1608, G. Brude P.M. 511, J. J. Thomas J.D. 753, E. J. Watson P.M. 11, T. H. Hartley 1608, T. Cannatt 1586, T. B. Jones 1321, W. M. Stiles 1744, S. J. Humphries 733, H. W. Read P.M. 1287 and 183, T. Crannur 172, G. Cheviot 901, &c., &c. Bro. H. Stiles P.M. 1507, assisted by Bros. W. M. Stiles, Harmon, Wharton, and Gawith, very efficiently carried out the musical portion of the service. In addressing the assembled brethren, the Consecrating Officer explained the motive of the meeting, and proceeded to say that the number of Lodges in London had pretty well reached its limit. New neighbourhoods, however, were the exception, and in this instance there was no Lodge in the locality; the facts of the case had been represented by several brethren of repute, and the Grand Master had granted a Warrant for a new Lodge. He would advise the brethren not to be in a hurry to build up a Lodge. It was too common a fault to hasten to make up a large list of members, to the danger of admitting those who were not suitable. The outside world took more interest now than heretofore in Freemasonry, and the fame of the Institution and the munificent Charities of the Order was a powerful attraction to many to join who afterwards found themselves in a false position. Care should be exercised in the admission of members, and time should be taken in order to select those who were really capable of appreciating the Craft. A good beginning had been made in the selection of the W.M. designate, whose experience would be valuable, and through whom high hopes might be formed of the future of the Lodge. The petition and Warrant were read in due course. The former was signed by the following brethren:—Bros. W. Side P.M. and H. elect 1507, R. J. Bude I.G. 511, H. Charlton 1101, Rev. J. C. Wharton P.P. Grand Chaplain Berks and Bucks 591, A. H. Longhurs P.M. P.Z. 1425, A. R. Bude 1366, J. Jackson Gawith S.W. 708. The petition was recommended by the Kilburn Lodge, meeting at the Queen's Hotel, Kilburn, through its Officers, as follows:—Bros. Turner W.M., G. A. Barclay S.W., W. J. Warlton J.W. The oration of Rev. A. Hall was

an able composition, and dealt chiefly with certain points of interest in connection with the Fraternity. It was declaimed with the author's accustomed energy, and was very warmly approved. The Consecration was then proceeded with, and carried on in the manner so characteristic of Bro. Shadwell Clerke. After the final benediction, the W.M. designate, Bro. W. Side, was duly installed into the chair by Bro. Clerke, who omitted a portion of the service as the W.M. had passed the chair. After the usual salutes had been made, and congratulations offered, Bro. Bude was appointed S.W., Charlton J.W., Rev. J. Wharton Treas. and Chaplain, Gawith Secretary. The appointments of the other Officers were deferred until next meeting. Bro. Thomas was appointed and invested as Tyler. Several candidates were proposed for initiation, and names handed in as joining members. The W.M., in a few well considered words, spoke of the important position he had just been placed in, and moved that a special vote of thanks be given to the Consecrating Officer for his services that day, and to those brethren who had so ably assisted him, also offering them the Honorary Membership of the Lodge. Bro. Gawith seconded the resolution. Bro. Colonel Clerke, in returning thanks for himself and Brother Grand Officers, accepted with pleasure the membership accorded them by the unanimous vote of the Lodge. The Lodge was then closed in due form, and the brethren sat down to dinner in the banqueting room. The W.M. was supported by Colonel Clerke and Bro. Richardson on his right, and the Rev. Bro. Hall, Bros. Davison and Lambert on his left. In all about 40 brethren sat down. The dinner was served a la Russ, and was of the most recherché description. A feature that should be especially mentioned was the magnificent display of flowers with which the table and room was decorated, while great praise is due to Bro. T. B. Jones for the very successful manner in which he carried out his first Masonic banquet. After the removal of the cloth, the Royal and Masonic toasts followed in quick succession. The W.M. proposed the health of the Consecrating Officers, which was responded to by Bro. Ambrose Hall. Col. S. H. Clerke proposed the health of the W.M., and in an able speech spoke of his past work and the bright future before him. The W.M. suitably replied, and then proposed the "Visitors," calling upon Bros. Read, Stiles and Harold; these brethren returned thanks. The musical programme was under the direction of Bro. Stiles, Bros. Harman, Harold and Charlton assisting. The Tyler's toast, about 10.30, brought to a close a very pleasant day, and all parted well pleased, wishing the W.M. and the Wharton Lodge every future success.

PLUCKNETT LODGE, No. 1708.

A VERY pleasant summer outing of the above Lodge was held on Thursday, 21st July. The brethren assembled at Charing Cross Station at eleven a.m., where they found saloon carriages waiting to convey them to Sevenoaks. Here they found several commodious brakes had been provided, and the party drove to Pauley's Hotel, and after partaking of a slight lunch, had a splendid drive round the scenery of Knowle Park, the beauties of which pleasant locality were much appreciated; the brethren returned to the hotel at half-past four, and sat down to a most recherché banquet, which had been provided for them by the host. The whole of the arrangements were ably organised by Bro. E. T. Daniels. The following Officers and brethren were present:—J. Hayes W.M., Howard S.W., Hamilton J.W., Austin J.D., Hay I.G., J. S. Simmonds P.M., Dr. Wright P.M., and Plowman. Amongst the Visitors were Bros. Birdseye P.M. 569, Kaufman S.D. 1732, and Dr. Corrie Jackson P.M. 534.

ALBANY CHAPTER, No. 151.

THE annual meeting of this Chapter took place on Wednesday, 30th ult., and was influentially attended. The ceremony of installing the Principals was performed by the Grand Superintendent of the Province (Comp. W. W. Beach, M.P.), and the Provincial Grand Scribe E. was also present. The following were invested as Officers for the year:—Comps. Major J. Walsh P.Z. Chapter St. Paul 1210 P.D.G.S.B. Bengal Z., Francis Newman P.Z. and Treasurer East Medina Chapter 175 P.P.G.S.N. H., G. A. Marsell J., Rev. E. W. Watts Treasurer, S. Wheeler Scribe E., R. B. Cheverton Scribe N., C. T. Allen P.S., D. S. Pring 1st Assistant Sojourner, I. Golden 2nd Assistant Sojourner, and Charles Kuell Janitor.

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| 3 THE MAN OF ENERGY. | 19 A MODEL MASON. |
| 4 FATHER TIME. | 20 A CHIP FROM JOPPA. |
| 5 A CORNER STONE. | 21 A PILLAR OF MASONRY. |
| 6 THE CRAFTSMAN. | 22 BAYARD. |
| 7 THE GOWNSMAN. | 23 A RIGHT HAND MAN. |
| 8 AN EASTERN STAR. | 24 OUR CITIZEN BROTHER. |
| 9 THE KNIGHT ERRANT. | 25 AN ABLE PRECEPTOR. |
| 10 THE OCTOGENARIAN. | 26 AN ANCIENT BRITON. |
| 11 A ZEALOUS OFFICER. | 27 THE ARTIST. |
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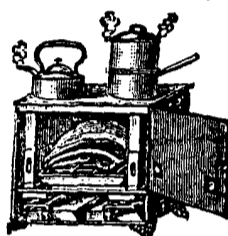
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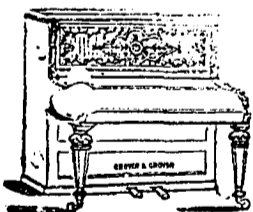
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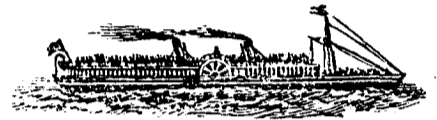
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