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RANDOM NOTES AND REFLECTIONS.

WE are not in the habit of denouncing every other religious creed except that which has commanded our assent. We believe in the fullest toleration for the human conscience which can be tested by any standard of faith and morals. We are, therefore, not in accord with the Romish Church which claims to be infallible, and to sit in judgment and punish all who dare to differ from her teachings. The rulers of this church, in 1738, consigned Freemasons to the inquisition, and in consequence to a horrible and ignominious death, their houses were ordered to be destroyed, and all who harboured the brethren were exposed to fine and imprisonment. This Bull is still in force, if not with all the legal power it once possessed, at least with that bitterness of spirit which characterises the priests of Rome. We have been classed with Fenians, atheists and outcasts of society, and denounced with all the hatred of ignorant and brutal fanaticism, and yet the Craft flourishes, and does not seem to be a bit the worse for this terrible curse.

It is somewhat new to find a Protestant clergyman following the evil example of Cardinal Cullen and other bigots. A Rev. Mr. Cotter has thought proper to denounce Freemasonry in language coarse and harsh. In turn he was attacked in the *Limerick Chronicle*. Like the Romish priest, he preferred the monopoly of abuse, and felt so stung that he commenced an action against the offending journal. Unfortunately for the proprietor, he went beyond what the law allowed. What is permitted to be said against a body must not be uttered against an individual. Mr. Cotter may indulge in any language in regard to Freemasonry, but he must not apply it personally; the editor of the *Limerick Chronicle* may denounce slanderers generally in the choicest possible Billingsgate, but he must be careful of the reputations of individuals. For the offence upon Mr. Cotter the jury returned a verdict for the plaintiff, with *one farthing* damages. The law has been vindicated whatever may be said of the *plaintiff*.

The brethren who now enjoy the pleasures of association without let or hindrance were not always so favoured. There was a time when the Craft was viewed with suspicion, and when it was not altogether prudent to proclaim membership. Particularly was this the case in America, where the anti-Masonic feeling was carried to the point of persecution. The notorious Morgan, on whose disappearance a serious charge was preferred against Freemasons, and a person named Miller, got up an agitation against the Craft in 1826. It was begun in Batavia, a small town in the western portion of the State of New York, and was developed with great fury and rapidity. Bro. J. N. Edmonston, in a "Sketch of Anti-Masonry," delivered before Social Harmony Lodge, in Wareham, Mass., in April last, says:—

"In the autumn of that year (1826) the excitement became wide-spread in New York, and in the western part of the state the man who had the courage to declare himself a Mason, did it at the peril of his life. Upon the arrival of a stranger in town, the first demand was whether he was a Mason? The business of the State and community was interrupted; churches were broken up, and Masons denied communion with them; families were divided, father against son, and mother against daughter, and it is said that the women in the western part of the state held a convention at one time, and voted that their daughters should never marry a Mason.

The crusade spread so rapidly over the State that in 1827 the Anti-Masonic vote aggregated 33,000, in 1829 it reached to 70,000, and in 1830 the State of New York polled an Anti-Masonic vote of 128,000. Nor was the hostility to the Craft confined to the State of New York; it swept over Ohio, Michigan, the Middle States, and New England."

Although the bitterness of 1826 and a few succeeding years has vanished, opposition is still offered, and by none was it more constantly fostered than by the late Thurlow Weed. So strong was the feeling exhibited by him that it induced Bro. Dr. Rob Morris to alter his determination and publish the facts he had at great pains collected relative to the Morgan affair. He has lately issued a work on the subject, and, strange to relate, one whose name he frequently mentions in connection with the sufferings of that time is still alive in the person of Col. Edward Sawyer. This venerable Masonic patriarch is aged ninety-five, and has been a member of the Craft for seventy-four years! He was one of the "Morgan" martyrs, was ruined for the faith that was in him, and remains constant to his obligations even to this day. What a noble old hero he is. We hope his last days have been as happy as his earlier ones were painful, and that his home at Grand Blanc, Michigan, affords him all the rest and comfort his old bones and loyal heart demand.

SYMBOLISM.

SO much has already been said and written in favour and against Masonic symbols that it will hardly be possible to bring any new feature to bear testimony either way on this part of our ritual teaching. One thing, however, is certain: symbols are an inexhaustible fountain of truth, and form a never-failing source of meditation to the true and thoughtful Mason. Consequently we cannot too often point out to the minds of the Brotherhood their importance to Masonry in general.

Commencing with the announcement of the candidate seeking admittance into the Temple to the closing of the chain whereby he is for ever bound to our union, the symbol occupies a predominant position in the working of the Lodge, that perhaps many an one, whose imagination is captured to a great extent by these very symbols, has seen in them the true nature of Freemasonry. Another, again, doubtfully denies their material importance; believes their time to have passed, and denies them the right of existence, as not being in accordance with the progressive spirit of the age.

However, both are wrong in their surmise, for neither does the outer rite—although venerable by age and tradition, and of profound meaning—make what we call Freemasonry; no more than the holy rite of the church is religion itself; nor is the symbol in Freemasonry without a foundation in fact, for its relation to the latter is not an optional or accidental one.

It may, therefore, not be considered superfluous to cast a look upon the teachings of Symbolism, thereby considering the general conception and value of the same.

The historic investigations of modern times have made it evident that the Order of Freemasonry emanated from the Corporations of the Steinmetzen, and for this reason it is not to be wondered at also that the greater part of Masonic symbolism is an inheritance of the mediæ-

val building societies. For instance, the rough stone, the cubic stone, the drawing-board, compasses and square, the three pillars, apron, hammer, trowel, and other similar emblems.

Masonry teaches by these figures and symbols the idea that the Brotherhood is a society of real workmen, their aim being the erection of an intellectual temple. Even the symbolic name of the work we perform, which we call art—Masonry already represents this fundamental thought in a sensible manner, and directs us to work, and to build. Masonry has at all times, and in the face of all aberrations and antagonistic endeavours, invariably stuck to this original symbolic manner of teaching, so that to-day our symbols and ceremonies, with only immaterial deviations, are the same everywhere.

Our Order has no outer form of government to hold it together, but only a fundamental thought, or idea, in common, which has been expressed with different words, at different times, and at different places, but which is represented everywhere under the same symbols. If Freemasonry had fixed dogmas then a time would undoubtedly come when individual criticism by local alterations of the dogmas would at the same time also rend asunder the tie by which it is held together, as is the case with most of the societies of common life.

By her symbols alone Freemasonry unites the most heterogenous nationalities and creeds, and still speaks to every brother an intelligible language. If he is in a foreign country, among brethren speaking a strange tongue; if he does not understand what the speakers are saying, by contemplating the Masonic symbols he will nevertheless feel at home, and will feel that even there he is in his own circle, and be edified and strengthened by the mystical expressiveness of the symbols. *The symbols are the universal language of Freemasonry.*

These remarks will perhaps suffice to show that the symbols form an indispensable part of the Royal Art; however, there still remains the question to be answered, "Are they only externals, empty ceremonies, which have no intrinsic value?"

Perhaps only he who has not entered any deeper into the true spirit of Freemasonry will be in doubt for an answer to this question; like the profane world, who often enough condemn our symbolic teachings, the formalities of the reception and such like things, as being no longer in accordance with the progressive spirit of our century, and they are astonished because we, who call ourselves enlighteners of the mind, obstinately cling to these old and apparently useless forms, sayings, and workings, and practise them, whilst outside the Lodges time restlessly presses on.

If this often-expressed opinion were a correct one, then our exertions should be directed towards abolishing this ancient manner of teaching. Apart from this, however, it would be next to impossible to introduce new symbols at the present time; and this opinion is for all that not a correct one, for our whole modern society, also outside of the Lodge, still clings, though in a great measure unconsciously, firmly to symbolism in some form or other, as numerous examples, especially in the most important moments of life, will prove.

Is, for instance, the reception of the new-born babe into the religious community, the baptism and the benediction, the sprinkling with consecrated water, or the wounding of a certain part of the body, no symbolic action? Is there no symbolism in the change of rings before marriage, and do we not perform numerous symbolic actions in burying our dead? When the warrior, with eyes growing dim, looks upon the standard or the eagle, and, conscious of having torn them from the hand of the enemy, cheerfully dies, is not that symbolism? Take away this and the standard becomes a shred, and the eagle a piece of metal. When the priest, in pious devotion, shows the holy host to the kneeling mass, all the devout, hardly venturing to look up, lower their heads to the ground; is not that symbolism? Take away the illusion of this language of signs, and the consecrated emblem becomes a simple wafer. And when the mightiest on earth kneel in the high-arched dome in order to be anointed by a drop of oil before is placed the symbol of might, the crown, upon their heads, is not that called acting symbolically?

Not only in the most important moments of our life do we willingly submit to the stimulating effect of symbolic influence, but in every day life we meet many symbols which serve as emblems or signs to remind us of, and

awaken in us, the idea which originally has been more or less akin to the same.

So, for instance, the wheel, or the snake biting its own tail, as a symbol of the eternal circulation, of origin and decay in the world; the lion as the symbol of strength and courage; the bull or the grain of seed as the symbol of plenteousness; the butterfly as the symbol of sleep, of the soul and of immortality; the white lamb as symbol of innocence, enduring and suffering, the ring as symbol of eternity, constancy and fidelity; the rose as the symbol of secrecy. Is not the greeting, by the grasp of the hand, the embrace, eye even the kiss, a symbol which other nations replace by rubbing their noses together, or such like actions?

In the Christian Church the principal symbol is the cross. In Mahometanism it is the half-moon, the symbol of baptism is the water, as bread and wine are the symbols of the Lord's Supper. Are not all these symbols full of meaning? Is there not hidden an abundance of thoughts of which we instinctively become conscious on beholding them.

In affairs of state the sceptre and the crown pass for the symbols of power, the sword for the symbol of justice. It is true there exists a characteristic distinction between profane and Masonic symbolism, inasmuch as the former is forced upon us by education, whilst the Freemason has to learn his symbolism at a later period of his life; he then voluntarily places himself under the influence of the symbolic teaching, and remains under its influence as long as it agrees with his inclinations and feelings, his views and ideas, and as long as he feels its animative and improving power.

Symbols alone, however, are only the shell that hides the kernel; whoever wants to get at the latter must pierce the former. The symbol is to the word what poesy is to prose. The word exactly denotes the idea, whilst the symbol is vague, leaving a freer scope to imagination. Even as is said of the word, "The letter is dead, only the spirit gives life;" in like manner it may be said of the symbols, "The sign is dead only, the spirit gives life."

Although the symbol now appears to be without any especial virtue, it is a valuable incentive to reflection, and in this respect, serves for our Masonic improvement and perfection; it reminds us better than words can do to practise all those virtues which are a real ornament to mankind. Therefore the application of the symbols will only benefit us if in practical life we also make use of all that which we practise figuratively, and firmly impress upon our minds by reflection. So, for instance, the square, signifying the idea of right and duty, should serve as the image of the strict and always renewed self examination of our actions that we may act free from self interest and ill-will, prompted solely by an inner impulse, without any outer compulsion or reluctant necessity in full perception of right and duty.

We should never forget that we ourselves are the stones on which the temple is to be made, therefore let us always bear in mind when we are cutting and polishing the rough stone, after square and level, that we are only performing this work on ourselves.

In order to answer the question "whether and by what means the symbols can lead us the wrong way?" in the affirmative, we need only to look upon the many Masonic blunders of our predecessors.

There was a time in Masonry when the spirit was almost stifled by forms, when the correct interpretation of the symbols was misstated and falsified by carrying into, and construing out of them something which was not and could not have been their original meaning. Here lies the danger against which the history of Freemasonry cautions us in numerous dark pictures; a danger which, even at the present time, is not quite removed, and of which only one example—the Bible—shall bear testimony.

The Bible—a consecrated document of mankind—is the first of the three great lights; it is to us, like compasses and square, the *symbol*; thence follows that it is placed on the altar less because of its contents than because of its symbolic meaning. It signifies and represents—as Bro. Krause expresses it, so beautifully—the *idea of God*.

The Bible is to Masonry not what it is to the church, the book of religion, but only the symbolism of godliness, which recognises liberty in matters of conscience and religion, leaving to each Freemason his religious conviction and his manner of worshipping God.

Now, although even our historically most important fun-

damental law, the Old Charges, demands of the members of our Order only "that they be good men and true and men of honour and honesty, by whatever denominations or persuasions they otherwise may be distinguished," still, on the other hand, it is asserted that Freemasonry is, and must remain, indissolubly connected with Christianity. This view, which sees in Freemasonry a kind of precise religion, is a thoroughly erroneous one, and such a view, inconsistent with the fundamental idea of Masonry, is principally supported by the misunderstood symbol of the Bible. It has been asserted that Freemasonry could have no other than a Christian foundation, because the Bible was the first great light! It has further been asserted: How can we receive Israelites and Mahometans, as we have to swear them in on the Bible? And, again, others who have endeavoured to adjust the conflict have proposed to replace the Bible by the Talmud or the Koran at the reception of Israelites, or Mahometans; or at least to place the Old Testament uppermost when they take the oath, so that the hand of the candidate only rests on that; and of late the opposition against the use of the Bible has gone so far as to place an empty cover on the altar instead, and the candidates were sworn in on this "white book," bearing the superscription "God."

Finally, owing to the circumstance that many Masonic words and customs seem to have been taken from the Bible, others again would make the latter itself a source of Masonry, in consequence of which they have explained many Masonic representations directly out of the spirit of the Bible in a purely ecclesiastical and Christian sense. However, in all these interpretations of the Bible, one has always remembered that the Bible is not, and shall not be, anything else than a symbol through which Masonic wisdom comes to us according to each one's own individual requirements, but not in precise dogmas. The Bible may have a much higher significance for most of us, but this is in no way encroached upon, for, in order to admire the value of the Bible, one need not be either a Christian or a Freemason.

Perhaps none of us, Catholic or Protestant, Israelite or Mahometan, has remained cold at the moment when his hand lay on the Bible and the blessing of the A.A. was called down upon him. Perhaps none of us have thought of the contents of this book. It was to him no book of the Christian faith, but only a holy, consecrated something—a symbol of his own belief, hope and trust, to which lamentable degenerations the excessive secretiveness—formerly practised with symbolism—has already led. This belongs to the history of the sufferings of Freemasonry, and cannot be detailed here; moreover, we may well consider such strange aberrations as vanquished at the present time.

In like manner, as there have been, and perhaps still are, Masonic visionaries, so men are to be found who cannot befriend themselves at all with a language through symbols; but on the other side there are again Masons to whom the empty form is all, and who entertain the false belief that the latter is the real spirit of Masonry.

We must always bear in mind that our knowledge and understanding, our feeling and believing is always worth only so much as it shows itself in deeds in the practical sphere of life. Not to talk and dream, but to reflect and act, we are called upon by the sign of our Order.

J. A. N.

[We have inserted Bro. "J. A. N.'s" communicated article without pledging ourselves to complete agreement with the views it contains. It is an interesting contribution to Masonic literature, a kind of essay and sermon from which faith has been eliminated. The writer believes in Symbolism, as it affects action of the highest moral character; he holds the middle course between the Christian Freemason and that followed by a number of French Lodges whose members have obliterated the name of God. It is impossible to discuss publicly all that the symbolism of Freemasonry teaches; but it may be boldly asserted that it includes a faith higher and deeper than can be demonstrated by any outward act, however noble and unselfish. Religion is one thing, and creeds and dogmas another. Freemasonry inculcates the one, and leaves the other to the conscience of every individual brother. It forms no narrow system of religious ethics and yet recognises the basis upon which all faiths rest. This accounts for its universality of brotherhood; this is the rock upon which it is established, and from which it can never be dis-

lodged. We are violating no confidences when we state that the language and ceremonies of Freemasonry as fully symbolise the belief in the G.A.O.T.U. and the immortality of the soul as they do the theory of charity and brotherly love. The Bible, as understood by Freemasons, expresses something more than "the idea of God;" the ritual of the Lodge invests Him with attributes that cannot be measured by human laws and actions, and while it carefully avoids all offence to individual beliefs, it unites a divine philosophy with all that is good and practicable to be found in every creed under the sun. In fact, Freemasonry is religion without creeds or dogmas—"a system of morality veiled in allegory and illustrated by symbols." How much of allegory and symbolism is due to the Bible we cannot here say, but more we are inclined to believe than Bro. "J. A. N." seems to us to imply.—ED. F.C.]

THOUGHTS ON THE NEW HISTORY.

By BRO. JACOB NORTON.

LIVING American Masons well remember the Masonic orator Bro. Pompous, perched upon a church pulpit on St. John's day, looking marvellously wise and learned, who, after greeting the M.W. Grand Master, the M.W. Grand Lodge, the Brethren, the Companions, the Sir Knights, the Princes of Jerusalem, the Thrice Illustriouses, and the ladies and gentlemen, proceeded to discourse about our scientific and philosophic "ancient brethren."

Moses, Solomon, Pythagoras, Numa, and a host of other distinguished names of antiquity, were dilated upon by the learned lecturer, from every point of view; but the subject most dwelt upon was, the "Roman Collegia." Here the orator's enthusiasm rose up to a high pitch, and he emphasised "*Col-le-gi-um, Fab-ro-rum,*" with the utmost fervour; then he made a long pause, coupled with a dignified enquiring survey of his audience, as much as to say,—"Well, now, what do you think of that?" And "well, now," his hearers supposed that the Roman Masonic *Collegium* was at least equal, if not superior, to the colleges of Oxford and Cambridge, and in their imagination they saw the Roman stone cutters attired in college caps and togas, and of course they *applauded*. But when, in winding up the next sentence, the orator eloquently said, "We see, now, that Roman Masonic Lodges were so many schools of science and philosophy," he brought down the house with a *crash*, in short the waving of hats, the stamping of feet, and the clapping of hands can be better imagined than described.

Nor was that kind of logic confined to the *rostrum*, for every Masonic writer, with any pretension to learning, furnished similar views in books and magazines about Pythagoras, Numa, and the *Fabrorum Collegium*. Bro. Gould's demolition of the connection of the ancient mysteries with Masonry was a hard blow for our Masonic scholars, but he now gives them an additional blow. According to his definition *collegium* meant a guild; they had in Rome associations of learned men, of religious men, of mechanics, &c.; and these associations were indifferently named *collegia*, plural; or *collegium*, singular. So we see that a man could be a *collegiate* in Rome, though he could neither read nor write.

The several topics which the old Saint John's Day orators used to indulge in were, first to prove that the aim of Freemasonry from the days of Solomon was for the purpose of teaching by allegories and symbols "the truth of the Christian religion," and King Solomon was of course a Christian. Next in order was Templarism, proving that Bro. De Molay wore a Mason's apron, and opened a Masonic Lodge in due form. The Henry VI. MS., the *Charter of Cologne*, and above all, the ancient mysteries and the Roman *Collegium*, were their most favourite topics. These grand themes having been one by one exploded, we may now say to the old St. John's Day orator, "Farewell, thy occupation's gone."

The chapters devoted to the Masons of Germany and France reminds me of an opinion I formerly ventured to give, which was received with disapprobation and ridicule by the then correspondents of the *Freemason*. In the third volume of that journal, p 224, I stated that the object of the operative Masons of the middle ages was merely to get "bread and butter," and added, "the then [Masonic] organisation was as much based on selfishness as those of our Trade Unions." These ideas the then writers for the *Freemason* could not at all relish, they sneered at Bro. Norton's "bread and butter theory." I beg therefore to inform all concerned that Bro. Gould in the said chapters vindicates very unmistakably the said "bread and butter theory;" he also proves that the then Masons did not excel the fellows of other crafts, either in religion, morals, general information, or special respectability. Upon one subject Bro. Gould leaves us in the dark. Bro. Findel furnishes us with a Mason's short German catechism, namely—"Examination of a German Steinmetz." Bro. Speth, in the *Masonic Magazine*, furnished us with a long catechism of the German operative Masons, and Bro. Gould also gives extracts from Bro. Fallon of similar questions and answers. But how old these German operatives' catechisms are, neither of the said writers condescends to inform us.

The last two chapters in the new History are devoted first to the "Craft guilds of France," and the second to a combination of several guilds in France called "Companionage." In these the author confutes some of Bro. Fort's theories. It is my custom, whenever I read any thing new in a Masonic history, be it true or doubtful, to make a note thereof for future reference; fortunately, the notes on Bro. Fort's history, taken about seven years since, are still before me,

and while many of his statements I have read with pleasure, some I cannot agree to. For instance, Bro. Fort says:—

"So early as the year 1251 the practice seems to have prevailed of appointing a General or Grand Master over the guilds of Masons in Paris;" and after referring to John Morow at Melrose, he says, that "Louis IX. had given the Mastership of Masons to Master William de Saint Petre." First, Bro. Fort made this Master William into a nobleman, and then he proved that a nobleman was Grand Master of Masons in Paris at that time. Now, in the first place, I doubted very much that Master William was a nobleman; and, second, I doubted that he was a *Grand Master* in any sense of the word. Louis IX. was a *despot*, and his appointee must have been a *despot* also. We need not therefore feel proud about the French Masons having been ruled by a *despot*, though he was a nobleman. Bro. Gould, however, shows that Master William was not a nobleman. About the German Lodges Bro. Fort says:—

"These Lodges originally were convened at sunrise, and the Master having invested himself with the insignia of his office, took his station in the east. While the brethren grouped before him in the form of a semi-circle. . . . Prayer was an essential point in opening the Lodge, and harmony, while assembled, was especially insisted on among the members. . . . After the prayer of opening of a mediæval lodge was finished, each workman had his daily labour assigned. . . . The Craft again assembled at the close of day, or at sunset, and the same formal arrangement of the operatives, with prayer, was repeated." To Bro. Fallon he refers as his authority. Without being able to find out who Fallon was, I marked him down as a *Masonic romance*, and such is also the opinion of Bro. Gould.

"Masons' marks" formed another prolific topic for our Masonic writers. These Masons' marks were regarded by them as Masonic symbols having a Christian significance. I have more than once combated these notions. In 1828 I began to learn the furriers' trade, where each girl that sewed an article had to mark it with the needle and thread. When I came to Boston, in 1842, the girls here marked their articles with the identical marks that the girls in London did fourteen years previous. Some of the said marks are like the marks Masons made on stones many years ago, but yet no one presumes to infer therefrom that the fur sewers ever rode either a Mason's or a furrier's goat: the reason of the stone cutter and of the fur sewer marking their respective handicrafts was precisely the same. It seemed to me that the old Masons attached no more religious or moral significance to their marks than the girls in my workshop do, but yet a very gentlemanly and learned English brother, viz., S. Russell Forbes, treated our Boston Masons, about two years ago, with a lecture on Masons' marks. And here again Bro. Gould comes to my rescue. He says, p 192:—

"Amongst the police regulations of the [French] Crafts considerable importance was attached to the mark which almost every artisan was obliged to put on his work. Levasseur says goldsmiths, clothworkers, potters, coopers, and nearly every class of artisan possessed their stamp or private mark."

So here is another idol worshipped by our profound Masonic scholars *smashed to atoms*.

With the thermometer at 90 degrees in my room, I cannot make much progress either in reading or writing. As far as I have read the first volume, I am very much pleased with it. But still I must point out a serious defect in the work, which Bro. Gould, above all others, should not have left undone. One and the same subject is mentioned or referred to in several parts of the volume, but as neither Index, or Table of Contents is furnished with the work, every time I have to group these passages, I have to go over the whole or a large portion of the volume. Now, this ought to be mended, and "it is never too late to mend," as the saying is. I hope, therefore, that Bro. Gould will take due notice thereof, and govern himself accordingly.

Boston, 5th July 1883.

There was a meeting of the General Committee of the Royal Masonic Institution for Girls at Freemasons' Hall on Thursday, 26th ultimo, Colonel Creaton in the chair; Bros. E. C. Mather, Frank Richardson, E. Spooner, H. A. Dubois, Tattershall, and E. C. Massey were also present. The minutes of the General Committee of 28th June were read and confirmed, and the following were read for information:—House Committee, 9th and 19th July; Quarterly General Court 14th July, and Audit Committee 24th July. The Chairman was authorised to sign cheques amounting to £1,608 13s. Payments of £400 on account of sanitary works, £162 10s on account of swimming bath, and Messrs. Tarn and Co. for furniture, were authorised. Recommendations of the House Committee for further ventilation of the dormitories, for the extension of the tar-paving in the playground, and for additional lavatory accommodation in the Junior School, were adopted; and it was referred back to the House Committee to have these works carried out. Bro. Tattershall gave notice of motion for the next Quarterly Court, that he would move for an addition to the 37th Rule, to come after the word "trustee" on the third line, viz. :—

"That three of the members of the Committee who have been longest on the Board shall not be eligible for re-election until the expiration of twelve months. 26th July 1883."

HOLIDAY HAUNTS.

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WESTERN COUNTIES AND WALES.

BEFORE the introduction of railways the coasts of Somersetshire and Devonshire, of Cornwall and Wales were unknown except to the dwellers near to them and the rich few who could command access to them. The Channel Islands were as a foreign country to most Englishmen, and Penzance was enveloped in a mist of tradition and remembered to a great extent only from its close proximity to the Land's End. Many are still living who remember when railways were not in existence, when the only modes of communication were the sea and the coaches. It was not until a comparatively recent period, counting time as applied to the age of nations, that many large towns first had the advantages of railways. Now the land is covered with them, and places that were fishing villages and the haunts of smugglers have sprung up into health and pleasure resorts; their natural beauties have been supplemented with the productions of art, skill and enterprise, and now hundreds of attractive spots are scattered along the coasts that line our tight little Island. The various railway companies having centres in London vie with each other in arranging tourist programmes to meet the wants and desires of the millions who now form the great Babylon of London. Thousands living in various parts of the country make the Metropolis their starting point for their pleasure trip; but as time goes on and railway schemes develop, this arrangement will become less and less necessary, and most people will be able to go direct from their own homes to the places they have determined to visit.

The Great Western, unlike the Great Eastern line, covers a vast extent of country. It serves haunts far more distant and diversified, and offers a choice which is scarcely equalled by any other service. A glance at the map which accompanies the exhaustive time table issued by this company, will best explain our meaning. One network of lines go north through all the trading centres, throwing out branches to the western counties into North Wales, to Holyhead for Dublin, and intersecting South Wales to Milford. Then through Somersetshire (branching off to Dorsetshire), Devonshire and Cornwall, to Penzance, covering in all a territory that would take volumes to describe. The difficulty is to know which district to take, which of the series of attractions to visit and enjoy. Happily the time table referred to acts as a finger-post; in some instances it adds a brief description, and in all cases it affords every information as to route, cost, and time for sojourn permitted, together with a list of places where the journeys can be broken in order to visit interesting places in the locality.

Many, no doubt, are familiar with the beauties of the Thames between London and Oxford, but there are vast numbers who seek pleasure farther off and fare worse. A week spent in exploring the district would afford enjoyment little recked of by those who pass unheeded the charms that lie almost at their very door. We are not alluding particularly to Royal Windsor, for that is a spot that every one goes, or should go, to see. It is the home of our revered Queen, the castle of our kings from the Conqueror, and the noblest royal building in the world. Windsor Castle is replete with interest, and the country all around is charming. The associations are of the most romantic character, from Herne the Hunter to the Merry Wives and ad Falstaff, while the historic incidents point many a moral, and adorn many a tale. We were not, however, thinking of Windsor so much as of the towns and villages which border on, or are not far from, the Thames which the great Western line serves. The country round Hayes and West Drayton is pretty, but the charms of Taplow, Maidenhead, Cookham and Great Marlow are rich beyond description. Wargrave is out of the line, but artists have discovered its attractions. Then there is Henley beyond, with its regatta associations, far more interesting than all the so-called glories of Epsom, Newmarket, or Goodwood, simply because they are purer in their character. There is Oxford, a little more remote, but only a short journey, with its noble colleges and grounds, its river and history, linked as it is with much of the fame and greatness of men of the present and past ages. Still away in the same direction are Leamington, Warwick and Coventry. The former town is pleasant, but Warwick, with its castle, old buildings and Guy's Cliff close by, is irresistibly charming. There is an old story of a bet that was made as to the most beautiful walk in England. The result was that one named that from Coventry to Warwick and the other from Warwick to Coventry. The winner remains undetermined to this day. The journey is certainly a most delightful one, and it can be varied by making a detour through Kenilworth and Leigh Park. Those who have read Sir Walter Scott's novel of Kenilworth will not need any recommendation on our part to visit the scene where Queen Elizabeth figured so conspicuously as the guest of the favourite Leicester. Continuing from Warwick, the line goes on to Birmingham, Wolverhampton and Shrewsbury, branching off to Manchester on the right, and to Chester and Birkenhead and Liverpool on the left. Before reaching Chester, at Raabon, of coal celebrity, there is a line of railway to Llangollen, on to Bala, Dolgelly and Barmouth, in Cardigan Bay and to Blaenan Festiniog, the locality of the high range of mountains in North Wales, including Snowdon. Llangollen is but a short ride from Raabon, through a black country that gives little indication of the beauties of the vale of which the Welsh are so justly proud. The river Dee at Llangollen is a rushing stream, over a rocky bed, with good sport for anglers. A splendid view of the valley is obtained in the walk to Chirk Castle, a visit to which should not be omitted. Castle Dina Bran—we believe that is the name of the mountain towering above the Dee—would well repay the trouble of climbing, and certainly the ruins of Vale Crucis Abbey, and the quaint home of some singular maiden ladies, with a story, not far from the village, ought to be inspected. We must not linger at Llangollen, but retrace our steps towards the south. What a field of pleasure is there opened up by the Great Western line, embracing such

centres as Worcester, Hereford and Gloucester, the three cathedral towns forming a triangle on the map, and to the lover of ancient grandeur and monuments of old-world devotion, a trio of attractions rarely, if ever to be found, in such close union. Not far from Worcester on one hand is Stratford-upon-Avon, a shrine at which all the world worships; a pretty little place, and full of delightful associations connected with Shakespeare, his birthplace, and where his ashes lie buried. The Avon is very pretty just by the Church, wherein will be found the grave and sculptured counterfeit of the bard himself. There are various memorials of Shakespeare to be seen in the town, and a visit to Stratford would not only be a pleasure, but a tribute to the memory of one who has made the English tongue immortal by his genius. On the other side of Worcester is Malvern, below Cheltenham, and farther down Chepstow and the River Wye. The course of this river alone is charming enough for most people, and as it extends to something like a hundred miles, it embraces the wild ruggedness of the Welsh mountains, where it rises, and the loveliness of the Hereford vales. It flows through Monmouthshire, and empties itself into the Severn. Along its course the scene is ever varying and always picturesque. In this valley are situated the ruins of Tintern Abbey, called "a dream in stone," and admired by some as the finest ecclesiastical ruins in the empire. It is a gem, despoiled by time and neglect, set in one of Nature's most glorious frames. There is enough left of it to impress the general beholder with a sense of its original grandeur, and sufficient to provoke a spirit of worship and emulation in the breasts of all lovers of art. A whole scheme of lines branch off from Gloucester to South Wales, including Newport, Cardiff, Neath, Swansea, Llanelly, Carmarthen, and Milford. The district thus covered is chiefly remarkable for trade. It may be fairly termed the commercial heart of Wales, and yet there are many beautiful places inland from the sea which the Great Western lines cover, and which would afford pleasure to the sight-seer who might be tired of more frequented spots.

Attractive as are the localities we have indicated, we believe that the West of England equals, if it does not exceed them. It is true the scenery is somewhat different. There are no mountains as in Wales, but there are hills and tors and jutting rocks. The wildness of the sea, especially on the Cornish coast, is associated with the rude, rugged and rocky shore; while in other parts are to be found calm bays with charming backgrounds of tree-clad hills, through which meander beautiful streams, and among which quiet hamlets nestle and peaceful husbandmen cultivate the rich soils of Somerset and Devon. After Oxford, Bath is perhaps the most noteworthy place. It is a beautiful city, of ancient origin, and of course with a legend. The story goes that a British Prince, named Bladud, became a leper and was banished from Court owing to the superstitions or fears that prevailed. Even his mother's love was not proof against the terror caused by her son's affliction, and she allowed him to wander forth, giving him a ring as a parting memento, and which ring afterwards served Bladud a good turn. The leper Prince concealed his birth and station, but how he managed to be equally successful with his disease we do not know. He got employment as a swineherd, and soon had the mortification to discover that he had infected the pigs with his leprosy. Not daring to risk his master's anger, Bladud, with his porcine charges, wandered into the forests that then extended over the Lansdowne Hills. There the pigs wallowed in the marshes, and became cured in a remarkable manner; Bladud found the hot springs which had wrought such marvellous results, and he too began to wallow or bathe, with the gratifying effect of being restored to health. He took the pigs back to his master, no doubt satisfactorily accounting for his absence, bade adieu to his recent calling, but inducing the herdsman to accompany him to the British Court. It happened that, on their arrival at the palace, a high festival was going on, and Bladud and his friend easily gained admission. We presume that the miraculous cure had changed his appearance, or time had obliterated his features from the memory of old servants if there were any. At any rate Bladud got near to where his mother's goblet was placed, and put into it the ring she had given him at parting. The plan succeeded. The prince was welcomed home again, and when he became king he granted the site of the springs and neighbourhood to his former master, built a palace for him, and thus laid the foundation of Bath. That is a very pretty story, without the usual accompaniment of blood and murder. Bath was undoubtedly one of the Roman stations on the great road between England and Wales, and it is equally certain that the colonists and soldiery knew of the springs and used them. That has been proved by the discovery of some baths made by the Romans during their occupancy of the country. There is another tradition, in which King Arthur routed Ella and his three sons, who had besieged the city in the far-off Anglo-Saxon times. Whatever may be the truth about this battle, there can be no doubt of the conflict that took place on Lansdowne Hill in 1643, between the Royalists and Puritans. Our space forbids us to dwell upon these particulars; it is sufficient to say that Bath is an ancient city, whose real interest began with the advent of Beau Nash, who really converted a badly-governed, dirty, dull town into a popular, clean, lively resort for those who came for pleasure and health. What Bath became under the rule of Nash we must leave our readers to gather for themselves. They will find much to amuse and shock them. The history of Bath, during the reign of Nash, is a record of the vices and follies of the rich during the middle of the last century; even Nash himself suffered in reputation, and it is feared became the companion and abettor of blacklegs. His death, in 1761, gave rise to a war of succession, in which not only the respective rivals, but ladies fought, with all the vigour of heated and bitter partizans. The battle in the Pump-room has been celebrated in rhyme, from which we take the following extract:—

"Fair nymphs achieve illustrious feats!
Off fly their tuckers, caps, and têtes;
Pins and pomatum strew the room,
Emitting many a strange perfume;

Each tender form is strangely battered,
And odd things here and there are scattered;
In heaps confused the heroines lie,
With horrid shrieks they pierce the sky;
Their charms are lost, in scratches, scars,—
Sad emblems of domestic wars."

The above is not an impossible picture, for the state of morals at the time was very low indeed. Beau Nash reigned in regal pomp, and ruled with iron sway; he laid the foundation of the creation and prosperity of modern Bath. The Brothers Wood, architects, gave it the fine appearance it now presents. We cannot go into further details, but Beckford, the eccentric author of "Vathek," built a tower on Lansdowne Hill. The author is said to have written this wonderful book at one sitting, which lasted three days and two nights, and which caused the writer a severe illness. Bristol is but a short ride from Bath, but what a change. One is all neatness and propriety, and the other dirty and busy. Bristol, however, has many attractions, the foremost of which is St. Mary Redcliffe Church, a magnificent pile. The ill-fated Chatterton's name was associated with this building, for it was among the hidden contents of some store therein that he alleged he had found those musty curious manuscripts which were afterwards accounted forgeries, and which led to his downfall, and subsequently to a mysterious death in a London garret. If Bristol itself has little but its huge trade to boast of now, it was at one time intimately associated with the slave trade in the West Indies, from which it obtained much wealth, and not a little obloquy. It has been the scene of riots, and even at the present day is not altogether without a large spice of the rowdy element. The spirit of charity as well as of party is kept alive on Colston Day, when rivals dine apart, and emulate each other in subscriptions for benevolent purposes. What Bristol proper lacks is abundantly supplied by Clifton, a suburb on a hill, whose light cannot be hid, and whose beauties cannot easily be eclipsed. It has breezy downs and rude and precipitous rocks. A bridge spans the river Avon below, which runs through a gorge 250 feet deep and 600 feet wide, and separates the counties of Gloucester and Somerset. Clifton and the opposite district of Leigh Woods and Nightingale Valley are charming retreats for the Bristol merchants, and a sight for visitors to see and enjoy. Farther away, but still within easy distance, are the Cheddar Cliffs, one of the few bits of native scenery not generally known. We are told that "nowhere in England can be found so extended a line of perpendicularly broken rock as at Cheddar. The winding road through the pass affords an exquisite variety of absolute mountain scenery * * *." Cheddar, whence comes the cheese of that name, lies close under the Mendip Hills, which are famous for their caverns. There is a stalactite cavern at Cheddar, which is not equalled for delicacy by any other cavern either in England or America. The climate is wonderfully mild, and at present the place is almost virgin ground to the tourist. Between Bristol and Exeter is Taunton, from which branches a line to Watchet and Minehead. Brendon Hills are not far from the first mentioned place, and afford a good vantage ground from which to view the country around for miles. Minehead is close to the water's edge in the Bristol Channel, and towering above it are cliffs 700 feet high. Another line branches off to Barnstaple, and coaches take the visitors to Ilfracombe. Lynton and Lynmouth are on the same coast, but we shall have to speak of these charming places in connection with another line of railway.

From Exeter the line runs down towards the English Channel past Dawlish and Teignmouth to Newton, where it diverges, a branch going on to Torquay, Paignton, Brixham, and Dartmouth. All these places are generally well known. Perhaps the most beautiful is Torquay, the gem of that part of the coast. It rises up from a magnificent bay, the houses range in terraces one above the other, and are embowered in trees. The residences in many cases are only to be discovered by search, or by the smoke which ascends above the stalwart leafy guardians that cluster thickly in every part of Torquay. There is always life in the little town or big village, and those who want a delightful sea-side retreat can go to Babbicombe Bay, with its cliffs and deep-toned sea. If a wilder spot is wanted, there is Anstey's Cove not far off, and where the only signs of civilisation are a few bathing machines and their owners. A local guide book says: "The pebbly beach offers a most lovely study of colours, the prevailing tones being rose-pink, creamy-white, and a sober olive-green (which latter creates a charming effect), together with sparsely sown pebbles of a canary yellow. To the left the jutting promontory of pale pink stone is, by a freak of nature, cut into several angular peaks, while to the right sweeps a panorama of water-worn rocks of mossy green, a tinge due to millions of tiny limpets, which cling to the boulders and soften their outlines. The whole scene is shut out from the world." Then there are Dartmouth and the river Dart, truly described as the English Rhine, the beauties of which must be seen to be realised.

Returning to Newton, the main line continues on to Plymouth, a town full of the deepest interest to Englishmen, and full of scenes that inspire pride and pleasure. Still further on the visitor is carried to New Quay, Truro, Falmouth, St. Ives and Penzance. We cannot dwell upon the almost countless attractions that abound in the district we have mentioned, it must suffice to say that among those that should be seen are Towan Head and Redruthan Steps, New Quay, Pendennis Castle, Falmouth, the Lizard Head and Lights, and Kyance Cove not far off, Tregenna Castle and St. Ives, Penzance and St. Michael's Mount, and the Land's End. If inclined for a sea trip the steamer may be taken from Penzance to the Scilly Islands. In fine weather the journey is made in about four hours. There is variety enough in what we have thus briefly summarised to satisfy the most exacting lovers of change.

Between Bridgewater and Taunton the line branches off to Yeovil, Bridport, Dorchester, Weymouth and Portland. If we are not mistaken Victor Hugo has described the latter place in lurid colours in "L'homme Qui Rit." A more dismal portrait could not well be drawn, and yet the place has its attractions of a solid and to some

a very picturesque character. Weymouth is one of the most healthy spots on the coast, and furnishes excellent bathing accommodation. From here steamers run to Guernsey and Jersey, and do the distance in six and nine hours respectively. Many pleasant excursions can be made from Weymouth, and altogether it may take rank among the best of our watering places.

Those who desire to follow our remarks, and to pick out a journey for themselves should get the Great Western Time Table. They will be somewhat embarrassed in their choice, but they cannot fail to find something that would suit them. Of this we can assure our readers, that wherever they go they will secure comfort in transit not surpassed by any other line in the kingdom.

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.

—o:—

BRO. "WATCHMAN" AND HIS VIEWS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I do not know who Bro. "WATCHMAN" is, but I am inclined to think he is a member of the House Committee of the Girls' School; because Bro. Stevens (who, by the way, cannot very well return even the complimentary compliment), in his views about the House Committee, evidently trod upon a pet corn. Bro. "WATCHMAN" knows the duties of the House Committee, how the money was to be raised to pay for the ground, and what will be the probable action of the Committee if the land at that part of Battersea Rise shall prove to be of anything like Mr. Whiting's value. As regards the proffered rebate, I am against the principle entirely, as being nothing more nor less than a bribe to pay more for a purchase than it is worth.

Bro. "WATCHMAN," in his first paragraph, lines 6 and 7, p 53, states that it was not worth above £18,000; yet in paragraphs 3 and 4, that he would not have minded giving £33,000 or £34,000 for it. Again, I do not think it a wise thing to "grease a horse's tooth;" in other words, to suggest to Mr. Whiting, or any would-be purchaser, what annoyance and mischief they can cause. If they know this, they do not require to be told it; if they do not, there is no occasion to tell them. With regard to Bro. "WATCHMAN'S" paragraph on what he miscalls "almshouses," (thereby unnecessarily hurting the feelings of the residents at the Institution, many of whom have seen as prosperous times as any of us, and do not care to be cruelly reminded of their misfortunes), I am rejoiced to think that there is only a chance some day of his returning to the subject, as between then and now he will have time to learn something about the matter on which he writes; he will know that it is perfectly optional on the part of the annuitants whether they enter the Institution or remain with their friends; he can, by personal inquiries, find out whether the inmates are happy and contented or otherwise; also whether they have any friends outside, or if they have, whether they would care to live with them always? By the word friends, I take it relations are understood, and they are not always friends—far from it, I am afraid. Now, do they not find themselves more independent in the homes which the late husbands of the widows, or the brethren themselves have, in common with the Craft at large, contributed towards building and maintaining, and for this reason the word "almshouses" is entirely out of place, and must have been used by him thoughtlessly, without thinking of the pain it might cause to those to whom it applies. Other diligent inquiry as to the "white elephant" might be of use in ascertaining—What is the annual cost? This frightful waste of money? Whether it would be true economy to dispense with it? What is the opinion of those who have visited it and watched over it? Would Bro. "WATCHMAN" like, from motives of economy and kindness, to relegate the boys and girls to their parents or friends, with a certain sum of money each, to be spent at their discretion? I trow not; and if the young are to be nurtured and cared for on their entering into life, so should the old be looked after and kindly treated in their declining years. Brother "WATCHMAN'S" friend's simile of Greenwich Hospital is unhappy in another respect; the pension allowed to our sailors is what they are entitled to by law for their services in their country's cause, and is certain, according to their term of service and behaviour, whilst our annuitants have to make many repeated efforts, and often in vain, to obtain the annuity, which is derived, not from a settled income, but entirely from voluntary contributions, which might decrease any year, thereby either lessening the amount of annuity or number of the recipients. In the one case all are entitled to what they have earned and contracted for; in the other, all cannot participate, but only the successful few. There was one remark in Bro. "WATCHMAN'S" "Pricked Windbag" of the 21st ult., "If there was confusion at the Special Grand Lodge when only 200 were present, what would it have been had there had been 700 there?" He fails, or does not choose to see, the gist of my remark, that it was not from the number present, but from the manner in which the business was conducted,—viz., the President of the Board of General Purposes merely giving the suggested alterations, approved or disapproved without the context, and then, immediately after, without any appreciable delay, the opinion of the brethren being asked; both in my estimation wrong. The context should have been given so as to gather the sense intended, and a delay of at least three minutes should be given where any alterations are contemplated. I see that the Special Grand Lodge is to meet again on the 8th inst., at 4.30 p.m. If the shorthand notes of the official reporter have

not been recovered, I shall move that such portion of the minutes shall be reconsidered before being taken as correctly entered or confirmed, whichever may be the correct phrase. In point of fact, a Select Committee of twelve brethren, six from London and six from the Provinces, should be chosen and paid, for carefully and systematically going over the work done by the Revise Committee of the Board of General Purposes, and the judgment of the Select Committee should be final, and not that of the Revise Committee, only known to and chosen by the Board of General Purposes.

Yours fraternally,

P.M. 1607.

THE ALLEGED CONSPIRACY.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I am not in the habit of coating my pills with "sugar," hence Bro. Perceval's difficulty in swallowing them. Indeed, he casts them aside and makes a spurious compound for himself, which, no doubt, is pleasanter and more gratifying to his self-love. I am not anxious to prove Bro. Perceval in the wrong; I am only desirous that right should prevail, and that the business of Grand Lodge should be conducted with perfect fairness to every brother. I am content to be twitted with "innocence of mind;" it is something to be innocent in these days of sham and shoddy, and I take it as compliment to be ranked among the few. My complaint against Bro. Perceval is, that he has brought a direct charge against the Grand Registrar, his "reputed successor," and the Grand Director of Ceremonies, and by inference against the Pro Grand Master, which amounts to conspiracy. How does he meet it? He falls back upon the Pickwickian method, and says if the offending brethren will say they did not do what Bro. Perceval has accused them of doing, in the strongest possible terms, he will accept their statement. What, and eat his own words? Why should the alleged offenders do anything of the kind? Bro. Perceval has made a deliberate and offensive charge, and he is bound to formulate that charge, proceed to proof, or unconditionally withdraw his imputations. It is not for the accused, in a court of first instance, to prove their innocence; the onus of proof of guilt rests upon the accuser, and Bro. Perceval ought not to shirk the responsibility he has voluntarily taken upon himself. It is not a question of apology at present. When the charges are either proven or withdrawn, then an apology will be in order; it is possible it may have to come from the accused, and if it should be so, however much I might regret the circumstance, I should be ready to give all the credit that would be fairly due to Bro. Perceval. He would then be a patriot; he is now simply a scold.

I hardly follow Bro. Perceval's arithmetic—my "innocence of mind" again—but I suppose it is according to "Cocker." As in the case of the Officers named above, so in that of the Executive Committee, I want proof. As far as I can perceive, no arrangement could have been made that would have met the convenience of Provincial brethren who came up to London on the occasion of either of the Festivals, so that the charge, that they were purposely or wantonly ignored, has no existence except in the mind of Bro. Perceval. What object could there be in passing over the brethren from the country, and how was it possible to hold the Special Grand Lodge, according to the instructions given to the Board of General Purposes, when the London Lodges were in session? I deny that there is any proof that the General Purposes Committee were actuated by any improper motive when they secretly began the revision of the rules; I have shown that they could not possibly meet the convenience of the Provincial brethren, and that the position of the London Lodges had nothing whatever to do, either one way or the other, with the holding of Special Grand Lodge. Neither body were in any way prejudiced, and only those afflicted with chronic faultfinding could see evil motives in the course the business took. Supposing the Revise Committee were ordered—requested would be perhaps a better term—to report at the Quarterly meeting in June and failed, does it necessarily follow that they wished to stifle discussion? Is it not possible that there were good reasons for not reporting at the time mentioned, that the date for the Special Communication had not been fixed on 6th June, and that it was deemed prudent to be silent until all arrangements had been completed? Bro. Perceval permits no such charitable conclusions to enter his mind; he sees nothing but the cloven hoof and the spiked tail of the evil one, and forthwith he denounces a body of men against whom in private life he dare not lift up the finger of scorn. It might have been better to have stated at the Quarterly Communication that a Special Grand Lodge would be held, giving or omitting the date as circumstances warranted; it might have been more convenient if a night other than that of Friday had been selected for such special meeting; but what right has Bro. Perceval to conclude that the Committee were influenced by improper motives? Where is his evidence? I say nothing about charity. I can see nothing in the action of the Committee that is not consistent with the conduct of honourable men; if Bro. Perceval thinks otherwise, he is bound to prove his charges or withdraw them.

It is not enjoyable work this breaking flies on a wheel; I shall not, therefore, follow Brother Perceval into his speculations about figures. Nothing is more deceitful and misleading. I have already disposed of the inconsistency of the position as to the number of members at Special Grand Lodge and the work done. Bro. Perceval leaves my exposure untouched. I do not care to deal with trifles, and I would scorn to take advantage of a printer's error or the mistakes of a writer. I do not desire the notoriety that Bro. Perceval courts, and am content to keep my visor down; at the same time I shall not fail to guard my stronghold, relying upon my good right arm and justice, truth and charity, as the arbiters of any cause I may espouse.

Yours fraternally,

WATCHMAN.

HOLIDAY HAUNTS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Will you allow me to point out a slight inaccuracy in your interesting article on the attractions of the Eastern Counties as a holiday resort?

Referring to Sudbury and Suffolk, you state that both the great painters—Gainsborough and Constable—“were natives of this charming old town.” Sudbury can certainly boast of having produced Gainsborough, but Constable was born at the village of East Bergholt in Suffolk, situate on the Stour, opposite Manningtree.

Apologising for troubling you,

I am, Dear Sir,

Yours fraternally,

GEORGE F. BRUCE,

Metropolitan Lodge 1507.

36 Hargrave Park-road, N.
31st July 1883.

[We are much obliged to Brother Bruce for his correction. The writer of the article trusted to his memory, which on this occasion unhappily failed him. In a reprint of the article the error has been corrected.—Ed. F.C.]

THE MOTHER CITY OF MASONRY IN AMERICA.

FROM THE KEYSTONE.

OUR esteemed contemporary, the New York *Hebrew Leader*, after quoting from our recent review of Bro. the Hon. J. Simpson Africa's excellent historical address on Freemasonry in Pennsylvania, delivered during our Sesqui-Centennial Celebration of last year, adds:—

“The above logical address of Bro. Africa is admirable, but we fail to appreciate the assumption of the term ‘Mother,’ by the *Keystone*, which implies that all the other State jurisdictions are its progeny. In this sense Pennsylvania cannot claim to be even the mother-in-law. Let us rather use a Masonic term, and say Elder Sister.”

Bro. *Leader*, we cannot accept your amendment. Pennsylvania is neither the mother-in-law of Masonry in America, nor simply the elder sister of the other Masonic jurisdictions; neither do we recognize “Elder Sister” as a “Masonic term.” We would not wish Pennsylvania to be the mother-in-law of Masonry, for mothers-in-law are sometimes thrown out of the window, sisters-in-law sometimes deserve to be, and elder sisters often assume authority simply on account of their age; while mothers are always and everywhere respected, save perhaps among the Hottentots and Fejee Islanders. Bro. *Leader*, you fall into error when you say we “ASSUME” the term “MOTHER,” for the Masonic jurisdiction of Pennsylvania. It is a demonstrable fact, that we hope to make clear to you before we have finished, that this same Grand Lodge of Pennsylvania, meeting in Philadelphia, has introduced and successfully planted many Lodges in the present territory of nearly all of the *United States of America*, and that these Lodges continued under the jurisdiction of Pennsylvania, until they successively united in forming independent Grand Lodges for themselves. This, we take it, is irrefragable evidence of the fact, that Philadelphia is entitled to be styled the Mother City of Masonry in America, and Pennsylvania the Mother Jurisdiction.

Now for the proof. Nearly all of the Middle, Southern and Western States received Freemasonry by Warrant from the Grand Lodge of Pennsylvania, meeting at Philadelphia. We by no means confined our Masonic efforts to spreading Masonry through the State of Pennsylvania, but we also introduced it in the States of New Jersey, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Louisiana, Ohio, Indiana, Missouri, North-West Territory and Indian Territory; leaving only the New England States, or rather the territory immediately adjacent to Massachusetts, to receive its Masonic light from that jurisdiction.

We will now specify a few particulars in proof of our allegation. We gather them from the authoritative “List of Lodges,” appended to Part III. of the reprint of the “Early History, Constitutions, and Proceedings” compiled and published by the Library Committee of the Grand Lodge of Pennsylvania, in 1880. Lodge No. 5 was chartered in Delaware; Lodge No. 7 in Maryland; Lodge No. 10 in New Jersey, Lodge No. 12 in Virginia, Lodge No. 20 in North Carolina, Lodge No. 27 in South Carolina, Lodge No. 42 in Georgia, Lodge No. 78 in the North-West Territory, Lodge No. 105 in Ohio, Lodge No. 107 in Indiana Territory, Lodge No. 100 in Louisiana, Lodge No. 111 in St. Louis, Louisiana Territory, &c., &c. We have given but a tithe of the Lodges warranted by the Grand Lodge of Pennsylvania outside of the State of Pennsylvania, because these, and a reference to the others, are sufficient to establish the principle for which we contend. Besides these, Pennsylvania also warranted Lodges in Mexico, Cuba, Trinidad, San Domingo, and elsewhere. By these unanswerable facts we prove, and do not assume, that Philadelphia is the Mother City of Freemasonry in America.

But there are two elements which necessarily enter into this question—not only *maternity*, but the absolute *priority* of the Grand Lodge of Pennsylvania. This, too, is demonstrable beyond a peradventure. The earliest Deputation issued by the Grand Lodge of England for any present Masonic Jurisdiction in America, was that to Bro. Daniel Coxe, Provincial Grand Master of the Provinces of New York, New Jersey and Pennsylvania, dated 5th June 1730. We want no better proof of this than the fact that the Grand Lodge of

Massachusetts, in 1863, secured an attested copy of the same from Grand Secretary Clarke, of England, and published this Deputation in full in their Grand Lodge Proceedings for 1871. In the same Proceedings they published a communication from their own P.G. Master Heard, stating that when he visited the Grand Lodge Office in London, in 1870, he was shown by Grand Secretary Hurvey an original record of the early Provincial Grand Masters of England, and at the head of these stands the name of Bro. Daniel Coxe. These speak for themselves. Lodge No. 79, at the Hoop, Water-street, Philadelphia, was warranted by Provincial Grand Master Coxe in 1730, and is recorded in the “Freemason's Pocket Companion of 1735,” published at Dublin. We have the authority of so eminent and disinterested a Masonic scholar as Bro. William James Hughan for the assertion, that this Lodge in Philadelphia was “warranted as well as constituted in the latter part of the year 1730, or, in other words, nearly three years before any other Lodge has been proved to be in existence on the Continent of America.” So much for the *earliest Lodge*. The meeting of the earliest Grand Lodge under the Coxe deputation is proved, by Bro. Benjamin Franklin's newspaper, the *Pennsylvania Gazette*, issued for Monday, 26th June 1732, and still preserved. It states that the Grand Lodge of Free and Accepted Masons of Pennsylvania met on 24th June 1732, and elected a Grand Master, Deputy Grand Master and Grand Wardens. So much for the *earliest Grand Lodge*. We have now established both the *priority* and the *maternity* of the Grand Lodge of Pennsylvania in relation to the Grand Lodges of America.

One word in conclusion. There are those who assert (we do not, for it is not necessary) that the alleged Deputation to Henry Price, of Boston, as Provincial Grand Master of New England, dated at London, 30th April 1732, has no valid existence. Certain it is, according to the testimony of the Proceedings of the Grand Lodge of Massachusetts for 1871, where the whole question is thoroughly gone into, that no trace of the Price Deputation is on record in the Grand Lodge of England, except in the printed calendar of 1768, after the death of Provincial Grand Master Jeremy Gridley, in 1767, when Bro. Henry Price was appointed to succeed him, nor is there any mention whatever there of the name of Henry Price as Provincial Grand Master of New England in 1733; while there is a full record, as we have before stated, of the Coxe Deputation of 1730, and of the appointment of Bro. Daniel Coxe as Provincial Grand Master. The only evidence of the Price Deputation, is an alleged copy of it, in Boston, made, not in 1733 or thereabouts, but as late as 1751, when Bro. Charles Pelham, Secretary of the First or Royal Exchange Lodge, Boston, wrote up the minutes of his Lodge for the *previous eighteen years*, and placed the Price Deputation at the head. Price's Deputation only exists in an alleged copy, and by hearsay evidence, and of false hearsay in one important particular, as we know, when it was alleged, in the Boston prints, that Price's Deputation had been *extended* by the Grand Lodge of England over all North America; and it was this *false* assertion that led Grand Master Bro. Benjamin Franklin to write his now famous Masonic letter, under date of Nov. 28, 1734, to Bro. Henry Price.

We note also another discrepancy in the alleged Price Deputation of 1773. In the copy of that Deputation, certified to by Grand Secretary Moore, of Massachusetts, in 1871, it is stated to be signed by “J. Smyth J.G.W.” This was not the name of the then Grand Junior Warden of the Grand Lodge of England, but it was “James Moore Smyth.” Here is another nut for our Massachusetts brethren to crack.

We observe, finally, that not only was the earliest Prov. G. Master and Grand Lodge for America warranted in Philadelphia, by the *First Grand Lodge of England*, the so-called “Ancients,” in 1730, but also the earliest Provincial Grand Master and Grand Lodge for America were warranted in Pennsylvania by the *Second Grand Lodge of England*, the so-called “Ancients,” and bears date July 14, 1761. (See Part I, Reprint Pennsylvania History and Proceedings, p 27). Pennsylvania carries off all Masonic honours in this regard, and her historic position is assured.

We trust that both our esteemed contemporary the N.Y. *Hebrew Leader*, and all other leaders of Masonic opinion, will take note of the above facts, and govern themselves accordingly.

A meeting of the Grand Council of the Allied Masonic Degrees of England and Wales, &c., &c., of which Most Worshipful Bro. the Rev. Canon Portal P.G.M. M.M.M. is the Grand Master, and Right Worshipful Bro. Charles F. Matier P.G.W. M.M.M. the Deputy Grand Master, will take place at the Mitre Hotel, Hampton Court, on Saturday, the 11th instant, at four o'clock, when, in addition to other business, the Grand Officers will be appointed and invested. The Annual Festival of the Metropolitan Council will take place at five o'clock. Dinner, including wine, for members, 10s 6d; to non members, One Guinea.

MARRIAGE.

MATHER-LONG.—At St. John the Divine, Kennington, on Monday, 30th ult., ARTHUR ADAM, eldest son of Mr. A. Stoker Mather, to ELIZA JANE LOUISA, eldest daughter of Mr. Richard Long.

DANCING.—To Those Who Have Never Learnt to Dance.—Bro. and Mrs. JACQUES WYNNMANN receive daily, and undertake to teach ladies and gentlemen, who have never had the slightest previous knowledge or instruction, to go through every fashionable ball-dance in a few easy lessons. Private lessons any hour. Morning and evening classes.

PROSPECTUS ON APPLICATION

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NORTH WALES AND LAKE DISTRICT.—The Summer Service of Trains in the Lake District, and on the North Wales Coast is now in operation. The Express leaving Euston at 10:30 a.m. will be found the most convenient for Lla. du. luo, Rhyd, Penmaenmawr, Aberystwith, Barmouth, Dolgelly, &c., as well as for the English Lake District.

1st, 2nd, and 3rd Class Tourist Tickets, available for two months, are issued at all the Principal Stations on the London and North Western Railway.

For full particulars, see Tourist Guide (124 pages with Maps, price One Penny), which can be obtained at the Stations, or on application to Mr. G. P. NEELE, Superintendent of the Line.

Euston Station, July 1883.

G. FINDLAY, General Manager.

Royal Masonic Institution for Boys.**PREPARATORY SCHOOL SPECIAL BUILDING FUND.
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Contributors of less than Five Guineas, to the "SPECIAL FUND," will be entitled to Votes as under ordinary conditions.

FIRST AND LAST APPLICATION.

To the Governors and Subscribers of the Royal Masonic Institution for Girls.

YOUR VOTES AND INTEREST are earnestly solicited on behalf of AMY MARGARET LEE, daughter of the late Bro. THOMAS VINCENT LEE, of the Union Waterloo Lodge, No. 13.
MARGARET J. LEE, Bull and Last, Highgate Road, N.

NOTICE.—FIRE AT FREEMASONS' HALL.

THIS fire has not touched in the least any part of the Freemasons' Tavern, and will not cause the slightest interference with any arrangements made or pending for Masonic or other Banquets, Balls, Public Meetings, or any purpose for which the establishment is devoted. Orders can now be received for Masonic and Regimental Dinners, Public Festivals, Private Dinners, Wedding Breakfasts, Evening Parties, Balls, Soirees, &c., and the Spacious Hall is, as usual, available for Election and other Public Meetings.

The business will in every respect be conducted as heretofore.

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4th May 1883.

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LARGE photographs of the Temple, taken immediately after the fire, on 4th May (suitable for framing), 5s each; or framed in oak, securely packed, sent to any address in the United Kingdom, carriage paid, on receipt of cheque for 15s. Masters of Lodges should secure this memorial of the old Temple for their Lodge rooms.

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TARIFF on APPLICATION to Bro. A. BEGBIE.

CITY ARMS TAVERN, ST. MARY AXE, E.C.

WORSHIPFUL MASTERS and BRETHREN are invited to inspect the commodious and most suitable Lodge and Banquet rooms, to be let for Lodge and other public meeting, at this central and well appointed Tavern.

MANAGER—BROTHER D. M. SHERWILL, No. (813),
Late of Guildhall Tavern, Gresham Street.

Lymington Villa, Clapham, S.W.
July 1883.

DEAR SIR AND BROTHER,—I am personally interested in the undermentioned case, the applicant being related to me. The sad circumstances under which the application is made are such as to justify the most strenuous exertions on the part of those who can sympathise with misfortune, and desire to mitigate unmerited distress.

If you will help me at the ensuing Election, I shall be very greatly obliged to you. The promise of your proxies and of your interest in support of this case will be highly esteemed and remembered should occasion arise.

Yours very truly and fraternally,

JAMES STEVENS P.M. P.Z.

Royal Masonic Institution for Girls.

OCTOBER ELECTION, 1883.

The favour of your VOTE and INTEREST is respectfully and earnestly solicited on behalf of

KATHLEEN ALICE GIBSON,

AGED 8 YEARS.

Daughter of Brother CHARLES GEORGE GIBSON P.M. 223, 189 (now in Australia), who from unfortunate circumstances is unable to contribute anything towards the maintenance of his Wife and Six Children.

The case is strongly recommended by

- W. Bro. Isaac Latimer, J.P., P.M. 189 P.P.G.S.W. Devon.
- W. Bro. William Derry P.M. 156 P.G.J.W. Devon.
- W. Bro. J. Edward Curteis P.M. 70, 190 P.P.G.S.W. Devon, V. Pat. R.M.I.B. V.P. R.M.B.I.
- W. Bro. A. McPherson Walls P.G. Std., Vice-Pres.—Lloyds.
- * W. Bro. E. F. Storr P.M. 22, 1679, P.Z. 1011, Z. 192, Mayday Villas, Bartholomew Road, Kentish Town, N.W.
- W. Bro. E. C. Mather P.M. 23, 71 Fleet Street.
- * W. Bro. J. Farmaner P.M. 23, 435, 8 Coleman Street, E.C.
- * W. Bro. J. Hainsworth P.M. 28, 8 Coleman Street, E.C.
- W. Bro. T. J. Thomas P.M. 28, 139 Queen Victoria Street, E.C.
- W. Bro. T. Grove P.M. 1769, 173 Bishopsgate Street, E.C.
- * W. Bro. Thomas Fairweather P.S.W. 22, 15 Watling Street, E.C.
- W. Bro. James Stevens P.M. 720, 1216, 1426, P.Z., &c., Clapham, S.W.

Proxies will be thankfully received by those marked thus (*); also by the Mother, Mrs. C. G. Gibson, 14 Endsleigh Place, Plymouth.

**VOTES AND INTEREST ARE SOLICITED FOR
MRS. JANE TRIBE, aged 63,**

WIDOW of Brother George Henry Tribe, who was initiated 1858 in No. 604, Lyttelton, New Zealand; joined No. 609, Christchurch, New Zealand; was first Worshipful Master of No. 1241, Ross, New Zealand; subsequently District Grand Chaplain Westland; and District Grand Treasurer North Island, New Zealand.

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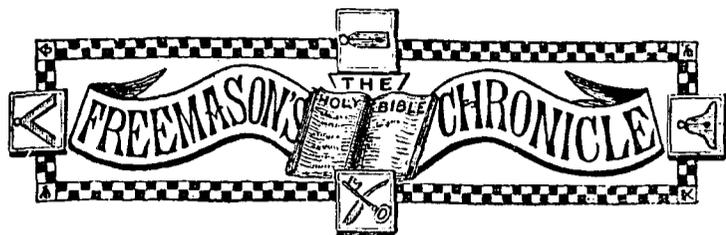
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PROVINCIAL GRAND LODGE OF ESSEX.

THE Annual Meeting of this Provincial Grand Lodge was held at the Railway Hotel, Parkeston (near Harwich), on Wednesday, when the Right Honourable the Lord Brooke, M.P., R.W. Provincial Grand Master, was supported by Bro. Fred. A. Philbrick, Q.C., P.G.D., Deputy Provincial Grand Master, and a large attendance of Provincial Grand Officers, Present and Past. Amongst those present were Bros. Matthew Clark P.G.D., Past Deputy Provincial Grand Master, Joshua Nunn P.G.S.B., Lord Claud Hamilton, M.P., James Terry Secretary Royal Masonic Benevolent Institution, Thomas Vincent Prov. G.S.B. Surrey, Frederick Long (Suffolk), &c. &c. Shortly after one o'clock Provincial Grand Lodge was opened in a room at the Station, kindly placed at the disposal of the entertaining Lodge by the Great Eastern Railway Company, who, it may here be stated, had entered thoroughly into the spirit of the gathering, and had rendered every possible assistance to make it a success. After the Provincial Grand Master had been saluted, the Provincial G. Secretary read the minutes of the last annual Provincial Grand Lodge meeting, held at Chingford in August last, under the presidency of the late Lord Tenterden, K.C.B.; and of the especial Grand Lodge held at Colchester in February last, on which occasion Lord Brooke, M.P., the present Prov. Grand Master, was installed by his Royal Highness the Duke of Albany, K.G., P.G.W. Several letters expressing regret at inability to attend were announced, amongst others from Bros. Lord Waveney, Lord Heniker, T. F. Halsey, M.P., Rev. C. J. Martyn, Dr. Wilson Iles, Colonel Shadwell H. Clerke Grand Secretary, &c., &c. On calling over the roll of Lodges, it was found that the twenty which comprise the Province were represented. The amount of contributions received showed a slight increase over that of the last year, while the numerical strength of membership was declared as 897 against 866 for the corresponding period of 1882. A balance of £60 9s was announced as to the credit of Provincial Grand Lodge. The report of the Auditors was unanimously received and adopted. The next feature of the day's proceedings was to receive the report of the Charity Committee, which had been prepared by Bro. Dehane, the Representative of the Province, and which was read by that worthy brother, as follows:—

Before I enter on that which the Provincial Charity Committee has done, I think the Grand Lodge might like to know the voting power of the Province for the last two years, and this year as far as can be ascertained:—

	R.M.B.I.		Boys' School.	Girls' School.	Total.
	F.	M.			
1881 Individuals	124	105	334	194	
Lodges	25	56	96	52	
Chapters	—	—	6	4	
	310		436	250	= 996
1882 Individuals	124	105	371	244	
Lodges	25	56	91	51	
Chapters	—	—	9	6	
	310		471	301	= 1082
1883 Individuals	124	105	393	267	
Lodges	26	58	83	45	
Chapters	—	—	6	7	
	313		482	319	= 1114

Averaging something like one-third of a vote for each of the brethren in the Province for each of the Charities. Of course these figures do not include those brethren who belong to the Province but reside in London.

Since Grand Lodge meeting in August last year the Provincial Charity Committee has given its support to only one candidate—Frederick Charles Victor Basham—a very deserving case, son of a P.P.G.S.B., Secretary and P.M. of the Star in the East Lodge, who lost his life while discharging his duties, leaving a widow and five children almost totally unprovided for.

Unfortunately I am unable to give a tabular statement of the proxies sent to the Committee by the brethren in the Province, owing to the voting papers coming to hand so short a time before the election days; in fact, many did not arrive until the elections were over, which should be obviated on future occasions. I shall therefore simply give the numbers polled on each of the three applications, namely:—

	Candidates	To be elected	Notes
April 1882	213	67	15 1st successful 3002 15th 2050
October 1882	1134	65	12 1st 3004 12th 2464
April 1883	1580	65	13 1st 3520 14th 2548
Total	2927	polled for Basham;	

Bringing him in 12th on the list of successful candidates. The total number of proxies issued to the brethren in Essex for these three elections was 3278. The Committee polled 2927; of these Lord Claud Hamilton sent 1000 and there were borrowed 613

1623

Only 1304 being sent to the Committee, showing 1974 proxies were otherwise disposed of; in consequence, a large number—623—had to be borrowed to secure this election. I am, however, pleased to say 471 have been repaid, leaving 191 owing, which I trust the brethren by their unanimous support will enable the Committee to pay in October; and, should there be no Essex candidate, to lay the foundation of a fund of proxies which would be available and the sure means of carrying a candidate when taken up by the Committee. This being easily accomplished, by lending to other Provincial Committees, securing their confidence and keeping up the Provincial prestige.

I may mention that I could have borrowed, in the name of the Essex Committee, any number of proxies, but, with the able assistance and joint calculation of Bro. Clowes W.M. 650 P.G.S., I determined not to pledge the Province too deeply, but abide by the number we had polled. This happily resulted in the success of our candidate. There are one or two points desirable to be impressed upon the brethren of Essex. One specially is, that without their cordial and unanimous support the Committee cannot do justice to the Province, and, as every Lodge may, and probably will, each year send a new member to serve on the Committee, that point should be seriously considered on installation days, when the brother is elected. Another point is, that the proxies should be sent to the Prov. Grand Secretary in good time, and so obviate that loss of votes which has happened at each of the three last elections. It is hoped the brothers elected by the Lodges will make it convenient to attend themselves, or by deputy, at the Committee meetings.

In conclusion, the Committee trust the steps taken to secure the election of their candidate, and the happy result, will meet with the approval of Grand Lodge.

H. DEHANE W.M. 1543 P.G.S.D.

Representing the Committee at the Elections.

This report was unanimously adopted.

Lord Brooke then addressed the brethren. This being the first opportunity he had had, he would avail himself of the occasion to express his pleasure at the kindly reception given him by the Freemasons of Essex on the day of his installation as Provincial Grand Master, by the Duke of Albany. While recognising how much of the brilliancy and lustre attached to that gathering was due to the fact that the Duke of Albany had so kindly undertaken to perform the ceremony of his installation, he could but be proud of the hearty reception and cordial greeting with which, personally, he had been received. He might here state also, that the Duke of Albany had since expressed the gratification he experienced on the occasion of his first visit to Colchester, and that he hoped to revisit it on an early day. Knowing that arrangements had been made for the enjoyment of those present, he thought it would be out of place for him to make a long address; moreover, he was not a good speaker at the best of times, and when he remembered that only last year they were presided over by a Mason so eloquent as the late Lord Tenterden, he was the more reminded of his own shortcomings. With respect to the several reports they had listened to, he thought he could congratulate the members of P.G. Lodge. The falling off in the number of members referred to last year had been recovered, and they now were a little above the return made for the year 1881. He was pleased to say he had received several applications for Warrants, and had himself taken part in the inauguration of a new Lodge, the Blackwater, which was consecrated at Maldon on the 20th June last. One point in reference to Bro. Dehane's Report he thought he might call attention to, that was that the suggestion made as to the forwarding of voting papers should be more consistently followed. It was very desirable that a reserve fund of votes should be established. The Prov. Grand Master then alluded to the kindness displayed by the Great Eastern Railway Company in assisting to make the meeting a success, and remarked how gratified he was to see his friend Lord Claud Hamilton, who was so closely connected with the Company, present. This was the first important event that had taken place since his appointment as Provincial Grand Master; personally he was much indebted to Bro. Richard Clowes, the Worshipful Master of the entertaining Lodge, for the share he had taken in making the arrangements. He would reserve any further remarks he might desire to offer, as he knew careful preparation had been made by the Executive who had control of the day's arrangements for the enjoyment of those who were present. Lord Brooke then formally requested Bro. Philbrick to continue as Deputy Provincial Grand Master, and re-invested him with the collar of office. This compliment having been gracefully acknowledged by Bro. Philbrick, Bro. Andrew Darrant was re-elected Provincial Grand Treasurer, and the Officers for the year were appointed and invested, as follow:—

Bro. Richard Clowes W.M. 650	...	G. Senior Warden
William Sowman I.P.M. 51	...	G. Junior Warden
Rev. C. H. Roberts Chaplain 453	...	G. Chaplain
Andrew Darrant P.M. and Treas. 276	...	G. Treasurer
F. A. White W.M. 1437	...	G. Registrar
T. J. Ralling P.M. and Sec. 51	...	G. Secretary
R. D. Poppleton I.P.M. 433	...	G. Senior Deacon
J. J. Cavill W.M. 1312	...	G. Junior Deacon
J. Child W.M. 453	...	G. Supt. of Works
A. Lucking P.M. 160	...	G. D. of Cer.
W. D. Merritt W.M. 1000	...	G. Assist. D. of C.
H. Harper P.M. and Secretary 160	...	G. Sword Bearer
W. G. Brighten S.W. 1000	...	G. Organist
Thomas G. Mills I.P.M. 697	...	G. Pursuivant
F. Bird I.P.M. 1024	...	G. Assist. Pursuivant

T. S. Sarel	G. Tyler
T. Eustace W.M. 697	} G. Stewards
T. Tholander W.M. 1457	
C Floyd W.M. 1817	
H. Everard S.W. 660	
M. L. Sanders Sec. 650	
Robert Smith J.W. 1977	

Some discussion followed in reference to business matters; the sum of ten guineas was voted in support of the maintenance fund of the Harwich Life Boat, and votes of thanks were passed to the Railway Company for the help they had given to promote the success of the meeting. Provincial Grand Lodge was then closed.

The brethren now went on board a steamer placed at the disposal of Prov. Grand Lodge by the Railway Company. This arrangement was made ostensibly to convey the party to Harwich, where the banquet was to be served, but, as time permitted, a run out to the German Ocean gave zest to appetite, and when the guests sat down it goes without saying that ample justice was done to the good things provided. After the cloth had been cleared, Lord Brooke proposed the first toast. This was always received in assemblages of Englishmen with enthusiasm, and certainly always with loyalty by Freemasons. Her Majesty takes a deep interest in Freemasonry, otherwise she would scarcely countenance three of her sons taking so active a part in it. In proposing the health of His Royal Highness the Prince of Wales, the Prov. Grand Master said probably many of those who were present had more experience of the zeal shown by the Grand Master than he could boast. However, a short time ago he had the pleasure of meeting His Royal Highness, just anterior to his Visit to York, when it was evident he felt deep interest in the share he was to take in the Masonic ceremony he had engaged himself for. The toast he was sure would receive every honour at the hands of the brethren in that room. With the next toast—The Pro Grand Master, Lord Carnarvon; the Deputy Grand Master, Lord Lathom; and the Grand Officers Present and Past—was associated the name of Brother Matthew Clark P.G.D., who for so many years had been associated with the Province of Essex as Deputy Provincial Grand Master. After this toast had been replied to, Brother Philbrick, in a highly complimentary speech, proposed the health of the Prov. Grand Master. After the sudden and lamentable death of Lord Tenterden, the spirits of the Essex Masons were naturally in a state of depression, but when it became known who was to succeed, their hopes revived. Hope is the inheritance of those who make high aspirations; yet under Lord Brooke's headship the number of Lodges had been extended, and the membership of the Province had already increased. He was sure they would all join with him in the hope that this increase would be sustained. He could assure the Prov. Grand Master that the more the brethren saw him amongst them the more would their affections increase. All wished him long life and a happy reign as the ruler of the Province. In reply Lord Brooke thanked one and all most heartily for the kind reception they had given him. He felt Bro. Philbrick's too flattering remarks were undeserved. He came into the Province, now nearly twelve months ago, a comparative stranger, and he knew he fell far short of what might reasonably be expected from him. During the early part of the year he had heavy duties to perform, but the kind feeling evinced by all Masons in the Province would spur him on to make every effort for their advancement. He would strive to be with them personally, and was much gratified with the *esprit de corps* that seemed to exist. He had been especially happy that day in attending Provincial Grand Lodge, where the arrangements had been so well carried out under the auspices of Bro. Clowes, the W.M. of the Harwich Lodge. The entire arrangements had been of an eminently satisfactory character, while the "whiff of the sea" which they had indulged in, through the kindness of the Great Eastern Railway Company, would not be the least pleasant incident connected with the visit. Lord Brooke then briefly referred to the magnitude of the works that were now on the point of completion, and trusted that Harwich and the Harwich Lodge might continue the course of prosperity they were now fairly embarked on. In proposing the health of the Worshipful Deputy Provincial Grand Master for Essex, and the Provincial Grand Officers Present and Past, Lord Brooke stated that in Bro. Philbrick he had a most excellent supporter. For many years he had been heart and soul with the Masons of the Province; moreover, he had such frequent opportunities in joining in their meetings that he (Lord Brooke) could scarcely say a word that could commend him to their regard. Many of the other Provincial Grand Officers he should like to enumerate, but time would scarcely permit. He should, therefore, call upon the brethren to drink the toast. Brother Philbrick, acknowledged the compliment in a speech that was full of fervour, and then proposed the health of the Visitors. One of the cardinal virtues of Freemasonry is hospitality. Heart to heart, and hand to hand the host receives the guest. On the present occasion the guests entertained their hosts. The very room in which they were now assembled, and wherein they had been so hospitably entertained, was the property of the Company of whom the guest he desired to associate with the toast was the representative. He scarcely knew whether Lord Claud Hamilton was a Freemason under the English Constitution, but his father, the Duke of Abercorn, is Grand Master of Ireland, and is known to Craftsmen all over the world. We here in Harwich have every reason to be proud of the Great Eastern Railway Company with which Lord Hamilton is so closely connected, and trust the efforts they are making to develop the Continental Traffic, which that day had been so prominently brought under notice, would have a speedy and beneficial result. With the toast he would couple the name of Lord Claud Hamilton. In response, Lord Hamilton expressed his satisfaction at knowing the efforts made by the Company he represented had added to the enjoyment of the Gay. In reference to what Bro. Philbrick had said, he might tell them he was not at present a Mason under the English Constitution,

but he thought the time had arrived when he should join an English Lodge. He felt too much stress had been laid upon the small service he had been able to render towards securing the return of the Provincial candidate, whose father he might state had lost his life in the service of the Great Eastern Railway Company. In what he had done, he received valuable help from members of the Craft outside the Province, to whom personally he felt much indebted. He trusted a prosperous future was before them, and that the Provincial Grand Lodge of Essex would be second to none in England. Several other toasts followed, the entertaining Lodge coming in for a full share of praise for the success of the meeting.

An excellent selection of music was sung, under the direction of Worshipful Bro. George F. Smith P.M. 1839, who was assisted by Master Willie Hall, Master Rovy Wetenu, Bro. J. Stedman and Bro. De Lacy. We append the programme:—National Anthem—Solo, Master Willie Hall; "God Bless the Prince of Wales"—Solo, Bro. Stedman; Glee, "The Chough and Crow"—Solos by Masters Hall, Wetenu, and Bro. De Lacy; Song, "Good Company"—Bro. Stedman; Duet, "I know a Bank"—Masters Willie Hall and Rovy Wetenu; Song, "The Jester's Song"—Bro. De Lacy; Part Song, "Sweet and Low." The way in which the Glee was rendered evoked enthusiastic applause, and though the time for departure was fast approaching, and trains had to be caught, Lord Brooke said he could not but endorse the strong demand made by the brethren for an encore. We congratulate Bro. Stedman on the musical ability displayed by his talented pupils, Masters Hall and Wetenu.

DEATH AND FUNERAL OF BRO. W. H. W. R. BURRELL.

WE, together with the whole Masonic body in Sussex and elsewhere, sympathise with its Provincial Grand Master in the loss he has recently sustained by the sudden death of his second son, Brother Walter Henry Wyndham Raymond Burrell. It appears that the deceased had been to a cricket match and was returning to his father's house, at West Grinstead, on a tricycle. By some means he got upset, was pitched on to the side of the road, his head coming into violent collision with a post. This produced concussion of the brain, unconsciousness, and death on the 20th ult., two days afterwards. The circumstances of the accident, the position held by the deceased's father as a Member of Parliament, his rank and influence in the Masonic body, his generous character, and the estimation in which the deceased himself was held, invested the whole matter with a pertinent, though mournful interest. The deceased was only twenty-six years of age, but he had made many friends, who testified their affection in the only manner possible on the occasion of the funeral, which took place at the old Parish Church of Shipley, on Wednesday, 25th July. The coffin was borne to the grave by eight men employed on Sir W. W. Burrell's estate, and if the description of it had not been furnished, it would have been impossible to distinguish of what it was made and how ornamented. The coffin was literally smothered with wreaths and flowers, and the assemblage, comprising the funeral cortege and those met in the church and at the grave showed how deep and wide-spread was the respect felt for the deceased. The funeral service was ornate and more than ordinarily solemn. A communion service was held in the house where deceased's body laid in the morning; the funeral procession was met at the church porch by several clergymen and a special choir of boys, one of whom led the way, bearing a large cross. A processional hymn was sung, and the coffin was conveyed into the church and the service following was impressively conducted by the Rev. N. Andrews. Sir William Burrell desired the funeral to be kept quiet, and sent no invitations to the several Masonic bodies of which he is the local head, and of one of which the deceased was an honoured member. Nevertheless, the brethren were not debarred from attending, and many joined in paying the last sad tribute of respect to their departed brother. The Mid Sussex Lodge, No. 1141, to which we presume deceased belonged, was well represented. The Lodge sent a wreath of acacia, ferns and flowers, made up into the form of the square and compasses, in the centre of which was placed a white card printed in blue letters, "W.M. and brethren of the Mid Sussex Lodge, 1141, Horsham." The wreath had a pretty appearance, and was particularly attractive to those who are strangers to the Craft. To the initiated it told an impressive story, and brought home in reality what they had often before seen symbolised. The Lodge in question was represented by Brothers A. Pennells W.M., L. B. Henderson S.D., J. Moon P.M., D. Phillips I.G., T. Hills J.W., and — Thomas; the Brighton Lodges were represented by Bros. A. Scott D.G.M., W. T. Neil, Hughes, and J. Sayers; and the Cuckfield (Ockendean Lodge) by Bros. Byass, Burtenshaw, E. Domsday, Gallop, and Sergison, each of whom as he passed round the coffin placed a sprig of acacia upon the top. The whole ceremony was profoundly solemn, and yet the bereaved could not fail to derive some solace from the love and sympathy of those who shared in their grief, and showed by their presence, and actions how much they wished to honour real worth, and lighten the effects of the blow that had fallen.

A Meeting of the Metropolitan Council (Time Immemorial) will be held at the Mitre Hotel, Hampton Court, on Saturday, the 11th instant, at three o'clock p.m. The installation of Bro. Robert Roy, Grand Senior Deacon W.M. elect, and the appointment and investment of Officers are the principal features of the day's proceedings.

NOTICES OF MEETINGS.

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ROYAL ALFRED LODGE, No. 780.

AT the summer meetings of this Lodge, held this year on Friday, the 27th ult., we naturally look for a diminished attendance. Many of the members are away, on pleasure bent, while those who are still on the "grind" can scarcely find the leisure to attend to their Masonic duties at this time of the year when nearly all business establishments are arranging for the absence of some members of their respective staffs. However, Bro. Franckel was supported by Past Masters Bros. W. Gomm (Treasurer), W. Hilton (Secretary), G. A. Littlewood, Walter Goss, B. E. Blasby, W. Gardiner, and H. Potter; Bros. J. J. Gunner S.W., W. Beckett J.W., C. Maton I.G., J. Gilbert Tyler, &c., &c. The Visitors present were Bros. T. E. Tarrant 186, E. H. Sagg P.M. 452, and W. W. Morgan S.W. 211. After Lodge had been formally opened, and the minutes of last meeting read and confirmed, Bro. Edwin Littlejohns was examined and entrusted. Lodge was then opened in the second degree, and the candidate was passed, the W.M. giving a careful rendering of the ceremony. The next business was the selection of a W.M. for the next year, and the choice of the brethren resulted in Brother J. J. Gunner being elected. Bro. Gunner is an initiate of the Lodge, and one who has identified himself with the work ever since, having passed through all the offices; we look forward to a prosperous year for him during his Mastership. Bro. Gomm P.M. was re-elected Treasurer, and Bro. Gilbert re-appointed Tyler. Bros. C. Botley, Jackson, and Sharpe were appointed Auditors. Shortly afterwards Lodge was closed. Bro. John Brill, the proprietor of this comfortable hostelry, supplied a capital banquet, and personally looked after the comfort of his guests. On removal of the cloth, the W.M. gave the Loyal toasts, which were enthusiastically received. Bro. Blasby proposed the health of the Worshipful Master. The past year had been an eventful one in the history of the Royal Alfred Lodge. Bro. Franckel had carried out the work in an eminently satisfactory way, and to the entire satisfaction of the majority of the members. He (Bro. Blasby) had great pleasure in offering the toast for the acceptance of the brethren, who he felt assured would do it full honour. After a song by Bro. Gunner, "The Last Stirrup Cap," Bro. Franckel rose to reply. After thanking the brethren for the hearty reception they had given the toast, so flatteringly introduced by Bro. Blasby, he thought it a duty he owed to Bro. Gunner to compliment him upon the services he had rendered to the Lodge, and to congratulate him upon having been unanimously elected to the highest position it was in the power of the brethren to confer upon him. For himself he had done his best to merit the good opinion of the brethren of the Royal Alfred Lodge, and he felt he had not been unsuccessful in his endeavours. In speaking to the toast of the Treasurer and Secretary, the W.M. said Bro. Gomm had been re-elected, and all felt assured the choice of the brethren could not have fallen on a better man. Bro. Hilton, the energetic Secretary, had performed the duties of that office for nearly twenty years, during which term he had brought to bear upon his labours an amount of assiduity and energy that had won for him golden opinions from all with whom he had been associated. It had been suggested to him (the W.M.) that he had taken this toast somewhat out of order, but he felt the zeal displayed by those he now sought to honour warranted what he had done. He would therefore call upon all present to drink to the toast. Brother Gomm replied; he felt proud of the confidence reposed in him. He looked forward to a successful future for the Lodge. He did not desire to occupy much of their time, consequently would conclude by thanking all for his re-election. Brother Hilton, while bowing with all deference to the ruling of the W.M. as regards the precedence of the toast of the Past Masters, wished it to be understood he did not desire to be placed before those brethren with whom he had been associated so long. He felt proud in being able to say he had always been received with cordiality. With the Worshipful Master, he regretted they were not honoured with a larger attendance of the members. Brother Hilton then offered some excellent advice with regard to the future of the Lodge, which received every attention from, and will doubtless be acted upon by, the members present. In speaking to the toast of the Past Masters Brother Franckel said doubtless he should have been more in order had he given it precedence over the one he last introduced; however, he felt they were all personal friends and would not censure him too severely. He then mentioned each of those present, and gracefully commented on the ability each had displayed. Bro. Littlewood was the first to reply; he was followed by Bros. Blasby, Walter Goss, and Gardiner. The latter brother made allusion to the death of Bro. Hale, who for many years had been associated with the Royal Alfred Lodge, where he was beloved and esteemed by all the members who knew him. For the Visitors Bros. Tarrant, Sagg and Morgan replied. The health of the Worshipful Master elect was most cordially received and drunk, and after Bro. Gunner and other Officers had responded, the Tyler was summoned for the parting toast. Some capital songs enlivened the proceedings, Bros. Brill, Botley, and others exerting themselves much to the satisfaction of the company. Brother Sagg kindly accompanied on the piano.

HOLLOWAY'S OINTMENT AND PILLS.—Never at fault.—In all irritations of the skin, sores, ulcers, burns, and scrofulous enlargements of the glands, Holloway's Ointment presents a ready and easy means of cure, which never disappoints the most favourable expectations. It manifests a potent and peculiar power in restraining inflammation, removing stagnation, cooling the heated blood, and checking all acrimonious or unhealthy discharges. Whilst thus acting locally, the Pills are no less remarkable for their power in improving the general condition and habit of body, which renders the cures complete and permanent. Under the general influence of these potent remedies, the puny infant becomes the robust child, the pale and emaciated regain colour and flesh, and the dyspeptic eats freely, without fear.

SUPREME GRAND CHAPTER.

THE Quarterly Convocation was held on Wednesday, at Freemasons' Hall. Col. Creaton acted as M.E.Z., Comp. Glaisher and Murton respectively as H. and J. As usual at this time of year there was but a small attendance. The minutes of last Convocation were read and confirmed, the Report of the Committee of General Purposes as printed by us last week was accepted, and petitions for three new warrants, also particularised by us last week, were granted. Col. Creaton gave notice of his intention, at next meeting of Grand Chapter, to propose a grant out of Grand Chapter Funds towards rebuilding the Temple.

THE INSTITUTION AT CROYDON.

The summer entertainment to the residents in the Royal Masonic Benevolent Institution's buildings at Croydon was given on Tuesday, and was, as usual, eminently successful. It is pleasant to observe, on the occasion of visits by members of the Craft to this Institution, the perfect friendly equality existing between the visitors and the residents. This, as is generally believed, is not a feature in the majority of other Charities, in which past social status, it is to be feared, is too often lost sight of, and a pitying sense of a present inferior status kept constantly in view. It is the desire of the Craft at large, and it is emphatically the constant endeavour of the Committees and the Secretary, who have the management of this Institution, to make clear to the residents themselves, as well as to all others, that these Masons and widows of Masons who in the decline of life find a refuge in the pleasant retreat at Croydon bring with them and retain their former status, that they are entitled to receive—as they do receive—the same regard as had previously come to them as a consequence of their social position. Indeed, if any difference at all is experienced, it is much more likely that some of the residents are enjoying unaccustomed consideration, than that any consideration and regard are lost. These remarks are made in consequence of a writer, signing himself "Watchman," having addressed a letter to a Masonic contemporary, in which he said, "the almshouses at Croydon are associated with wrecked fortunes and troublous times. It is true that they are a haven of rest for the weary, world-tired wayfarer, but they are reminders of more prosperous times. The bane is equally present with the antidote, and unfortunately the cost is out of all proportion to the good done." "Watchman" stigmatises the almshouses as a white elephant, and suggests that the time has come to consider whether it would not be kinder to poor and distressed brethren to let them keep their little homes, or reside with their friends, so that, while recipients of secret charity, they shall be free in the sight of the world from the badge of dependence." Surely this is the objection of a very thin-skinned or over-sensitive person, and relates rather to his own feelings than to those of the residents, upon whose behalf he must have taken up the cudgels without authority from them; because there is no compulsion upon those who accept the benefits of the Institution to go into the homes provided at Croydon—in fact, the succour afforded at that pleasant retreat forms but a very small part of the aggregate of relief granted by the Institution, and that the great majority of its *bénéficiaires* are annuitants who either have their little homes or do live with their friends. A great many of these annuitants would doubtless be glad to live at Croydon, if the buildings were sufficient for their accommodation. Mr. Terry, the Secretary of the Institution, referred to the subject in a short speech he had occasion to make at the close of Tuesday's entertainment, and said that if the writer would only come to see the Croydon Home he would find that the inmates had no restrictions whatever put upon them, but enjoyed to a great extent the same comforts that they would have in private apartments of their own.—*Evening News*.

Under the title of "Masonic Recollections," Bro. Rob Morris, LL.D., is writing a series of very interesting papers for that capital monthly, the *Masonic Review*, Cincinnati, Ohio. His experience has been large and varied, and during his time he has done much to further the interests of the Craft. As far back as 1853 he started the *Kentucky Freemason*, which changed its name afterwards to the *American Freemason*. Bro. Morris says, "it was strictly Masonic and strictly original," and that it met with conspicuous success for a time, but he says nothing about its subsequent career. As editor he was pestered with poetic contributions, and the difficulty of choice was probably the rock upon which he split. One instance he gives is worth quoting. He says: "I remember a 'poem' of a hundred lines or more describing a defunct Lodge. Here is a characteristic stanza:—

Its juice of Masonry's dried up,
Its bowels gone, its brain scooped out,
Its heart and vitals slung about,
Its secrets busted up!"

We need scarcely say that the writer of the above dog-grel did not succeed in gaining a place in the *American Freemason*. He was a "pote" born to blush and write unseen, one of the unappreciated geniuses who live upon the hope that their powers will be discovered when it is too late to profit by them.

DIARY FOR THE WEEK.

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

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SATURDAY, 4th AUGUST.

General Committee Boys' School, Freemasons' Hall, at 4
1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
136—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
1621—Reclleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)
Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
1223—Amherst, King's Arms Hotel, Westerham, Kent
1453—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester

MONDAY, 6th AUGUST.

1319—Asaph, Freemasons' Hall, W.C.
37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors
133—Harmony, Ship Hotel, Faversham
154—Unanimity, Masonic Hall, Zetland-street, Wakefield
156—Harmony, Huyshe Masonic Temple, Plymouth
236—York, Masonic Hall, York
381—Harmony and Industry, Smalley's Hotel, Market street, Over Darwen
431—St. George, Masonic Hall, Norfolk-street, N. Shields
597—St. Cybi, Town Hall, Holyhead
850—St. Oswald, Town Hall, Ashbourne, Derbyshire
1045—Stamford, Town Hall, Altrincham, Cheshire
1050—Gundulph, King's Head Hotel, Rochester
1108—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks
1180—Forward, Masonic Rooms, New Hall-street, Birmingham
1211—Goderich, Masonic Hall, Gt. George-street, Leeds
1230—Wentworth, Freemasons' Hall, Sheffield.
1264—Neptune, Masonic Hall, Liverpool.
1302—De Warren, Masonic Hall, White Swan Hotel, Halifax.
1380—Skelmersdale, Queen's Hotel, Waterloo, Liverpool
1519—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington
1573—Caradoc, Masonic Hall, Caer-street, Swansea
1578—Merlin, New Inn Hotel, Pontypridd, South Wales
1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle
1793—Zion, Hulme Town Hall, Manchester.
R.A. 380—Integrity, Masonic Temple, Morley
M.M. 12—Minerva, Masonic Hall, Prince Street, Hull
R.C.—Skelmersdale, Masonic Hall, Liverpool

TUESDAY, 7th AUGUST.

Colonial Board, Freemasons' Hall, at 4
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
141—Faith, 2 Westminster Chambers, Victoria-street, S.W., at 8. (Instruction)
171—Amity, Ship Hotel, Greenwich
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
554—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8. (Instruction)
840—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
1381—Kennington, The Horns, Kennington. (Instruction)
1446—Mount Edgcombe, 19 Jermyn-street, S.W., at 8 (Instruction)
1471—Islington, Crown and Cushion, London Wall, at 7 (Instruction)
1472—Henley, Three Crowns, North Woolwich (Instruction)
1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (Inst)
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
1949—Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30
R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
70—St. John, Huyshe Masonic Temple, Plymouth
103—Beaufort, Freemasons' Hall, Bristol.
120—Palladian, Green Dragon Hotel, Hereford.
124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham
153—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
228—Benevolence, Red Lion Hotel, Littleborough.
241—Merchants, Masonic Hall, Liverpool (Instruction)
249—True Love and Unity, Freemasons' Hall, Brixham, Devon
265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley
364—Cambrian, Masonic Hall, Neath.
393—St. David, Masons' Hall, The Parade, Berwick
558—Temple, Town Hall, Folkestone.
673—St. John, Masonic Hall, Liverpool.
734—Londesborough, Masonic Hall, Bridlington Quay.
804—Carnarvon, Masonic Hall, Havant.
847—Fortescue, Manor House, Honiton, Devon.
948—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard
960—Buta, Masonic Hall, 9 Working-street, Cardiff.
995—Furness, Masonic Hall, Ulverston.
1002—Skiddaw, Lodge Room, Market-place, Cokermouth.
1134—Newall, Freemasons' Hall, Salford.
1244—Marwood, Freemasons' Hall, Redcar.
1310—Harrow, King's Head, Harrow.
1322—Waverley, Caledonia Inn, Ashton-under-Lyne.
1473—Boote, 146 Berry-street, Bootle, at 6. (Instruction.)
1750—Coleridge, Sandringham House, Clevedon.
R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.
R.A. 681—Scarsdale, Masonic Hall, Chesterfield.
R.A. 784—Wellington, Public Rooms, Park-street, Deal
R.A. 938—Grosvenor, Masonic Hall, New Street Birmingham
R.A. 1138—Devon, Masonic Hall, Devon Square, Newton Abbey
M.M. 161—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

WEDNESDAY, 8th AUGUST.

Special Communication of Grand Lodge, Freemasons' Hall, at 4.30
Committee Royal Masonic Benevolent Institution, Freemasons' Hall, at 3
15—Kent, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
30—United Mariners', The Lizard, Peckham, at 7.30. (Instruction)
73—Mount Lebanon, Horse Shoe Inn, Newington Causeway, at 8. (Inst)
193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
228—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (Inst)
538—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)
720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
1260—John Hervey, Freemasons' Hall, W.C.
1321—Emblematic, Goat and Star, Swallow Street, W., at 8 (Inst.)
1445—Prince Leopold, Moorgate Tavern, Moorgate Street, at 7 (Instruction)
1475—Peckham, Lord Wellington Hotel, 516 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, Gresham Street

1536—Upper Norwood, White Hart Hotel, Upper Norwood (Instruction)
1601—Wanderers, Black Horse, York Street, S.W., at 7.30 (Instruction)
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
1791—Creton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (Inst.)
R.A.—Camden, The Boston, Junction Road, Holloway, at 8.30. (Instruction)
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)

51—Hope, Spread Eagle Inn, Cheetham-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
231—Fortitude, Masonic Rooms, Athenæum, Lancaster
238—Harmony, Masonic Hall, Todmorden
493—Sympathy, Old Falcon Hotel, Gravesend
666—Benevolence, Private Rooms, Prince Town, Dartmoor
753—Ellesmere, Masonic Hall, Runcorn, at 7.30. (Instruction)
851—Worthing of Friendship, Steyne Hotel, Worthing.
852—Zetland, Albert Hotel, New Bailey-street, Salford.
854—Albert, Duke of York Inn, Shaw, near Oldham.
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford
1060—Marmion, Masonic Rooms, Church-street, Tamworth.
1094—Temple, Masonic Hall, Liverpool
1209—Lewis, Royal Hotel, Ramsgate.
1248—Denison, Grand Hotel, Scarborough.
1264—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)
1342—Walker, Hope and Anchor Inn, Byker, Newcastle.
1356—De Grey and Ripon, 140 North Hill Street, Toxteth Park, Liverpool
1398—Baldwin, Dalton Castle, Dalton-in-Furness
1424—Brownrigg, Assembly Rooms, Old Brompton, Chatham.
1434—Nottinghamshire, George Hotel, Nottingham.
1511—Alexandra, Hornsea, 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. 290—St. Wulstans, Masonic Hall, 95 High Street, Worcester
R.A. 298—Unity, 23 Ann Street, Rochdale
R.A. 333—Royal Preston, Preston
R.A. 350—Melibah, Grapes Inn, Stoneclough, near Manchester
R.A. 673—St. John, Masonic Hall, Liverpool

THURSDAY, 9th AUGUST.

3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
87—Virruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
704—Camden, Crown and Cushion, London Wall, 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)
902—Burgoyne, Cock Tavern, St. Martin's-court, Ludgate-hill, at 6.30 (Inst)
1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
1227—Upton, Swan, Bethnal Green-road, near Shoreditch, at 8 (Instruction)
1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)
1614—Covent Garden, Constitution, Bedford-street, W.C., at 7.45 (Instruction)
1673—Langton, Mansion House Station Restaurant, E.C., at 6. (Instruction)
1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)
1804—Coborn, Vestry Hall, Bow
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)
R.A. 1471—North London, Canonbury Tavern, Canonbury Place, at 8. (Inst.)
35—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 Argyle-street, Birkenhead.
546—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.
732—Royal Brunswick, Royal Pavilion, Brighton.
784—Wellington, Public Rooms, Park-street, Deal
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1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.
1055—Derby, Knowsley's Hotel, Cheetham, Lancashire.
1098—St. George, Private Room, Temperance Hotel, Tredegar, Mon.
1144—Milton, Commercial Hotel, Ashton-under-Lyne.
1145—Equality, Red Lion Hotel, Accrington.
1182—Duke of Edinburgh, Masonic Hall, Liverpool
1204—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.
1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.
1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
1583—Corbet, Corbet Arms, Towyn.
1697—Hospitality, Royal Hotel, Waterfoot, near Manchester.
1782—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. 251—Trinity, Castle Inn, Coventry
R.A. 464—Hwlford, Masonic Hall, Haverfordwest
R.A. 723—Panmure, Masonic Hall, Barrack Road, Aldershot
K.T. 21—Salamanca, Masonic Hall, Halifax

FRIDAY, 10th 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)
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruc.)
766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8 (Inst.)
934—Ranelagh, Six Bells, Hammersmith (Instruction)
933—Doric, Duke's Head, 79 Whitechapel-road, n. S. (Instruction)
1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
1158—Belgrave, Jermyn-street, S.W., at 8. (Instruction)
1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (Inst.)
1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)
1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
R.A. 65—Prosperity Chapter of Improvement, Hercules Tav., Leadenhall St.
R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)
M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
36—Glamorgan, Freemasons' Hall, Arcade, St. Mary's-street, Cardiff.
433—Chirwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)
458—Arc and Calder, Private Rooms, Ouse-street, Goolse.
526—Honour, Star and Garter Hotel, Wolverhampton.
662—Dartmouth, Dartmouth Hotel, West Bromwich.
1001—Harrogate and Claro, Masonic Rooms, Parliament-street, Harrogate
1037—Berudusert, Assembly Rooms, Corn Exchange, Leighton Buzzard
General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
R.A. 61—Sincerity, Freemasons' Hall, St. John's Place, Halifax
R.A. 81—Royal York, Private Rooms, Doric Place, Woodbridge
R.A. 406—De Sussex, Masonic Hall, Maple Street, Newcastle
K.T.—Hope, Freemasons' Hall, Huddersfield

SATURDAY, 11th AUGUST.

1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1361—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1621—Eccleston, King's Head, Ebury Bridge, Pimlico, 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
 Metropolitan Council (T.I.) Allied Masonic Degrees, Mitre Hotel, Hampton Court, at 3
 Grand Council of the Allied Masonic Degrees, Mitre Hotel, Hampton Court, at 4
 1423—Era, Albany Hotel, Twickenham
 1637—Unity, Abercorn Hotel, Great Stanmore
 1929—Mozart, Harewood House, High Street, Croydon

CONSECRATION OF THE GREENWOOD LODGE,
No. 1982.

ANOTHER Lodge was added to the roll of the Province of Surrey on Saturday last, on which day the Right Wor. Prov. Grand Master attended at the Town Hall, Epsom, where the members of the Greenwood Lodge have arranged to hold their meetings. This Lodge derives its name from the esteemed Brother who for the last twenty-seven years has so constantly identified himself with the work of the Province, and by his courtesy and consideration won golden opinions from all with whom he has been brought into business relationship. Punctually at the time appointed, 2-15, the brethren assembled in an ante-room, and entered the Lodge room in procession, where Bro. Gen. Brownrigg was supported by the following Prov. Grand Officers:—Bros. Rev. Albert Hurt Sitwell, M.A., Prov. Grand Chaplain, Charles Greenwood P.G. Sword Bearer, Prov. Grand Secretary, John G. Horsey Prov. Grand Director of Ceremonies, Thomas Vincent Prov. G. Sword Bearer, H. J. Strong, M.D., P.P.G.J.W., C. Greenwood jun. P.P.G.Sec., H. E. Frances P.P.G.S.D., A. T. Jeffery P.P.G.S.D., J. Rhodes P.P.G. Org., C. Ellis P.P.G.S.B. Cambs, Thomas Squire, James Ledger P.M. 1586, James Salmon S.D. 1339, Walter Kent 554, Samuel Lloyd W.M. 1201, G. T. Carter P.M. 382, Theodore Distin 173 T. W. Morfit 1861, Tom Hodges W.M. 1706, James Appleton 1853, Henry Sibley J.D. 1851, W. W. Morgan S.W. 211, &c. After the Prov. Grand Master had appointed his Officers and opened the Lodge, he explained the nature of the business for which they were assembled, and directed the Provincial Grand Secretary to proceed with the formal part of the business. The petition and warrant were read, and inquiry made of the brethren whether they still approved of the Officers named. This having been answered in the affirmative, the Prov. Grand Chaplain was called upon for an address. Our Rev. Brother Sitwell eloquently pointed out the nature and principles of Freemasonry. He made some happy allusions to the charge in the first degree, and exhorted the brethren to reverence and be guided by the Volume of the Sacred Law, and to regard it as the "infallible standard of Truth and Justice"—quoting the words of Sir Walter Scott with reference to the Bible:—

"Within this awful volume lies
 The Mystery of Mysteries.
 Happiest they of human race,
 To whom God has given grace,
 To read, to fear, to hope, to pray,
 To lift the latch and force the way;
 And, better had they ne'er been born,
 Who read to doubt, or read to scorn."

The Provincial Grand Chaplain urged upon the Brethren the necessity of caution when speaking to non-Masons, and also the importance of setting a good example to the world, concluding with these words:—"If we forget in our conduct we are men, the world with its habitual severity will always remember that we are Masons." The anthem—"Behold how good and joyful a thing it is, Brethren,"—was sung in excellent style by the musical party, and the ceremony of consecration was then completed with every regard to detail. The installation of the W.M., Brother Joseph Steele, was undertaken by Brother H. E. Frances, who carried out the ceremony with his accustomed ability. The Officers appointed were—Bros. Charles Rowland Ellis S.W., Spencer Pidcock J.W., H. E. Frances P.M. Secretary, H. J. Levett S.D., Thomas Squire J.D., and Thomas Bowler Tyler. The compliment of honorary membership was conferred on the Prov. Grand Master, Bros. Strong, Greenwood, Sitwell, and Horsey; the usual felicitations and good wishes were tendered, and Lodge was closed. After a short interval, most pleasantly spent by the brethren in revisiting spots hallowed in the memory of some of those who took part in the day's proceedings, a capital "luncheon" was supplied, but we have frequently sat down where a less bountiful repast has been served when the higher-sounding title of a "banquet" has been made use of. The efforts of the caterer (Mr. John Barnard) on this occasion gave every satisfaction, and full justice was done by those who "assisted." Bro. Steele explained the absence of General Brownrigg, who had an important engagement in town that had necessitated his leaving early; he stated he should curtail his remarks, so that the brethren might have an opportunity of listening to the musical programme that had been arranged. He should therefore at once call on the brethren to drink the first toast—The Queen and the Craft. After the National Anthem had been sung, the W.M. proposed the second toast—the Most Worshipful the Grand Master. The popularity of the Prince of Wales was undoubted, and his association with the Masonic Fraternity had endeared him to the hearts of all Craftsmen. After the toast had been fully honoured, the Masonic Ode, "Hail to thee, Albert," was sung, Bro. Carter sustaining the solo part. The next toast, the W.M. said, was always an acceptable one to Masons—the Most Worshipful the Pro Grand Master, the Right Worshipful the Deputy Grand Master, and the rest of the Grand Officers Present and Past. The growth and prosperity of the Craft was due in an eminent degree to the sustained interest taken by those distinguished noblemen—the Pro Grand Master and Deputy Grand Master. The other Grand Officers spared no labour in the fulfilment of their duties, and their worthy Brother Greenwood might

be accepted as a fair sample of the august body he would now call upon them to honour. With the toast he would associate the name of Bro. Charles Greenwood Past Grand Sword Bearer. After a song by Bro. Hodges—"Sweet Madeline"—Bro. Greenwood replied. On the part of the Grand Officers he thanked the W.M. for the way he had introduced the toast. He felt it must be gratifying to all Freemasons to recognise the interest taken by the Grand Officers—from the highest to the lowest—in the fulfilment of their duties; while to the Grand Officers themselves it was a source of pride to feel that their exertions were appreciated. For himself, he fully appreciated the compliment that had been paid him, at the same time he felt that the honour was conferred, through him, upon the Province with which he had been so long associated. For twenty-seven years he had held the office of Prov. Grand Secretary. In the earlier days there were but three Lodges, a very small number as compared with the twenty-seven they had now on the roll. He was extremely gratified to know that to-day the Masons of Surrey had done him another kindness in taking his name for the title of a new Lodge. He felt this was a fitting reward for his labours. He trusted the Greenwood Lodge might enjoy a career of prosperity, and that it might take a foremost position amongst the Lodges of the Province. In speaking to the next toast—the Right Worshipful the Provincial Grand Master, the Deputy Provincial Grand Master and the Provincial Grand Officers Past and Present—the W.M. said that General Brownrigg stands in the highest estimation amongst the members of his Province, while with respect to the Provincial Grand Officers, one and all felt proud in being associated with such a chief. In reply, Bro. Sitwell thanked the W.M. and members of the Lodge for the hospitality they had dispensed. He felt he was speaking the sentiments of all for whom he was replying when he wished the Lodge every prosperity. He, with the other brethren who had assisted in the ceremony of the day, appreciated the compliment paid them by making them honorary members of this new Lodge, and felt it must be a source of infinite gratification to Brother Greenwood to have his name perpetuated by this association. On Brother H. E. Frances devolved the pleasing duty of proposing the health of the Worshipful Master. He had had great pleasure in conducting the ceremony of Installation that day, though he had to make some few slight alterations in order to conform to the peculiar views Bro. Steele—who is a member of the Society of Friends—entertained. This was the first time in the course of his Masonic experience when he had to accept an affirmation in lieu of the customary obligation. However, Bro. Steele was a thoroughly honest and consistent worker, and he (Brother Frances) and all associated with the Lodge felt he would conscientiously carry out the duties of Master of this new Lodge. In acknowledging the compliment, Bro. Steele regretted he could not command the flow of language so eloquently dispensed by Bro. Frances. However, he could assure those present the position he now occupied was one he held in the highest estimation. He had felt from the time he was received as an Initiate into the Brotherhood there was a something to strive for, and in his aspiration he had realised that Bro. Frances was a tower of strength. He thanked the brethren most cordially for the reception they had given him, and assured them he would strive to the utmost to advance the Lodge. For the Visitors Bro. Morgan and others replied, and then a toast was given in honour of the Claremont Lodge, the brethren of which had so kindly acted as sponsors for the Greenwood. Bro. Steele commented upon the well-ordered lines on which the Claremont Lodge was conducted, and stated it would be his desire to emulate it. Bro. Vincent replied; the little services he had been enabled to render were cordially entered upon, and he anticipated that a bright future would be the outcome of the day's work they had been engaged in. One or two other toasts followed; some capital songs and glees were given; while the Prov. Grand Chaplain played a march of his own composition that met with especial favour from the brethren. Brother Theodore Distin also won golden opinions by his rendering of a new song—"The Queen's Hussar"—for which, we may add, he claims the authority.

United Pilgrims Lodge of Instruction, No. 507.—There was a full meeting of this Lodge of Instruction at the Surrey Masonic Hall, Camberwell, on Friday, the 27th ult. Amongst those present were Bros. J. N. Bates W.M., C. H. Phillips S.W., H. H. Hughes J.W., J. B. Sarjeant S.D., C. J. Axford J.D., J. D. E. Tarr I.G., James Stevens P.M. and Preceptor, Thos. Poore P.M., R. Poore Secretary, H. Hooper, A. Jones, &c. The Lodge was opened and minutes read. Bro. Bates then vacated the chair in favour of Bro. Richard Poore, who proceeded to raise the Lodge in due form, and most ably rehearsed the M.M. ceremony with traditional history and explanations. Bro. Bates then delivered the charge of the degree and resumed the chair. The Lodge was closed to the first degree, and the brethren assisted Bro. T. Poore to work the sixth section of the lecture. Bros. C. J. Axford and J. D. E. Tarr were elected members, and after a most profitably spent evening the Lodge was closed and the meeting adjourned.

Kingsland Lodge of Instruction, No. 1693.—Held at Bro. Longhurst's, Canonbury Tavern, N., on Monday, 30th July. There were present Bros. Galer W.M., Jones S.W., Marks J.W., Rhodes S.D., Wolf J.D., Cosgrove I.G., Powell acting Preceptor, Killick Treasurer, Collingridge Secretary; also several other brethren. Lodge was opened in due form, and the minutes of last meeting were read and confirmed. Bro. Bagnall, as candidate for passing, answered the usual questions. Lodge was opened in the second, and the ceremony of passing was rehearsed, Bro. Bagnall candidate. This brother also answered the questions leading to the third degree. Lodge was opened in the third degree, and the ceremony of raising was rehearsed, Bro. Aynsley acting as candidate. Lodge was resumed to the first degree and closed in due form, and adjourned to Monday, 13th inst.; Bro. Jones having been duly elected to occupy the chair on that evening, at 8.30. p.m.

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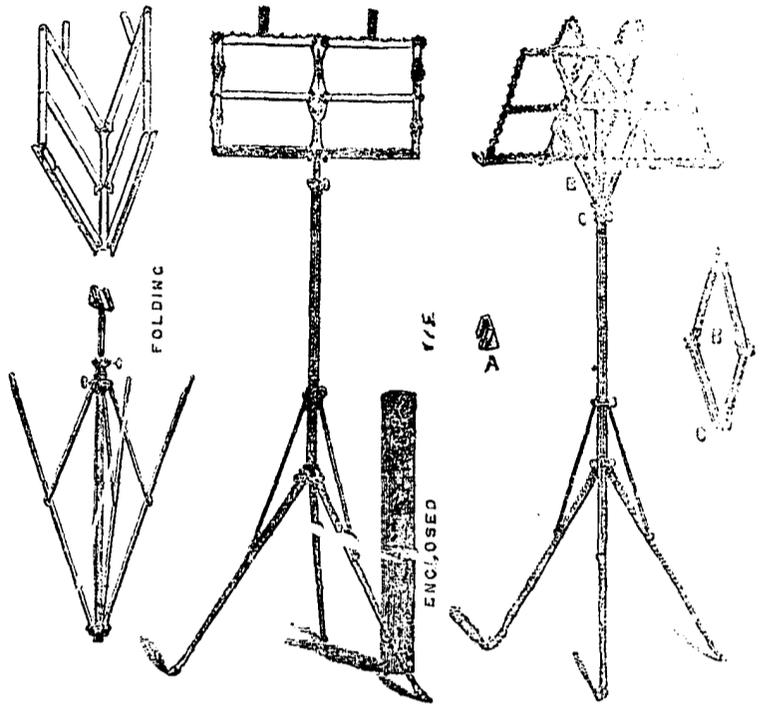
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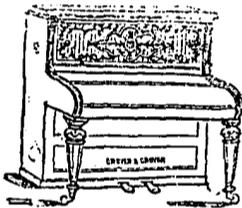
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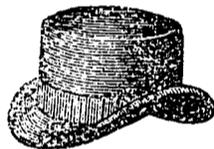
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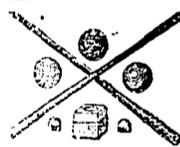
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