

# THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

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## UNITED GRAND LODGE.

THE principal item of business which will require attention at the regular Quarterly Communication of Grand Lodge, to be held on Wednesday next, is that relating to the rebuilding of the Masonic Temple, which will come before the brethren in the form of a report from the Special Building Committee appointed by order of Grand Lodge in June last. Briefly stated, the proposal of this Committee is to purchase Bacon's Hotel, which adjoins the present Freemasons' Tavern, and rebuild it, so as actually to form a part of the Tavern itself, the large hall of which would, however, be utilised in order to form a Temple twice the size of that destroyed by fire. The proposal appears to be the best that could have been made, although we hardly consider it satisfactory in every respect. The chief objection is that of time—we imagine that the proposals now submitted, even if approved next Wednesday, will not be confirmed until December, so that it may fairly be reckoned that work will not be commenced in earnest much before the beginning of next Spring, then the Tavern alterations have to be completed before Grand Lodge work can be entered upon, so that it is indeed a matter for speculation as to when our new Temple will be ready for occupation.

The Special Building Committee consists of eight brethren—four appointed by Grand Lodge and four elected by the Board of General Purposes. Brothers George Burt, John Gibson, W. Raynham Stewart and J. Lewis Thomas being the Grand Lodge nominees, and Brothers William Bristow, Ralph Clutton, Sir John B. Monckton and J. Ebenezer Saunders the four chosen by the Board of General Purposes. These brethren, at their first meeting, elected Bro. Sir John B. Monckton as their Chairman. The arrangement as regarded the Insurance was the first item to which attention was given, and this was settled for a total of £8,550 in cash, together with all accruing expenses as regards the buildings, and the return of the damaged carpet. With this sum the Committee consider the reinstatement of the Temple could be easily accomplished, should Grand Lodge determine on such a course, but that is not the plan recommended by the members of the Committee themselves. Special consideration was given to the proposal to remove the Masonic Temple from its old site; the Thames Embankment, as being almost, if not quite, the only alternative location, receiving particular attention; but in the result the Committee unanimously agreed "that such a step would not only seriously prejudice the value of the property of Grand Lodge in Great Queen-street, but, irrespective of this, would require an enormous expenditure, far beyond the resources of Grand Lodge to provide the multifarious items of necessary accommodation, without corresponding or proportionate benefit." We think this view will be accepted by the brethren generally, and that all idea of removing Grand Lodge buildings will, at least for the present, be abandoned. The real point of the matter then presents itself. The requirements of the Craft are now of such a nature that it is absolutely necessary the accommodation of Grand Lodge Temple should be increased; but the difficulty is to determine how, as the adjoining property (the Tavern) is let on a lease, of which twenty-two years are unexpired (at an annual rental of £1,200).

It will therefore be apparent that any action to be taken must be taken jointly by the lessee and lessor, and such being the case we are pleased to learn that an amicable arrangement has been arrived at. It is proposed, as we have already said, to purchase Bacon's Hotel, and to rebuild it, so as to form a part of Freemasons' Tavern, which it is estimated will cost £21,000 (£6,000 to be paid to Mr. Bacon, and £15,000 for rebuilding expenses). Messrs. Spiers and Pond, the present lessees of the Tavern, will then give up their grand banquetting hall, and pay an increased rental of £2,000 per annum, a new lease being granted to them for a term of fifty years from the completion of the alterations. The present banquetting-hall of the Tavern and the old Masonic Temple will then be available for the construction of the new Temple, and this work, as estimated, will cost £16,400; by this it will be seen, as the insurance has realised £6,400, the actual outlay to the Craft will be £10,000. In addition to these two items, amounting to £31,000, which are required for building purposes, £5,000 is set down as the cost of removing the Tavern kitchen to the top of the new building, and converting the present kitchen into a supper room, while £4,000 is to be allowed for fittings, decorations, and contingencies, thus giving a total outlay of £30,000. For this sum Grand Lodge will have provided for their use a Temple capable of holding 1,500 persons, they will get an improved rental of £800 a year from Messrs. Spiers and Pond, but will lose £360 a year from Bacon's Hotel (that being the rental at present paid), so that their net monetary gain is £440 a-year, and as the interest on the required outlay would amount to £1,200 a-year (even at 3 per cent.), it follows that the additional cost to Grand Lodge, consequent on the enlargement of the Temple, would be £760 per annum. The amount appears to be wholly out of proportion to the benefits to be gained. Are we to understand that the cost of the Masonic Temple, for interest on construction alone (if erected twice the size of the old one as proposed) would be something like £1,520 per annum, if so, then we think Grand Lodge has to pay a most expensive rental, but of course it is at all times difficult to make additions or alterations to existing buildings. The net income of Grand Lodge is, of course, ample to allow of this increased expenditure, notwithstanding the alienation, as the Committee are pleased to call it, of a permanent grant of £800 a-year to the Benevolent Institution. We think any reference to this grant comes in very bad taste from the Committee: it is certain that Grand Lodge, as a body, would not agree to the grant being withdrawn, not even to add a yard or two to the space available for its Quarterly Communications, much as a certain class of brethren seem to desire it. The Committee had as much right to refer to any other grant of Grand Lodge during the past few years as to this, and we consider it a display of animus to even go so far as to hint that this sum of £800 a-year might have been available.

The only other items on the agenda are those relating to the confirmation of the minutes of the June meeting, and of three Special Grand Lodges (on the 29th June, 18th July, and 8th August); the consideration of the report of the Lodge of Benevolence, in which seven recommendations for grants are made; and that of the Board of General Purposes, which merely contains a statement of Grand Lodge accounts, and the disposal of two notices of

motion. The grants recommended by the Lodge of Benevolence amount to £500, and comprise one of £150, one of £100, and five of £50 each. The first of the notices of motion refers to the publication, in the Masonic papers, and in three other papers, of notices of intended meetings of Grand Lodge, special or otherwise, and is intended to remove the difficulty brethren experience in discovering when anything special is to be submitted to the Craft. The second motion has reference to the minutes of the Special Grand Lodges recently held, and suggests that the minutes thereof be not confirmed until the December Communication. We fail to see how this can be of any use, as the minutes will have been confirmed, or otherwise, long before the discussion on this motion can take place.

### WEARING EMBLEMS.

THE legitimate or moral right of a Mason to wear upon his person any one of the emblems of Masonry, as may best suit his fancy, in one sense can be ranked amongst the minor questions which concern the Craft, but in another it is of more importance than it would at first imply. While not condemning moderate wearing of Masonic emblems, I do object to the profuse display of them now so prevalent. I do not deny the legal right of any Mason to profusely bedeck himself with emblems of Masonry, but by so doing he violates the common law of decency and good sense. The civil law may give one the right to appear in public dressed as a clown, but good sense by no means sanctions such an appearance. I do not wish to insinuate that I have seen emblem wearers who appeared like clowns, but I have seen those who came very near it; so much so that it was but a step between the two.

It is amusing, but at the same time instructive, to note in any promiscuous assembly of people, the number and variety of emblems worn, not only by the members of the Masonic Institution, but by the "thousand and one" societies which exist at the present day. It is amusing, for it displays the vanity of the wearers, and it is instructive, for it gives one a point wherein he can the more readily read human nature.

In the majority of instances, were those who so profusely display their Masonic emblems asked to define Masonry, or to explain the meaning of the forms and ceremonies of Masonry, or even to give the symbolic illustration displayed by the emblem worn, they would be unable to do so; they know only this much, that they have passed through so many of the different degrees of Masonry, and at that point their knowledge ceases. Ask them to give an explanation of Masonry as it now exists, and they will ignominiously fail. Draw them into conversation on topics pertaining to Masonry, and they will be found ignorant as to its legal, literary or historical features. All Masons who wear emblems are by no means to be included in that category, but I do include those who put on everything they can find in the shape of emblems, regardless of sense or decency.

It matters not whether they wear the plain emblem of the Master Mason, or the more elaborate one of the Sir Knight, the more profusely the emblems worn, in the majority of instances, the greater the ignorance of the wearers. They seek to cover up their ignorance by outward display, and as far as that is concerned they succeed admirably; but by the real Mason they are looked upon with feelings akin to disgust.

With by far too many, to their shame and our sorrow it must be said, their Masonry extends no further than the wearing of the emblems of Masonry. Their Masonry is put on for the time being, and is thrown aside when the actual work of Masonry begins.

I have often seen the symbol of Faith, Hope and Charity displayed on those who called themselves Masons, when I knew that those who wore them were devoid of the true principles of either, as their everyday life proved that their *faith* was not in GOD; that their *hope* did not rest in immortality, and that they did not extend *charity* towards all mankind.

The square and compasses, of all the emblems, perhaps are most generally worn. In many instances which have come under my observation, I know that the wearers fail to put into practice the lessons they teach, and I have my doubts of their even knowing the Masonic definition attached to them. Our ritual tells us that "the square

teaches morality," while to them it is an emblem without any significant meaning. One of the principal tenets of a Mason's faith is confirmed within the two points of the compasses; while to them friendship, morality and brotherly love are meaningless words.

I have in view one who a few years ago was suspended from all of the rights and privileges of Masonry, for un-Masonic conduct, but who to this day sports a Masonic emblem on his person—a shield with the 47th problem of Euclid engraved thereon. Can that suspended Mason exclaim Eureka? No, but he has found that he is held in contempt by all good Masons. One not acquainted with him would say, "He is a Mason, or if not, why does he wear the emblems of Masonry?" When asked why he wore that emblem when knowing that he was not a Mason, he replied: "I have a legal right to wear just what I please, and I'll wear that pin just as long as I please; so help yourself, if you can." Now, he is a man that has "enough and to spare;" is a member of a church; an active worker in Sunday School affairs, and has good intellectual abilities, yet breathes a lie every day. He is honourable in all his financial dealings, as far as known, with his fellow men, yet attempts by his outward appearance to pass himself off for what he is not—a Mason.

I have another Mason in view, who is never seen without a Masonic emblem upon his person, who, I can safely say, has not seen the inside of a Lodge room ten times within as many years. He wears the emblems of Masonry, however, just as if he was one of the brightest Masons in the land. There are many Lodges which have just such members; they swarm around us, a byword and a reproach to the Institution; their Masonry consists in the emblems worn, while they have none in their hearts. These emblem-abusers, to the uninitiated, pass as true Masons, when in fact they are "sailing under false colours."

True Masonry does not consist in wearing emblems, but in deeds of philanthropy, and a full practice of Masonic tenets and principles. It is not by emblems that we should be known, but by our actions. One may wear the square and compasses upon his person, but unless he lives up to the lessons taught by them he is not a true Mason; his Masonry is purely superficial, and extends no further than outward appearances.

The practice of displaying the emblems of Masonry upon signs, business cards and advertising mediums, is the most deplorable of all. It is bad enough to flaunt those emblems upon the person, without debasing the purposes of Masonry by using them as the means to advance selfish interests, yet it is often done, without even a word of remonstrance. When one enters the Masonic Institution he affirms that he is uninfluenced by mercenary motives, yet when he uses the emblems of Masonry as a means to further selfish purposes he acts in direct violation of that affirmation. Masonic emblems are shown to draw attention to the fact that the owners are Masons, and as such entitled to the patronage and protection of the Craft. Are they not then actuated by mercenary motives? Most assuredly they are, and therefore are unworthy of the name Mason or the patronage of Masons. They bring the emblems of Masonry, which are so full of meaning, down to the mere level of advertising mediums; they are their stepping-stones for selfish purposes. Now he that will so debase himself as to abuse our emblems in that manner is unworthy of intercourse with Masons.

I do not object to brethren wearing emblems of Masonry at suitable times, or in suitable places, but I do most earnestly protest against that profuse display of them which I sometimes see. They certainly are not worn to prove the love which one has for Masonry, for deeds, not outward displays, do that.

There may, perhaps, have been instances where a recognition of a Masonic emblem has proven of benefit to the wearer, when placed in a position where he needed assistance and was unable to help himself, but they are rare. Again, one of the best arguments of the impostor is in the emblems that he wears. He applies for assistance, and many times, in the hurry of the moment, receives it, when, had time been taken and he examined more closely, he would have been shown up in his true colours.

It is not so much the use as the abuse of the wearing of Masonic emblems that I object to. I am not averse to seeing a plain simple emblem upon a brother, but I do most strenuously object to seeing emblems painted on signs,

printed on business cards, and linked into advertising mediums. It is prostituting the purposes of Masonry, it is violating its first principles, and, as I view it, expulsion is not too severe a punishment for one who will use them for mercenary purposes, or who by their profuse use will advertise that he is a Mason.—*Voice of Masonry.*

### TRANSMISSION OF MASONIC WORK.

**T**HE Freemason should often commune with himself in the council chamber of thought. Masonry is both a science and an art, and he who would master it, and be in truth a Master Mason, must vigorously exercise his intellectual powers. In pursuance of this thought we propose to consider, first, how the ritual of Freemasonry has been transmitted through the decades of time: and next, how the individual Freemason can best qualify himself for the performance of Masonic work.

The true work of Masonry is, and always has been, strictly secret. It has never been committed to either writing or printing. Although handed down from year to year by word of mouth, it is, nevertheless, what it was in the beginning. This may seem strange, but it is true. Innumerable instances prove it, analogously in parallel cases outside of, as well as in all cases within, the Craft. It requires no extraordinary feat of memory to retain a volume of thought reduced to words, and to convey it in all its materiality from generation to generation. This has been proven again and again in the profane world. It was in this manner that the patriarchs transmitted from one to another the facts of Biblical history, before the employment of writing; it was thus that one of the most wonderful productions of the human mind, the Iliad, was for generations preserved; and likewise the famous Vedas of India, which are four times the length of the Iliad. These and other notable examples, prove that the human mind is a storehouse capable of containing a vast amount of knowledge, so that, if methodically arranged, it may be drawn upon at pleasure. When memory is the warder of the brain, the facts which have entered it may depart again at will, to re-enter, and remain in the mind subject to call for ever. Wonderful, wonderful memory! Under discipline it is God-like. It is not merely for the little events of life, but as well for the greatest. True, a courier will remember for ever a smile from his sovereign, or an unfortunate sneer which befell him at court when taking a glass of wine; but these are paltry employments for the workshop of the brain. Memory is as necessary in the higher pursuits of life as it is in its commonest transactions. All have it, or may have it, in sufficient degree to answer every practical purpose, while some have it in extraordinary power. Many examples of this are preserved in history and biography. Seneca, by the mere effort of his natural memory, could repeat two thousand words after once hearing them, although they had no dependence upon or connection with each other. Cyrus knew every soldier in his army by name, and Scipio all of the people of Rome. In our own time we are familiar with the remarkable feats of memory of the historian Macaulay, and with the linguistic powers of Mezzofanti, who spoke fifty-eight languages. But such abnormal memories as these are not requisite for the transmission of Masonic work, or the skilful mastery and delivery of the ritual. Ordinary endowments are sufficient for the purposes of the Craft, although extraordinary ones are eminently serviceable, and adorn the Freemason as they do the man.

Sage Dr. Johnson observed, that "the two offices of memory are, collection and distribution." Some are adequate to the one, without being so to the other. With some the memory is a prison-house, with others a house of entertainment, free as air, through which troop thoughts that are ever at the call of the master. The old saying, that we forget nothing, has been disproved a thousand times by Junior Wardens, aye, and by Seniors and Masters. The knowledge may all be there, but it is not always subject to beck and call. It is capricious, depending too much upon the momentary feelings. Some persons cannot always recollect at will what they know. It is only the well-balanced mind that is master of itself that can use its own riches, and send them flowing out like a river.

The intellectual manner of transmitting its work is one external feature that distinguishes Freemasonry from the

cloud of secret societies that have imitated it, in some degree, but in truth followed it at an immense distance. Many of these latter were contrived by little men for little men—men of contracted powers of mind, and small ability to remember. For such there must be a printed ritual. They are not competent to burden their minds, but must depend upon the seeing of the eye rather than the hearing of the ear. We esteem it one of the glories of Freemasonry that it may boast not only a nobility of thought, but a nobility in the manner of preserving and transmitting thought. We have always deprecated the employment of any artificial aids, in the nature of keys or mnemonics, as crutches for lame minds; or the constitution of any body of conservators of the work. Freemasonry is its own conservator, and its regular officers are sufficient for conducting it. The good old way is the best way. It was good enough for the primitive Scriptures, and the Iliad, and the Vedas, and for Freemasonry through all past time, and it will be good enough throughout the future of the Craft.

Do you ask, What is the best method for a Mason to employ to qualify himself for being a *Master* in the Craft? If he would truly enjoy "the pleasures of memory," he must give *attention* to the work. There is a volume in that word, attention. It means not merely to hear, but to listen—to attend closely with a view to hear, to think while he hears. **THE ACCOMPLISHED FREEMASON MUST BE A LISTENER AND A THINKER**, and if he be these, he will be one of those who will aid in the transmission of the work to the rising generation of initiates, and thereby win for himself both a good report among his brethren in the present, and a reputation that shall itself be transmitted as a part of the History of Freemasonry.—*Keystone.*

**Justice Lodge of Instruction, No. 147.**—A meeting was held on Thursday, 30th ult., at the Brown Bear, High-street, Deptford. Present—Bros. G. Emblin W.M., B. R. Banks S.W., J. S. Miller J.W., S. R. Speight Secretary, W. Martin S.D., Penrose J.D., Ingram I.G., J. J. Hutchins P.M. Preceptor; and several other brethren. Lodge was opened in first degree, and minutes confirmed. Lodge opened in second and third degrees, and ceremony of raising was rehearsed, Bro. Penrose candidate.

**Percy Lodge of Instruction, No. 198.**—We have pleasure in intimating to our readers that the above Lodge of Instruction resumes its labours this evening, at eight o'clock, at the Jolly Farmers, Southgate-road, Islington. Bro. R. W. Galer is the Secretary, and Bro. R. Percy P.M. 228 the Preceptor. Both these officers are well known, and appreciated for the zeal they display in the work of the Craft. Brethren are very cordially invited to attend this Lodge.

**Kingsland Lodge of Instruction, No. 1693.**—Held at Bro. Longhurst's, Canonbury Tavern, N., on Monday, 27th ult. Present—Bros. Marks W.M., Rhodes S.W., Killick J.W., Collingridge J.D., Langton I.G.; also Bros. Fenner, Hall, Galer, and Longhurst. Lodge was opened in due form, and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Fenner acting as candidate. Lodge was opened and closed in the second and third degrees. It was proposed by Bro. Fenner, seconded by Bro. Killick J.W., that Bro. Rhodes S.W. fill the chair on Monday, 3rd September, upon which occasion Bro. Isaac P.M. has promised to rehearse the ceremony of installation. We trust there will be a good attendance.

Bro. Jas. Curtis P.M. 315, 1797, P.G.S.B. Sussex, has been selected, out of 25 candidates, for the post of editor to the *Odd Fellows' Magazine.*

We remind Craftsmen that Bro. H. P. Isaac P.M. 1693 will rehearse the ceremony of installation at the Kingsland Lodge of Instruction, Canonbury Tavern, Islington, on Monday evening next (3rd instant), at half past eight. It is to be hoped a numerous attendance of brethren will do our respected brother the honour to attend.

**HOLLOWAY'S OINTMENT AND PILLS.**—Notable Facts.—Summer heats augment the annoyances of skin diseases and encourage the development of febrile disorders, wherefore they should, as they may, be removed by these detergent and purifying preparations. In stomach complaints, liver affections, pains and spasms of the bowels, Holloway's unguent, well rubbed over the affected part, immediately gives the greatest ease, prevents congestion and inflammation, checks the threatening diarrhoea and averts incipient cholera. The poorer inhabitants of large cities will find these remedies to be their best friend when any pestilence rages, or when, from unknown causes, eruptions, boils, abscesses, or ulcerations, betoken the presence of taints or impurities within the system and call for instant and effective curative medicines.

## HOLIDAY HAUNTS.

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## LONDON AND SOUTH WESTERN.

THIS line serves admirably for visitors who make London their headquarters and wish to explore Surrey and a part of Berkshire. It covers all the interesting spots within easy distance from London, and leads to some wild and attractive places that are known to artists but are not very generally frequented. The most familiar sights are Kew Gardens, Wimbledon Common, Richmond and its Park, Bushey Park, and Hampton Court, all these are well known and deserve the fame they have acquired. Wimbledon Common is delightful for a breezy walk, and once a year it is the centre at which assemble the crack rifle shots of the country, and sometimes also those of America and Canada. Kew Gardens has no rival, and Hampton Court is one of the finest show places in England. The Thames about Barnes loses the busy activity that characterises its waters lower down, and some beautiful spots line its banks. The view from Richmond Hill is particularly charming, taking in, as it does, the valley below, with the Thames winding along through a richly-wooded country, past pretty villages, and well-kept lawns and stately houses, disclosing many beauties in its serpentine course. One of the greatest treats to those fond of boating, fishing, and sketching, is a trip up the Thames. The river route is ever changing and picturesque, and facilities are offered which make preparations for the journey easy and pleasant. Without, however, seeking water-carriage, there are many places on the Thames that can be reached by the South Western Railway. Reference to the London District Map which accompanies the Time Table will show the positions of the various towns and villages on the banks of the river or near thereto. We shall leave the visitors to themselves to explore the country we have briefly referred to, just remarking that Osterley Park, once the residence of Sir Thomas Gresham, and where he entertained Queen Elizabeth, is not far from Isleworth, and but an easy walking distance from Kew Gardens. Outwardly there is not much to be seen, and we are not quite sure that the journey would be repaid by the chance of getting a sight of the interior of the house, now belonging to the Jersey family. There are some peculiar associations connected with Osterley that invest it with an interest its form and surroundings would not otherwise invite. On the south side of the district we are contemplating there is the very pretty country of Streatham, Tooting, Merton, Sutton, Morden, Cheam, Ewell, Epsom and Leatherhead for Boxhill, a delightful resort. At Merton Abbey Nelson lived with Lady Hamilton, but the old foundation is gone and nothing but memory remains.

Starting from Twickenham along the upper line, the Thames is again reached at Staines; here it divides, one branch going to Datchet and Windsor, the other to Reading. This little line passes through Egham, Sunningdale and Ascot, all places of interest. Egham was the scene of one of the greatest events in the history of freedom and the country. At Runnymede, a small island in the parish, and close by the Thames, King John signed Magna Charta. The place has no special attractions, but the associations that surround it, and the country round about, make a visit to Runnymede very interesting. Above Egham is Englefield Green, one of those elevated patches of scenery that seem to drop from the skies to give a charm to all around. To the right lies Windsor Castle, a fine view of which can be obtained from this height. Keeping to the line, Virginia Water Station is reached. It is situated some distance from the beautiful spot bearing its name. A day might well be spent here, and to meet the requirements of visitors there is a good hotel abutting on to the water. Virginia Water forms part of Windsor Park, and is really a charming and picturesque spot. The Park and Castle could be inspected at the same time, and a more interesting day's excursion could hardly well be planned. From Virginia Water a branch line goes south to Weybridge; midway is the pretty town of Chertsey. There was once an abbey here, large in size and rich in treasures, but few remains are left, just sufficient to attest its age but not its grandeur. After leaving Virginia Water, the line passes through beautiful Sunningdale and Chobham Common, on to healthy and wild Ascot Heath. This latter is a grand place for the Royal sport and has a world-wide fame. The country is very picturesque all about and the air exceptionally fine. We cannot stop to trace the country between Ascot and Reading. We have already referred to this place, and those who wish for a further acquaintance with the Thames could not do better than start from the biscuit town and go to the charming little village of Wargrave, on to Henley, and even round by Taplow, Maidenhead, Bray, Eton, Windsor and Staines. Nothing can exceed the beauty of the river in the district we have sketched, as is proved by the esteem in which it is held by artists.

Starting from Long Ditton on the South side of Hampton Court we are taken to Esher, Walton, Weybridge, Woking and Frimley on the borders of Hampshire. From Woking the line branches down to Guildford, and from Frimley another branch goes to Aldershot, which is joined here by the line from Guildford, and which continues on to Winchester. The main line from Frimley goes to Salisbury, with a break on the right at Andover Junction for Marlborough and Swindon. We have alluded to the middle route that goes to Winchester, below that, from Guildford, the line passes by Godalming and Haslemere, to Petersfield, from thence a branch goes to Midhurst, where Richard Cobden lived and died. He was born at a village close by, and was the son of a Sussex farmer. From Petersfield the route is continued past Hambledon to Havant, Portsmouth and Gosport for Isle of Wight and Southampton. Harking back, notice should be taken of the very pleasant little village of Esher, where Wolsey once resided. Claremont House is contiguous, and here the Princess Charlotte died, in 1817. Here also Louis Philippe and his ex-Queen resided for ten years, and died. They were buried at Weybridge. Between Esher and Weybridge is Walton, an agreeable spot

for a short excursion. The "Gossip's Bridle" in the church should teach a useful lesson to scolds. Those who are loyal to the memory of Charles I. will not like this little village any better for its being the birthplace of the regicide Bradshaw; but as a set-off we may state that Admiral Rodney, stout-hearted, gallant, and incorruptible, was born at Walton. This valiant naval hero got into pecuniary difficulties, chiefly through contesting that borough of evil repute, Northampton, and had to reside on the Continent. During the American war he was tempted by brilliant offers to enter the French service. He preferred honour and poverty to wealth and position in foreign service. His Spartan exhibition of courage and honesty came to the ears of the government, and Rodney was recalled home, afterwards to vindicate his character as a commander and his patriotism as an Englishman. Near Walton is Oatlands Park, with a history and associations worth more than a passing thought.

Leaving the comparatively near neighbourhood of London we pass along the main line to Frimley, prettily varied with hills and dales, on the borders of Surrey, on to Farnborough, with Aldershot on the left and a line on the right to Ascot. Passing Fleet and its lakes, and Winchfield on the left, are the ruins of Basing House. A very interesting history attaches to the old village of Basing. A severe battle was fought here between the Danes and the Saxons in 871, under Alfred and his brother King Ethelred, the latter being defeated. A castle was built at a very early period, which was rebuilt by Paulet, the first Marquis of Winchester. This nobleman lived during four reigns, remarkable for changes, and yet he seems to have remained in favour during the whole of them. For a man of such importance to retain his head and his property during the reigns of Henry VIII., Edward VI., and Mary and Elizabeth, showed that he was endowed with great skill as a courtier, and affords a strong illustration of his own theory of "being a willow and not an oak." He entertained Queen Elizabeth, who was so pleased with her host that she is credited with remarking: "By my troth, if my lord treasurer were but a young man, I could find in my heart to love him for a husband before any man in England." The "Virgin Queen" evidently knew how to flirt. She visited Basing House again in 1601, and was entertained right royally by the fourth Marquis. Forty-two years later the fifth Marquis fortified the House against the Parliamentary troops. For four years he maintained his position against siege and assaults, and at last Cromwell had to undertake the work of conquest. He ultimately stormed the House and took the Marquis, Sir Robert Peake, and others prisoners. The booty that was obtained amounted, it is stated, to the value of £200,000, and consisted of money, jewels, furniture, and indeed the entire contents of the house. On the recommendation of Cromwell the building was destroyed, and little now remains to tell of the fierce struggle. The line continues on to Salisbury. Here the tourist can find enough to interest him for a time. There is the Cathedral, with its noble spire 400 feet high, the loftiest in the kingdom. It stands in the centre of the city, upon a grassy platform, surrounded with trees, and is seen to great advantage. On the right of the line are the earthworks of Old Sarum, once a great city, and although not a house remained to warrant the title of a borough it returned two members to Parliament up to the time of the Reform Bill of 1832. The elm under which the elections took place is, we believe, still to be seen. Not far from Salisbury is Stonehenge, with its marvellous remains, at once a wonder to admire and a puzzle to solve. The line from Guildford passes through Farnham, where is situated an ancient castle, which has been in the possession of the See of Winchester for a thousand years. This latter city is one of the most ancient in the kingdom. It was the seat of Government, and here were built at least two castles, one being for the residence of the Bishop and the other for the use of the King. The remains now in existence formed part of the building erected by William the Conqueror. There is a tradition that King Arthur founded the castle, and the celebrated painted table of this king which hangs on the eastern wall of the County Hall is said to be "the identical board round which that monarch and his celebrated knights assembled in the fortress he had founded." This is a myth, but it is a very pretty one, the belief in which can hurt no one. In Messrs. Warne's "Abbeys, Castles, and Ancient Halls of England and Wales," a work we have before commended, the following description is given of this table:—

"It consists of a circle, divided into twenty-five green and white compartments radiating from the centre, which is a large double (Norman?) rose. In the middle of the upper half of the circle, resting upon the rose, and extending to the double edge, is a canopied niche, in which is painted a royal figure, bearing the orb and sword, and wearing the royal crown. Around the centre rose is a circle inscribed with black letter, except where it is broken by the base of the niche and the sitting king. There are also names inscribed in six of the white compartments, as well as in the circle around the compartments, of which, however, this circle is rather a continuation, in colour and form corresponding to the several divisions, each bearing a name. . . . The table is made of very stout oak plank, and is larger than the roof and the floors of the rooms in the Eddy-stone Lighthouse, and considerably larger than the ground plot of the Parish Church of St. Lawrence in the Isle of Wight."

There is an ancient cross in Winchester, of the fifteenth century, of light and elegant design. Originally, no doubt, it was "one of the high crosses where the laws were declared, proclamations made, judgments delivered, corpses rested, sermons preached, and sometimes malefactors executed." The greatest attraction, of course, is the cathedral, and a wondrous work of art and devotion it is. We find it almost impossible to summarise the history of this noble pile. It has a record that is not equalled in England; its foundation recedes into the dim vista of time, and he who could grasp the facts, would realise a great part of the history of the country. Another branch line from Guildford goes through Godalming, wild and beautiful Haslemere, Hambledon, once famous as a cricket centre, on to Portsmouth. In fact, all the lines converge to this town and to Gosport and Southampton. We need not dwell upon Portsmouth and

Gosport—they are famed throughout the world. Southampton is an ancient port, and is a very interesting town. It has a fine harbour, sheltered by wooded hills, and the Isle of Wight opposite acts as a natural breakwater. About three miles from the town is Netley Abbey, the ruins of which charmed the mind of Horace Walpole, who said, "they are not the ruins of Netley, but of Paradise." They certainly are delightfully situated, and ought to share in the admiration that could not fail to be evoked by a visit to Southampton and its neighbourhood.

We need scarcely dwell upon the Isle of Wight, although it is a tempting theme. History and associations are here blended with nature in rich array. The scenery and climate are delightful, and the island is a never-failing source of attraction to visitors. Taking Winchester as the starting point, we know of no district that offers so many charms of history and beauty as that embraced in the ancient city, Southampton, Portsmouth, and the Isle of Wight. As a change there are Lymington, Christchurch, and Bournemouth, the latter being remarkable as a comparatively new but beautiful growth. It is noted for the salubrity of the climate, and it is very picturesquely situated. Then there are Poole and Wimborne, with its Minster of ancient foundation. Before the Reformation this old church was said to have possessed some rare relics, such for instance as "pieces of our Lord's manger, robe and cross; some of the hairs of his beard, and a thorn of his crown; the blood of Sir Thomas à Becket, and part of St. Agatha's thigh." What became of them we do not know. Dorchester is another ancient town with monkish traditions and history. There are many other places of note in the locality, a visit to which would afford pleasure to the tourist. The line goes from Dorchester to Weymouth and Portland, to which we have referred in a previous paper. From Wimborne the line goes upwards to Evercreech Junction, where it divides, one branch going to Bath and the other to Barnham. From this latter place there is a service of steamboats to Cardiff, across the Bristol Channel. We have omitted reference to the ship services from Southampton. They go to Havre and Honfleur, to Cherbourg, to St. Malo, and to Jersey, Guernsey, and Granville. The other route to the Channel Islands from Weymouth we mentioned in another paper.

Joining the main line at Salisbury again, we go in a direct route to Exeter. Between spurs jut out—on the right to Chard, and on the left for Seaton, for Sidmouth and for Exmouth. Omnibuses run to various points along the coast, especially in Dorsetshire, embracing Swanage and Corfe Castle. The ruins of the latter are well worthy a visit, from their extent and the position in which they stand on a hill. Not far from the Castle is Smedmore House, the possession of the Clavells, an old family. The situation of the house is commanding, the family is one of the most ancient in the kingdom, and one member at least earned an unenviable notoriety. One John Clavell, educated gentleman, poet and highwayman, broke the continuity of the respectability of his family by his daring deeds as a footpad. He was caught, sentenced to be hanged, but was pardoned, and it is believed he afterwards fought gallantly in the service of Charles I., who had saved his neck and his reputation. To show the character of the man, we quote the following lines he indited "untoe his majestie" after he was apprehended, but before his trial:—

"I that have robbed so oft, am now bid stand,  
Death and the Law assault me, and demand  
My life and meanes; I never used men so,  
But having ta'en their money, let them goe;  
Yet must I die? and is there no relief?  
The King of kings took mercy on a thief;  
So may my gracious king, in mercy, save me,  
Although grim Death and Law do thus outbrave me.  
God is his President, and men shall see  
His Mercie is beyond Severity."

We must pass by Shaftesbury Nunnery and Sherborne Abbey and Castle; we cannot linger on the coast either, and can only say of Exeter that its Cathedral, although not ranking among the first class, is exceedingly beautiful, that the ruins of the Castle of Rougemont and the walk on the north, shaded with fine elm trees and called Northernay, are the chief lions of the city. The railway is continued on to Plymouth, with a branch spreading out to Barnstaple, where it divides for Ilfracombe and Bideford. Another branch stretches out at Okehampton for Holsworthy, where a coach-track leads on to Bude, and from thence south-west along the coast to Tintagel, Camelford, when it diverges—left to Lanncoston, right to Wadebridge and Padstow, and further on still to St. Colomb and New Quay. Going north from Bude another coach route leads to Hartland, where it forms a triangle, and embraces Bridport on the right, Westward Ho on the left, and Clovelly straight ahead. There are also coach tracks from Barnstaple to Combe Martin and Lynton. The district we have sketched from Exeter is full of charm. Nothing can exceed the beauty and variety of the scenery from Ilfracombe to Lymouth. One guide book we have seen says:—"Around are subalpine valleys, wild gloomy ridges, and precipices and crags; while near at hand are tors and torrents, hills and dales, moorland and woodland and sea." That is not an exaggerated summary; but the whole coast is rich in scenes of wild grandeur, while inland cultivation and nature add to the charms of the picture. Devon is a lovely county for the pleasure seeker; and then there is Cornwall, a county of much rude and grand beauty, that unites the tempestuous sea and rugged rock with a climate mild and beneficent. The turbulent and the peaceful, though so dissimilar, are not altogether discordant, and those who go to Cornwall would not willingly sacrifice one of its attractions.

The installation ceremony will be rehearsed by Bro. James Smith, W.M. of the Confidence Lodge, No. 193, at the Confidence Lodge of Instruction, Hercules Tavern (Bro. Maidwell's), Leadenhall-street, on Wednesday next, 5th inst., at 7 o'clock. Brethren are earnestly invited.

## QUARTERLY COMMUNICATION OF UNITED GRAND LODGE.

THE following is the business to be transacted in Grand Lodge on Wednesday, 5th September 1883:—

1. The Minutes of the Quarterly Communication of the 6th June, and of the Special Grand Lodges of the 29th June, the 18th July, and the 8th August, respectively, for confirmation.

2. Report of the Lodge of Benevolence for the last quarter, in which are recommendations for the following Grants, viz.:—

|  |      |   |   |
|--|------|---|---|
| The Widow of a Brother of the Cornubian Lodge, No. 450, Hayle, Cornwall ... .. | £100 | 0 | 0 |
| The Widow of a Brother of the Skelmesdale Lodge, No. 1658, Camberwell ... ..   | 50   | 0 | 0 |
| The Widow of a Brother of the Royal Clarence Lodge, No. 271, Brighton ... ..   | 50   | 0 | 0 |
| A Brother of the De Grey and Ripon Lodge, No. 837, Ripon, Yorkshire ... ..     | 50   | 0 | 0 |
| The Widow of a Brother of the Lodge of Truth, No. 944, Bombay ... ..           | 50   | 0 | 0 |
| A Brother of the Beadon Lodge, No. 619, Dulwich ... ..                         | 50   | 0 | 0 |
| A Brother of the Merchant Navy Lodge, No. 781, London ... ..                   | 150  | 0 | 0 |

### 3. REPORT OF THE BOARD OF GENERAL PURPOSES.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board of General Purposes beg to submit a statement of the Grand Lodge Accounts at the Meeting of the Finance Committee, held on Friday, the 17th day of August last, shewing a Balance in the Bank of England of £4,165 15s 1d; and in the hands of the Grand Secretary for Petty Cash £75, and for Servants' Wages £100.

(Signed) JOHN B. MONCKTON,  
President.

FREEMASONS' HALL, LONDON, W.C.  
21st August 1883.

### 4. REPORT OF SPECIAL BUILDING COMMITTEE.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

We, the undersigned, being the Special Committee appointed by and by order of Grand Lodge of the 6th June last to consider the question of reinstating, or enlarging, or removing the old Masonic Temple, recently destroyed by fire, and to obtain and submit to Grand Lodge plans and estimates for the same, and to deposit such plans and estimates in the Grand Secretary's Office or other convenient place for the inspection of the Craft, beg to report as follows:—

1. Four of our number viz., Brothers George Burt, John Gibson, W. Raynham Stewart, and J. Lewis Thomas, having been directly appointed by Grand Lodge, the remaining four were by order of Grand Lodge duly elected by the Board of General Purposes, viz., Brothers William Bristow, Ralph Clutton, Sir John B. Monckton, and J. Ebenezer Saunders.

2. At our first meeting Brother Sir John B. Monckton was unanimously elected to be Chairman of the Committee.

3. We took steps without loss of time to arrange and agree the Insurance questions arising in consequence of the fire, and after some correspondence and discussion, succeeded in so doing on the following terms, which we believe to be just and equitable:—

|                                       |       |
|---------------------------------------|-------|
| Buildings ... ..                      | £6400 |
| (together with all accruing expenses) |       |
| Furniture ... ..                      | 1050  |
| (with return of damaged carpet)       |       |
| Statue ... ..                         | 500   |
| Organ ... ..                          | 100   |
| Pictures ... ..                       | 500   |

The two last items being the full amount insured.

4. We promptly proceeded to consider the following points: Whether it would be advisable simply to reinstate, or to construct an enlarged Temple on and adjacent to the present site, or to seek for another site for the purpose.

5. We especially gave our attention to the Thames Embankment as almost, if not quite the only alternative site, and beg to report our unanimous opinion, as the result of careful enquiries we have made, that such a step would not only seriously prejudice the value of the property of Grand Lodge in Great Queen Street, but, irrespective of this, would require an enormous expenditure, far beyond the resources of Grand Lodge, to provide the multifarious items of necessary accommodation, without, in our opinion, corresponding or proportionate benefit.

6. The question of reinstatement, should Grand Lodge determine on such a course, is a simple one, and would, we are advised, be covered by the amount of the Insurance.

7. Feeling, however, assured that the wishes, equally with the growing necessities of the Craft, point to considerably increased space for the meetings of Grand Lodge, we have taken steps to procure for the consideration of Grand Lodge such proposals as would, if carried into effect, bring about such an end. This has involved many meetings and much discussion and consideration, and has eventuated in the exchange of the following memorandum between ourselves and Messrs. Spiers and Pond, Limited, the lessees of Freemasons' Tavern,

for an unexpired term of twenty-two years, at an annual rent of £1,200.

8. Copy memorandum of the heads of proposed agreement with the Grand Lodge respecting Freemasons' Tavern and adjoining property: Spiers and Pond, Limited, are to—

1. Give up their Grand Banqueting Hall upon the completion of the new buildings and alterations, that the Grand Lodge may construct thereon an enlarged Masonic Temple.
2. Pay a rental of £2,000 per annum.

Grand Lodge are to:—

1. Acquire the adjoining Bacon's Hotel, rebuild it with all necessary permanent fixtures, such as kitchen apparatus, gas fittings, sun-lights, plate glass decorations, &c., as at present done, and rearrange portions of premises as necessitated by the contemplated alterations, the whole to be for Spiers and Pond's occupation.
2. Let Spiers and Pond have whole space under new Temple.
3. Remove kitchen to top of building and convert present kitchen into supper room.
4. The present Banqueting Hall and remainder of the establishment not to be interfered with more than is necessary during the alterations.
5. Grant Spiers and Pond lease for 50 years at £2,000 rental from the completion of the works, present lease then to be surrendered.
6. A back entrance to be allowed on site of present stable at rear of Board Room.
7. All plans of buildings, alterations, and communications to be agreed between the parties.

The above subject to the approval of Grand Lodge; whereupon a proper agreement shall be executed.

9. We have ascertained that Mr. Bacon, the lessee of Bacon's Hotel, for an unexpired term of five years and four months at £360 annual rental, will sell his entire interest therein with the furniture and fixtures for £6,000.

10. The carrying out of the foregoing scheme, if determined on by Grand Lodge, would furnish the Craft with a Temple of handsome proportions, capable of holding about 1500 persons, being twice the number that the late Temple would accommodate, with entrances and exits in accordance with the requirements of safety, and with the less direct but very decided benefit of immeasurable improvement in the location of the tavern kitchen.

11. On the important question of Finance we have consulted the Grand Superintendent of Works, who has submitted to us the following as an approximate estimate for carrying out the scheme:—

|   |        |         |
|---|--------|---------|
| Purchase of Mr. Bacon's lease, goodwill, furniture, &c. ... ..  | £6,000 |         |
| Rebuilding Bacon's Hotel as part of Freemasons' Tavern ... ..   | 15,000 |         |
| Removal of kitchen to top of same from basement of present Tavern and conversion of present kitchen into supper room ... .. | 5,000  |         |
| Fittings, decorations, and contingencies ... ..   | 4,000  |         |
|   |        | £30,000 |
| Building enlarged Temple ... ..   | 16,400 |         |
| Less insurance ... ..   | 6,400  |         |
|   |        | 10,000  |
|   |        | £40,000 |

12. We learn that Grand Lodge now possesses some £22,000 in the Funds, the income of which is ... .. £660  
\*To borrow £18,000 at 3 per cent. would cost per annum ... .. 540

|   |      |        |
|---|------|--------|
|   |      | £1,200 |
| The increased rent of the Tavern would be ... ..  | £800 |        |
| Less rent of Bacon's Hotel ... ..   | 360  |        |
|   |      | 440    |
| Making a nett annual cost of the enlargement of Temple on the foregoing estimates of ... .. |      | £760   |

13. The net income of Grand Lodge was reported, upwards of a year since, by a Special Committee appointed for that purpose, to be about £4,000 a year, since which time £800 a year has been alienated as a permanent grant to the Royal Masonic Benevolent Institution. The annual charge, therefore, mentioned above as the result of the works spoken of, is somewhat less than a fourth of the net available income, supposing such to remain stationary.

14. We submit the above scheme and approximate estimates for the consideration of Grand Lodge, and have, in accordance with the instructions given us, directed such plans and sketches as will inform the brethren generally of what is proposed to be done to be laid on the table of the Library in Freemasons' Hall.

Dated this 3rd day of August 1883.

(Signed) JOHN B. MONCKTON. J. LEWIS THOMAS.  
RAYNHAM W. STEWART. WILLIAM BRISTOW.  
JOHN GIBSON. GEORGE BURT.  
RALPH CLUTTON. J. E. SAUNDERS.

\* It is contemplated that the required loan might conveniently be made from the Fund of Benevolence, to the credit of which Fund between £40,000 and £50,000 stand in Consols.

## 5. NOTICES OF MOTION.

(1) By Brother CHARLES JOHN PERCEVAL P.M. No. 1607:—

"That notice shall be given of the intended meetings of all Grand Lodges, special or otherwise, by advertisement, at least once, and, when practicable, twice before such day of meeting, in the two Masonic issues, 'The Freemason,' and 'Freemason's Chronicle,' and such other paper or papers not exceeding three, as the Grand Secretary may deem best adapted for giving publicity thereto."

(2) By Brother JAMES HENRY MATTHEWS P.M. No. 109 and 143:—

"That in order to afford the Craft sufficient time for due consideration of the amendments in the proposed revise of the Book of Constitutions, as carried at the Special Grand Lodges of 29th June and 8th August, and the proceedings of which Special Grand Lodges could only be issued a few days before the meeting of this Grand Lodge, Resolved that the confirmation of the minutes of such Special Grand Lodges be postponed until the Quarterly Communication in December next."

List of Lodges for which Warrants have been granted by the M.W. Grand Master since the last Quarterly Communication of Grand Lodge:—

- No. 1999.—The Devon Lodge, Jullunder, Punjab.  
2000.—The Earl of Mornington Lodge, London.  
2001.—The Narberth Lodge, Narberth, Pembrokeshire.  
2002.—The Princess Royal Lodge, Wallaroo, South Australia.  
2003.—The Albion Lodge, Devonport, Auckland, New Zealand.  
2004.—The St. George's Lodge, Queenstown, South Africa.  
2005.—The Brooke Lodge, Chingford, Essex.  
2006.—The Tilbury Lodge, Tilbury Docks, Essex.  
2007.—The Amberley Lodge, Amberley, Canterbury, N. Zealand.  
2008.—The Hiram Lodge, Green Island, Otago, New Zealand.  
2009.—The Victoria Lodge, Hawthorn, Victoria.  
2010.—The Warriors Lodge, Colac, Victoria.  
2011.—The Marma Lodge, Murtoa, Victoria.  
2012.—The Chiswick Lodge, Chiswick.  
2013.—The Lodge Star of Southern China, Canton.  
2014.—The Alpha Lodge, Cambridge, Auckland, New Zealand.  
2015.—The Tôkiô, Lodge, Tôkiô, Japan.

The "Freemasons' Calendar and Pocket Book" for 1884 will be published early in November next. Secretaries of Lodges willing to subscribe for copies of the Calendar are requested to notify to the Grand Secretary the number they will respectively require.

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

Bro. Sir Erasmus Wilson never seems to be weary of well-doing. It was only last week that we reported the completion and dedication of a noble gift which our brother had made to the Royal Sea Bathing Infirmary at Margate; now we find that on Wednesday last he laid the foundation-stone of the new Church of St. Saviour, Westgate-on-Sea. His pockets are deep, but not too deep for the hands of benevolence and generosity to fathom their depths. Bro. Wilson is continually engaged in some good work, and when we read that he was suffering from an affection of the eyes, we were afraid he was going to be laid aside, at least for a time. We trust the present activity is a sign of improvement, and that our excellent brother is yet destined for years to come to exemplify in his person one of the grandest sides of Freemasonry.

At the North London Chapter of Improvement, on Thursday, 30th August, at the Canonbury Tavern, St. Mary's Road, Islington, Comp. Higgins occupied the chair of Z., Sheffield H., Carter J., Edmonds S.N., George P.S. Taking into consideration the warm weather, there was a very good attendance.

At the General Committee of the Royal Masonic Institution for Girls, held on Thursday afternoon last, at Freemasons' Hall, Colonel Creaton, Past Grand Treasurer, presided. There were present Bros. Matthews, Gladwell, Dicketts, Colonel Peters Grand Sword Bearer, Major Finney, Adlard, Hedges (Secretary), and Massey. Beyond the reading and confirmation of minutes, and the authorising the Chairman to sign cheques, there was no business before the meeting.

## 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:—

## GRAND LODGE AND THE STATUS OF PAST MASTERS.

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—I very much regret that your contemporary has not adopted the same tone as yourself in dealing with the question of the status of Past Masters. As you justly observe in your last issue, no good can come of turning a fair contention into the strife of parties. It is not a battle between the Provinces and London, but a question of practice of so important a character as to demand the most serious consideration. Anything, therefore, that tends to distract the mind and turn it into other and bitter thoughts, is simply multiplying difficulties and rendering a pleasant solution well-nigh impossible. I have too much regard for our Provincial brethren to believe for one moment that they desire to create "bogus" Past Masters, or that they prefer what is termed a "fad" to the reproach of their commonsense and to the injury of the Craft. It is not pleasant for a P.M. to have to separate from his mother Lodge and lose all the honours years of labour have brought him, and it is not so very unreasonable after all that he should seek to retain his rank when he joins another Lodge. Allowance must be made for disappointment, for the feeling arising out of the loss of prestige, and for the efforts that are being made to retain some of the sweets of authority. I do not believe in the new rule; I fear it will not work for the good of Freemasonry, but in order to arrive at a judgment that shall have the sanction of justice and reason it will be necessary to show that the proposed cure is worse than the complaint. I do not think that it can be shown that there is no grievance, and it certainly has not been settled that private Lodges have the power to grant rank to joining members who come as Past Masters from other Lodges. That some Lodges have acted upon such an assumption is beyond doubt, and according to the Grand Registrar, there is no written law to forbid the practice. The uncertainty on this point is alone justification for raising the question, which cannot be settled by the use of offensive phrases. To let matters go on in the future as they have gone on in the past does not appear to me to be a statesmanlike way of meeting a vexed question. It would not be worthy of the intelligence of the Craft, and would most likely lead to much diversity of action and friction. I do not see that there would be any great harm in empowering private Lodges to deal with the question of rank, so far as joining Past Masters are concerned. It is a matter affecting themselves only, and they are the best judges of fitness and merit of those they accept as members. Such a system would destroy the necessity, even the motive of black-balling, for Lodges could accept a joining Past Master without pledging themselves to do more than grant him the rights of any other joining brother. That condition should be plainly stated, so that the joining Past Master would enter with the clear understanding that merit, and the peculiar circumstances of the case would be the determining causes as to the position he should hold in the Lodge. Such a method would give freedom to all alike; it would enable a P.M. to prefer his claim for honour, and it would give the members of the Lodge the opportunity of exercising their discretion, without which there can be no valid responsibility. To make it part of the Constitution to say that a joining P.M. shall take a certain rank only admits of the alternative of rejection. That is the inevitable consequence, and I fear it would more frequently happen than those who favour the new rule anticipate. To let matters remain as they were would not be wise, and the only other alternative would be to make it illegal to give rank to a joining P.M. unless he passed through the chair again. That would be an easy and a very direct way of getting over the difficulty, but would it be satisfactory? Would it meet the wants of those who now feel they have a grievance? If no harm would be likely to follow upon the granting of the liberty I have referred to, I think it would be the wiser course to follow, especially as there seemed to be a feeling in that direction at the recent Special Meeting of Grand Lodge.

I do not know whether the question will be raised on Wednesday night or not, but if it is, I hope the points I have mentioned will be remembered and will at least receive consideration. I shall endeavour to be present, and most assuredly I shall be prepared to deal with any well-considered plan that may be proposed without the least reference as to whether it comes from a London or a Provincial brother. I know no distinction between brethren on all matters affecting the Craft at large, and if the question is approached in that spirit there is no reason why a happy solution should not be arrived at.

I am, Dear Sir and Brother,

Yours faithfully and fraternally,

I. P. M.

## THE NEW TEMPLE QUESTION.

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—In looking over the agenda paper for the forthcoming Quarterly Communication of Wednesday next, I find matters of the gravest importance set down for disposal. Among other questions that will come before the brethren is that relating to the rebuilding of the Temple and certain contemplated alterations.

I quite agree with the decision arrived at with regard to the site of the Temple, and I believe the scheme of the Special Building Committee as a whole to be worthy of acceptance. It contemplates uniting the banquetting hall now in existence, belonging to the hotel, with the Temple to be rebuilt, arranged to accommodate 1,500 brethren, the whole forming the Temple of the future. The space beneath is to be granted to Messrs. Spiers and Pond for their use. The kitchen is to be removed to the top of the building, and the space below used as a supper-room. Certain rights are to be purchased of Mr. Bacon, and in view of sundry improvements of the hotel Messrs. Spiers and Pond are to pay a rental of £2,000 a year upon the lease for fifty years from the completion of the alterations.

Now, although there can be no doubt that arrangements have been made for the erection of a new banquetting hall of sufficient capacity, not a word is said about it in the report of the Committee. The hall is indicated on the plans laid upon the table in the Library at Freemasons' Hall, it is true, but comparatively few will see the plans, and possibly still fewer sufficiently understand them to be able to make the matter clear to those they represent.

We never knew a building yet of any magnitude that was erected within the contract price. The estimate for the new Temple and the necessary works is £40,000; most likely that total will be increased by £10,000 or £15,000, and should this be the case, it will be set down to the erection of the new banquetting hall, and the outlay may possibly be regarded with suspicion. It would be better, therefore, that there should be no doubt on the matter, and that it should be set forth in clear and definite terms what is contemplated to be done. The estimated cost is before us—that we know; what the brethren want in addition is a simple statement in which every alteration is described in absolute terms. There should be no ambiguity now, in order that there may not be any cause of grumbling in the future.

I am, Sir,

Fraternally yours,

WATCHMAN.

## MASONIC LITERATURE.

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—I endorse the views of your correspondent "BOOKWORM," who under the above heading, in your last issue, called attention to the utter want of facilities for studying the literature of the Craft. I know nothing about the American papers and journals. I know enough of our own to warrant me in saying that they are not supported as they ought to be. Why is this? The answer, to my mind, seems plain. There is nothing to stimulate inquiry; nothing to satisfy the fancy as well as the mind. I am convinced that if a museum and library were established at Queen Street there would soon be a disposition manifested for inquiry, and Masons would want handy references for home use which would of course be supplied by the current Masonic literature. I admit all that can be said about the generosity of the brethren, but if one fraction of what is spent over the table were applied in the manner I have described there would soon be an alteration in the character of Freemasonry in this country. I have no hesitation in saying that the Craft generally are ignorant of the elements of the history and philosophy of the Order to which they belong. They learn the ceremonies and repeat them parrot-like; they say "Ameu" to words of praise that may come from the lips of those better informed than themselves, which gives encouragement to their pride. I want Masons in England to be worthy of their high calling, of their grand inheritance. I would not, upon any account, have the heart neglected, but I contend that the head sadly needs cultivation. I hope, therefore, that something definite will be done at once to provide a museum and library, and the appointment of a librarian, who shall devote his time to classifying works, making himself acquainted with their contents, and shall keep his eyes open to any desirable work that may be offered for sale. An active, intelligent man would soon get contributions to both museum and library were the matter taken up by Grand Lodge. Until that is done there is no hope for real progress. The present condition of matters is a disgrace to the Craft and a reflection upon its leading spirits.

I am, Sir and Brother,

Yours faithfully,

GRUB.

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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 circumstance 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, 189 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. 1044, Z. 192, Mayday Villas, Bartholomew Road, Kentish Town, N.W.  
 W. Bro. E. G. Mather P.M. 23, 71 Fleet Street.  
 \*W. Bro. J. Farnham P.M. 23, 135, 8 Coleman Street, E.C.  
 \*W. Bro. J. Hainsworth P.M. 23, 8 Coleman Street, E.C.  
 W. Bro. T. J. Thomas P.M. 28, 133 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.

Votes thankfully received by

Mr. C. BECKINGHAM, 415 Strand; or by  
Bro. C. J. PERCEVAL (V.P.), 8 Thurloe Place, S.W.**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.

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Euston Station, August 1883.

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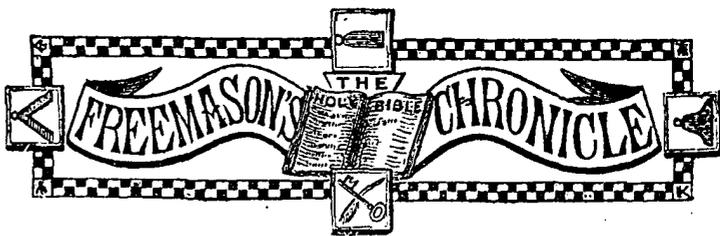
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**THE HISTORY OF FREEMASONRY.**

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BELVIDERE WORKS, HERMES HILL, PENTONVILLE, N.  
AND BY ORDER OF ALL BOOKSELLERS.**RANDOM NOTES AND REFLECTIONS.**ALBANY, Missouri, has the questionable honour of producing a curious compound of Republican cant and "high falutin" in a journal rejoicing in the name of the *American Freeman*. It impudently flaunts the text—"The Truth shall make you Free," and at once proceeds to exercise the privilege of liberty by denouncing Freemasonry. The Craft must look out in America. A new Daniel has arisen, and there is no mistaking his judgment—

If there's a hole in a' your coats,  
 Faith, he'll tent it;  
 A chiel's amang ye takin notes,  
 And faith he'll prent it.

It is not worth while to seriously parley with the *American Freeman*. Such vile wrath is only possible where liberty habitually becomes a coarse and lying license, and where

the dollar is mightier than anything else. We refer to this scurrilous print just to give the Craft in England some idea of what their brethren in America have to endure. Our course here is smooth and pleasant; for many years Brother Jonathan had to fight against a host of foes. Now he is assailed by a few noxious parasites and the common enemy—the Romish priest. The latter is respectable but wrongheaded and tyrannical; the former is nasty and abusive.

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It appears by the editor of the print mentioned above, that Freemasonry in America “contravenes the spirit and letter of various clauses of the Constitution of the United States.” The Lodges and Chapters actually dare to give titles to the brethren, and this is held to be a shocking violation of the law against granting titles. This Republican Simon Pure has so little faith in his principles that he is afraid of the bare mention of the names of Masters and Past Masters, of Most Worshipful, Illustrious, Potent, and Sovereign Masters, while the mention of the word King sends him into fits of despair. It is nought to him that the various Lodges “are incorporated by the local legal authorities.” The latter are wrong, and he wants to know how they dare go against the fundamental law of the land. Poor man, he cannot distinguish between the symbolical and the practical; if he could he would find plenty of honest work in correcting the corruption of his own government. The theory of Republicanism is the purity of the governors and the governed, but probably there is no government in the world more hopelessly corrupt than the American. The system favours dishonesty, and the love of the “Almighty Dollar” finds ready means for plying a nefarious trade. Our advice to the editor of the *American Freeman* is to look to matters about which there is no doubt, and not trouble himself about things he possibly cannot understand, and certainly cannot appreciate.

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This mock moralist goes on to say that Freemasonry abridges the right of “freedom of speech,” and “freedom of the Press.” What a pity it has not reached this wholesale slanderer. Then he runs a muck against the oaths, raves about “slavery and involuntary servitude,” and says that Masonry is “organised swindling,” and in fact “is at war with every part and parcel of the Federal Constitution and the principles of free government.” How shocking. There is a good deal more, all tending to the grossest misrepresentation, and urging upon the readers of the *Freeman* the necessity of agitating for State crusades against Freemasonry and its members. The editor of this violent paper comes a century too late; he has no doubt adopted the congenial calling of slinging dirt, but such wordy scavengers are now only needed among the scum of the community, and among Roman Catholics, who are the sworn enemies of all liberty and progress.

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If genuine, the portrait in oil of Bro. Sir Walter Scott, said to be in possession of a lady of Boston, U.S., is undoubtedly a valuable treasure. The *Keystone* says:—

It represents the poet in early manhood. He wears no beard; his hair is brown; his shirt collar, in something like the Byronic style, falls away from his neck; the eyes are blue, and the features are evidently the same as in the more familiar portraits. It is supposed to have been taken from a Scotch Castle.

From the description given there ought to be no difficulty about its identification. Our contemporary says nothing about the portrait as a work of art, but if it be what it purports to be, “it is a very curious and interesting memorial.”

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With all their go-a-headism there is a limit even beyond which American Masons, or rather the best of them, are not prepared to go. A protest is made in the *Freemasons' Repository* against the publication of Masonic matters that relate in a delicate way to members of the Craft, and Past Grand Master King, of Maine, looks with great disfavour upon what he calls “gift enterprises.” He doubts the propriety of making Masonic appeals for financial aid to those outside the Order. Bro. King says:

A Lodge is constituted by Masons, of Masons, and for Masons: it should never seek the assistance of the profane, for, by availing itself of their generosity or charity, and denying them fraternity, it would discredit its profession to act honourably by all men. Have such entertainments as you please among yourselves and families, either for instruction or amusement: “Let every Brother give

according to his ability, not grudgingly nor in hope of reward, but for the glory of God and love of the Brotherhood.”

We once made the experiment of asking a cowan to help; the tone of his answer as well as the answer itself were sufficient to prevent any renewal of the attempt. Many men who are not Masons are jealous of those who are, and take delight in snubbing a brother if he happens to make a slip, as we did. We agree with Bro. King—the less we have to do with the outside world the better, except in the cause of charity, when our liberality should only be bounded by our resources.

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Every now and then instances are cropping up to show “the universality of the science,” and the following is not without interest to the Fraternity. The Rev. J. J. Kelly, a Mohawk chieftain, in an address recently given at Siloam, M.E., said he was of opinion, with reference to the origin of the Aborigines of the Continent of America, that they were descended from the crews of the nine ships which Solomon sent to Ophir after gold, and which never returned. Proof of this, he considered, was in the fact that Masonry had been known amongst the Indians long before the arrival of the whites, and that there were over 700 Hebrew words in the Indian language.

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People go from home to hear news, and certainly the English learn a great deal from foreigners of the “lions” of their own country. There are exceptions to this rule, and Westminster Abbey forms one of them. We are not ignorant of that grand pile, and our countrymen and countrywomen are more familiar with the Abbey probably than any other show place in the kingdom. We are always glad, however, to learn what our foreign visitors have to say about our venerable sanctum of kings and king-like men. A Mrs. Low Wallace, hailing from the other side of the Atlantic, was delighted with the Abbey, and has expressed her admiration in print. Yankee like, her Republican notions eke out, although in the present instance they are neither obtrusive nor strong. She alludes to the desecration of Cromwell's remains after the restoration of Charles II., and says some complimentary things of the Protector, but she does not omit to state—

That the only desecration the Abbey has received in all these ages has been by Puritan soldiers quartered there in 1643. They burnt the altar rails, sat on benches round the Communion Table, drinking, smoking, singing; broke many altars, images; defaced tombs, and shattered the stained glass windows.

She might have added that the same devilish work was done in almost every sacred and noble edifice throughout the country. Nothing of art and beauty was spared by the Puritan iconoclasts, who, whatever their virtues, were Goths and Vandals with regard to symbolic architecture and art generally. We Masons must ever regret the destruction that was wrought by Cromwell and his followers. We cannot enter into the political aspect of the question, but we express the views held by all intelligent members of the Craft when we say that the Puritan devastations were a disgrace to the whole body, and a sad reflection upon the faith they undertook to defend. Returning to Mrs. Wallace, we call attention to a blot she has discovered, and which she exposes with no little force. She says:

The Abbey of Westminster . . . is a very dirty place, the dust and grime of the monuments lie in heavy deposits, giving the impression of neglect. In time-worn grey marble the effigy of Edward Third now lies, at his head his sword and shield, carried before him to France. The sword is seven feet long, and weighs eighteen pounds; a mass of rust, in high contrast with the niceness with which the French guard the sacred relics of the Louvre. In that palace is the old sword of Charlemagne, under polished glass, not a speck of dust on the velvet scabbard. No trace of the God-like grace of Edward remains in the blackened stone which bears his name and features, carved, it may be, by skillful hands, now mouldering and marred by effacing fingers, busy as time itself.

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We are not particularly concerned with the doings of the Jesuit Priest, Monsignor Capel, who is in America, notwithstanding the fact that he is credited with having captured the Marquis of Ripon “as a trophy for the Pope.” The *Keystone*, dealing with Monsignor Capel, says:

We don't think we have a Marquis of Ripon among us. We feel safe in Pennsylvania, at all events, not having even a Past Grand Master that is not Jesuit proof. Return from whence you came, Monsignor Capel—go East.

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Above we have recorded the existence of what is said to

be a portrait of Bro. Sir Walter Scott; we now call attention to a relic of a no less interesting character, which is in the hands of Mr. Edward Langdon Bogert, grandson of Bro. Bogert, to whom the relic (a silver mark) originally belonged. The *Freemason's Repository*, published at Providence, R.I., says:

The mark is of solid silver, one-sixteenth of an inch thick, two and three quarter inches in extreme length, and one and five eight inches across the widest part, and in general form resembles the blade of a trowel; in lieu of the regular handle is a tessellated cord, looped up in the form of a crown and surrounding the plumb, square and level, and an open pair of compasses, the design of the top being the same on both sides. On the face is the usual circle of letters irradiated from the outside line, and encircling an engraved picture of the Good Samaritan, which undoubtedly was the owner's mark. The reverse bears the inscription in a bold script, "Jas. Bogert, Jun'r, Howard Mark Lodge, 29 Jan'y, 5795." It is indeed a beautiful piece of work, and bears the mark of a skilled workman, for rarely, even now-a-days, do we see so fine a piece of engraving on silver. Bro. Bogert was born in New York City in 1767, and died there in 1858, at the age of 91 years.

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One of the noblest testimonies to Masonry we ever read was that recorded a quarter of a century ago. A venerable brother, upwards of eighty years of age, named Hosford, and residing at West Poulteney, V.T., in forwarding his subscription to a Masonic charity at Philadelphia, said:—

I am in my fiftieth year of Masonry; I am old, and cannot hear the word, or see the signs, but I can yet feel the true grip of Masonry.

There is real grit in this old man's testimony. A whole mine of treasure is unfolded in the above sentence—a sermon which every brother should take to heart.

—:o:—

While speaking of venerable brethren, we may note two records that come to us from across the Atlantic just recently. One is that of Bro. the Rev. Theodore Edson, D.D., of Lowell, Mass., who died at the age of ninety. He had been fifty-nine years in the Episcopal Ministry, and for fifty-eight years of that time he had been rector of one church. In the other case the brother is still living. It is that of Bro. the Rev. John Brown, D.D., who has been rector of St. George's, Newburgh, N.Z., for sixty-three years. His age can, therefore, be guessed. What is still more remarkable is, that he can claim 66 years continuous Lodge membership. What glorious old fathers in the Craft, how we revere their memory, and how proud we should be to sit at the feet of Bro. Brown, and gather wisdom from his experience, and strength from his example.

## MYSTERY AND MASONRY.

IF the Masonic Institution, as Mackey and Oliver both admit, is descended from the ancient "Mysteries," there should be some close connection between the words "mystery" and "Masonry," even if the latter is not directly derived from the former. The word "mystery," which originally had an exclusive meaning, came, in process of time, to have three different meanings—all derived from the original one:

1. It was the name of the *sacred drama* which constituted the ceremony of initiation into the secret religious associations of the ancients, which were so named from the fact that the "aspirant," for initiation was blindfolded. The word "Mystery" is derived from the Latin *mysterium*, and from the Greek words which signify to shut the eyes.

2. In the Middle Ages it came to be applied to a different sort of "sacred drama," founded on the legends of the Christian religion. These "Mysteries," or religious dramas, were, however, performed in public, and had no element of secrecy about them.

3. Another use of the word "mystery" arose from the fact that all scientific knowledge was formerly concealed in the ancient Mysteries, and communicated only to the initiated. Great skill, therefore, in any art which required scientific knowledge, anciently implied initiation into the Mysteries. Hence, in process of time, and even after the Mysteries themselves were suppressed, the word "mystery" was applied to any art which required scientific knowledge in addition to manual dexterity. The art of architecture is one which requires not only a proficiency in geometry, but in several other sciences. In more ancient times, owing to the peculiar position and construction of temples, considerable knowledge of astronomy, even, was required by the architect. This art was, therefore, preeminently above all others denominated a "mystery," and the words "mystery" and "Masonry"—that is, architecture—became synonymous in meaning. Architecture was thus, probably, the first one of the arts called a "mystery;" this name, however, at length came to be applied to all the arts without distinction, even those wholly mechanical.

There can be no doubt that all the early architects, at least like the Tyrian artists who directed the work at the building of King Solomon's Temple, derived the scientific knowledge required for

their profession from having been initiated into the Mysteries of Dionysus. The word "Masonry" has been thought to be derived from several different roots, by different writers, but it is not so far removed, either in form or meaning, from the word "mystery" but that it might have been derived either directly or indirectly from it. In fact, Hutchinson, in his "Spirit of Masonry," advances the idea that the word is derived from a corruption of the Latin *mysterium*, but fails to give any satisfactory reason for his opinion. The foregoing considerations, however, tend to show that his conjecture is not without some support. The derivation of the word "mason" from the French "*maçon*," a house, will only take us back to the Mysteries by another path, for the word "*maçon*" is derived from the Latin *maceria*, a wall or enclosure—which carries with it the idea of secrecy, and the exclusion of all who have not a right to enter. Thus all those who were not initiated into the Mysteries were called the profane—that is, *pro-fano*, those without the temple—and who had no right to enter. The words "temple" and "house" were also anciently synonymous.

It has, no doubt, been a puzzle to more than one, why the architects and temple-builders of antiquity should have been so intimately connected with the Mysteries, and thus have been in a position to hand down their essential secrets and philosophical teachings from generation to generation to those skilled workmen who came after them. In other words, how was it that the operative masons, or architects, became special guardians, and their guilds or associations the depositories, of these philosophical mysteries? If a good and sufficient answer to this question can be found, one great difficulty and source of scepticism will be removed. This question, we think, we can answer. The ancient Mysteries, as is well known, were celebrated in the hidden recesses of temples. In order to present the grand and impressive drama of initiation, many secret chambers, doors, and labyrinthian passages had to be constructed within the interior, also much ingenious mechanism, by which wonderful and sublime spectacular effects were produced. It was, therefore, a matter of necessity that the building of a temple—except the bare outside walls—should be entrusted only to those who had been duly initiated. Any "tattling" workman might otherwise disclose the whole secret. Such operative architects and artists, therefore, who were known and distinguished as the most cunning workmen, were initiated in all branches of the Mysteries, because their services were imperatively necessary.

Among the buildings uncovered at Pompeii is the temple of Isis, which is a tell-tale of the Mysteries of the Egyptian deity, for the secret stairs which conducted the priests unseen to an opening back of the statue of the goddess, through whose marble lips pretended oracles were given and warnings uttered, now lies open to the day, and reveals the whole imposition. ("A Day in Pompeii," "Harper's Magazine," vol. ii. ("When the sages of India conducted Apollonius to the temple of their god, singing hymns and forming sacred march, the earth, which they struck with their staves in cadence, was agitated like a boisterous sea, and raised up nearly two feet, then calmed itself and resumed its usual level. The act of striking with their sticks betrays the necessity of warning workmen, who were placed beneath, to raise a moving stage covered with earth—an operation plainly effected by the aid of mechanism, very easy to be comprehended. It is probable a similar secret existed in other temples. Travellers who visited the remains of the temple of Cerus, at Eleusis, observed that the pavement of the sanctuary was rough and unpolished, and much lower than that of the adjacent portico. It is, therefore, probable, that a wooden floor, on a level with the portico, covered the present floor, and concealed a vault designed to admit of the action of machinery beneath the sanctuary for moving the floor. In the soil of an interior vestibule they observed two deeply indented grooves, or ruts, and as no carriage could possibly be drawn into this place, the travellers conjectured that these were grooves to receive the pulleys which served in the Mysteries to raise a heavy body—'perhaps,' said they, a 'moving floor.' In confirmation of this opinion, they perceived further on other grooves which might have served for the counterbalances to raise the floor; and they also detected places for wedges to fix it immovable at the desired height. These were eight holes fixed in blocks of marble, and raised above the floor, four on the right and four on the left, adapted to receive pegs of large dimensions.")

Instances might be multiplied of the secrets involved in the construction of ancient temples, which make it a matter of necessity that the architects should be initiated, if allowed to live. But enough has been advanced to make it plain that the initiation of operative architects was a matter of absolute necessity. When the Mysteries were discontinued after the advent of Christianity as the state religion of the Roman Empire, it was no longer necessary for the temple-builders to belong to any such organisation, but by that time operative architects had found that the bond of union which the initiation into the Mysteries had established among them was useful and profitable. It enabled them to keep the higher secrets of their art among themselves, thus giving them a monopoly of the whole business of temple-building. They were thus also enabled to assume an independence and consequence, upon which followed the favour of princes and those high in authority, who desired their services to erect a palace or build a cathedral. The operative architects, therefore, kept up their secret organisation, and thus preserved the occult tie which originally united them in the Mysteries, of which legends, signs and emblems they became the last custodians, after the Mysteries themselves had fallen into disuse, and ceased to be celebrated either at Athens or Rome. Thus originated those mysterious "travelling Freemasons" of the Middle Ages, who left so many "massive monuments of their skill" as early as the 9th and 10th centuries. Thus, also, originated those famous guilds of operative Masons of the fifteenth sixteenth, and seventeenth centuries. No other hypothesis will satisfactorily account for the strange character and mysterious nature of those secret associations of operative architects.—Robert H. Brown in *Stellar Theology*.

**"YE ANTIENTE FRATERNITIE OF YE RAHERE ALMONERS."**

THE charitable society bearing the above quaint appellation held its third anniversary meeting on Thursday evening, the 23rd ult., at the School-rooms attached to the Church of St. Bartholomew the Great, Smithfield.

"Ye Rahere Almoners" owes its existence, as a modern society, to the initiative of Bro. James Stevens P.M. P.Z., whose happy inspiration has received most cordial support, as well from brother Masons as from gentlemen of influence connected with the district which is the scene of its operations. Foremost amongst the earnest workers on behalf of this Institution Mr. Thomas Sangster, of Long Lane, Smithfield—upon whom, as its Grand Recorder, the secretarial business devolves—merits especial mention, as it is chiefly through his exertions that its success has been secured. Another Freemason, Bro. Joseph Young, holds the third permanent office, that of Grand Chancellor (or Treasurer). For the first time, however, since the Society was instituted, a Freemason is now the presiding officer, Bro. A. C. Morton, C.C., having been unanimously elected to the position of Grand Prior.

The Chapter General, which comprises the officers of the Grand Council and the general body of subscribers, was numerously attended, and business was opened by the Grand Prior Frater Raymond Griffiths, at the appointed hour. The Auditors' Report was read and received, and gave general satisfaction. It referred to the great advantage derived at the Annual Festival, held at Cannon-street Hotel, on the 23rd October last, by the support of the late Lord Mayor (Bro. Sir John Whittaker Ellis, Bart., G.J.W.) as Chairman, of the Sheriffs of London (Bros. Alderman De Keyser and Joseph Savory) who supported him, and of other members of the Corporation who were then present.

Both financially and reputedly this Festival was a great success. The details of finance were fully repeated in the course of the Grand Prior's speech at a later period of the evening. The Chapter General then proceeded to decide on suggestions made for revision of the rules, rendered necessary by practical results of working during the past three years, and these were generally adopted, and with the utmost unanimity.

The election of officers for the ensuing year was then proceeded with, and resulted as follows, viz. :—

- |                                  |       |                          |
|----------------------------------|-------|--------------------------|
| Frater A. C. Morton, C.C.        | - - - | M.W. Grand Prior         |
| Raymond Griffiths                | - - - | M.W. Past Grand Prior    |
| J. Hollinghurst (Churchwarden)   | - - - | M.W. Past Grand Prior    |
| *James Stevens                   | - - - | V.W. Grand Counsellor    |
| *Horatio Owen                    | - - - | V.W. Grand Hospitaller   |
| *Thomas Sangster                 | - - - | V.W. Grand Recorder      |
| *Joseph Young                    | - - - | V.W. Grand Chancellor    |
| Joseph Williams                  | - - - | Worthy Sub-Prior         |
| *Joseph Balderson                | - - - | Worthy Remembrancer      |
| *Harry Bennett                   | - - - | Worthy Warden            |
| A. E. Emden                      | - - - | Worthy Proctor           |
| Capt. C. Robertson               | - - - | Worthy Chief Almoner     |
| Joseph Covington                 | - - - | Worthy Assistant Almoner |
| C. J. Hofman                     | - - - | Worthy Bursar            |
| J. W. Higgins                    | - - - | Worthy Warder            |
| J. Loring (Org. St. Sepulchre's) | - - - | Grand Minstrel           |
| W. Brew                          | - - - | Grand Chamberlain        |
| J. H. Utting                     | - - - | Grand Deacon             |

\* The officers marked thus are permanent appointments.

The auditors' report and balance sheet, with an address, and the list of officers for the ensuing year, and donors and subscribers, was ordered to be printed for general circulation, and the thanks of the meeting having been given to Frater Past Grand Prior Raymond Griffiths, Chapter General was closed, and the Fratres adjourned to the Barley Mow Tavern, Long-lane, where a substantial repast was provided for them by Frater Deverall. The newly elected Grand Prior Frater A. C. Morton presided, and in addition to those already named Fratres J. Lidiard, E. Homer, Sargeant, J. Smith, T. Emdin, H. R. Johnson, and others were present. After grace the usual loyal toasts were duly honoured.

**PROVINCIAL GRAND LODGE OF DEVONSHIRE.**

THE annual meeting of this Lodge was held at Barnstaple, on Tuesday, the 29th ult. The first meeting, that of the Committee of Petitions, took place at the Masonic Hall, and there were present—V.W. and W. Bros. W. G. Rogers D.P.G. Master Chairman, J. Edward Curteis P. Prov. G.S.W. Representative in London, J. B. Gover P.P.G.A.D.C., L. D. Westcott P.P.G.S. Works 70, E. A. Lyons W.M. 105, W. T. Maynard P.P.G.T. 1C6, John Stocker P.P.G.T. 39, R. Cawsey P.M. 230, William Whitley P.P.G.C. 156, H. Welch P.P.G.P. 202, Samuel Jones P.P.G.J.W. 112, Charles Godtschalk P.P.G.J.D. 1255, E. Aitken Davies P.P.G.S. Works 1099, E. T. Fulford P.M. 1254, John G. Kevern P.M. 1550, W. Powell P.M. 1205, W. Browning P.P.G.D.C. 223, G. Merrifield P.P.G.S. Works 282, J. W. Cornish P.G.T., W. E. Elphinstone Stone P.G.S.W. 372, George Evans P.P.G.S.D. 1181, W. Brodie P.P.G.D. 1753, J. Russell Lovel P.P.G.S.B. 1247, Robert Hambly I.P.M. 1855, Henry Cole P.P.G.S.D. 1091, F. H. Orchard P.G.S. 164, F. Sanders P.M. 1284, George Davie W.M. 251. The Secretary reported that the number of votes received from the Province for the past year had been 597 boys, 397 girls, 459 men, and 443 widows, being a slight increase over the past year. There were several Lodges and Chapters who had not responded. At the last election of the R.M.B.I. the committee had succeeded in electing one widow and one aged brother. The report presented to the Provincial Grand Lodge showed the other business done in committee. The Grand Lodge was held at

the Music Hall, which was tastefully decorated. The Right Worshipful the Provincial Grand Master presided, and was ably supported by R.W. Bro. Rogers D.P.G.M. The report of the P.G. Secretary showed that all the Lodges had made their returns in good time, and that the general progress of the Province was satisfactory. The report of the Treasurer showed an available balance of about £160—which was disposed of in accordance with the recommendations of the Committee of Petitions, whose report stated that their efforts had succeeded in the election of one widow, and in assisting in the election of one aged Mason. The number of votes received during the year showed a slight increase over former years. The following Lodges had not replied to repeated applications:—Nos. 489, 666, 1396, 1486, and 1855; also Chapters 159, 189, and 710. The sub-committee appointed to consider the question in reference to the claims by Bro. G. Taylor on behalf of Worcester as to the repayment to that brother by Bro. Charles Godtschalk, on behalf of Devon, decided that Bro. Godtschalk was fully justified in the action he took, and that the votes in question were repaid as stated in his report. The committee had granted various sums, details of which were given in the report. In accordance with a resolution of the Grand Lodge the committee recommended that the sum of seventy-five guineas (the available balance of the funds) be given to the Royal Masonic Institution for Boys (special fund), and that it be placed on the list of Bro. Charles Godtschalk P.P.G.D., as Steward, representing the Province. It was also resolved that this Committee recommend to the Provincial Grand Lodge the following addition:—"That a brother being a subscribing member of a Lodge in the Province, who is a Vice-President of either of the great Masonic Charities, be by virtue of such qualification a member of the Committee of Petitions, provided he undertakes to place his votes at the disposal of the Committee." The Report was received and adopted, with the exception of the last clause, which was reserved for consideration further on. The Committee for the purchase of collars and jewels reported that they had provided all that was necessary, for the sum of £38. Two brethren were proposed for the office of Treasurer, but Bro. E. T. Fulford of Lodge No. 1254 was elected. W. Bros. J. Edward Curteis and W. J. Passmore were re-elected the Auditors for the year. The P.G. Master invested the following as the Provincial Officers for the year:—

- |                         |     |     |                     |
|-------------------------|-----|-----|---------------------|
| Bro. W. G. Rogers 112   | ... | ... | D.G.M.              |
| Rev W. Whitley 156      | ... | ... | G. Senior Warden    |
| G. C. Davies 251        | ... | ... | G. Junior Warden    |
| Rev. H. B. Grimaldi 164 | ... | ... | } G. Chaplains      |
| Rev. H. Hebb 444        | ... | ... |                     |
| E. T. Fulford 1254      | ... | ... | G. Treasurer        |
| John Brewer 251         | ... | ... | G. Secretary        |
| D. Box 156              | ... | ... | G. Registrar        |
| T. Walds How 189        | ... | ... | } G. Senior Deacons |
| H. F. Willie 1284       | ... | ... |                     |
| C. H. Cooper 105        | ... | ... | } G. Junior Deacons |
| F. H. H. Orchard 164    | ... | ... |                     |
| James Thorne 1332       | ... | ... | G. Sup. of Works    |
| W. B. May 710           | ... | ... | } G. D. of C.       |
| J. P. Heath 39          | ... | ... |                     |
| T. Parkhouse 1125       | ... | ... | G. Assist. D. of C. |
| James Rendle 1247       | ... | ... | G. Sword Bearer     |
| Thos. Gibbons 1205      | ... | ... | G. Organist         |
| F. Palk 1358            | ... | ... | G. Pursuivant       |
| R. Cawsey 230           | ... | ... | } G. Stewards       |
| R. P. Morrison 251      | ... | ... |                     |
| J. Ripper 1212          | ... | ... |                     |
| George Huxham 1254      | ... | ... |                     |
| G. R. Barrett 1255      | ... | ... | } G. Tyler          |
| R. Blanchard            | ... | ... |                     |
| J. Rogers               | ... | ... | G. Assist. Tyler    |

The motion of Bro. Godtschalk, to admit as members of the Committee of Petitions brethren who were Vice-Presidents of the great Charities, was not carried. The P.G. Master stated as the reason for the Lodge being held at Barnstaple that it was the centenary of the Loyal Lodge 251. The brethren of the Lodge were congratulated on having attained their majority, and a resolution was carried to that effect. About ninety of the brethren afterwards dined at the Royal Fortescue Hotel.

The installation meeting of the Prince Leopold Lodge, No. 1445, will take place on Thursday next, the 6th inst., at the City Arms Tavern, St. Mary Axe. Brother W. McDonald is the Worshipful Master elect.

Since the last Quarterly Communication of Grand Lodge, on the 6th of June, His Royal Highness the Prince of Wales has granted warrants for seventeen new Lodges, but the mother country participates, and rightly too, in a very small proportion in that number. Wales has one—the Narberth Lodge, No. 2001, Narberth, Pembroke-shire. London and Chiswick have each one. Essex has two—The Brooke Lodge, No. 2005, Chingford and the Tilbury Docks Lodge, No. 2006, Tilbury Docks. The remainder are given abroad. There is one for Jullunder, in the Punjab; one for Wallaroo, South Australia, two for Auckland, New Zealand; one for Canterbury, New Zealand; one for Otago, New Zealand; one for Queenstown, South Africa; one for Hawthorn, Victoria; one for Colac, Victoria; one for Murtoa, Victoria; one for Canton, and one for Tôkiô, Japan. It will be seen from this that the spread of Freemasonry in the Colonies is becoming very extensive.—*Evening News.*

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

## 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, 1st SEPTEMBER.

General Committee Boys' School, Freemasons' Hall, at 4  
 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7 (Instruction)  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
 1624—Fecleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)  
 Sinai Chapter of Improvement Union, Air-street, Regent-st., W., at 8  
 R.A. 975—Rose of Denmark, Star and Garter, Kew Bridge  
 1293—Amherst, King's Arms Hotel, Westerham, Kent  
 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester

## MONDAY, 3rd SEPTEMBER.

22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)  
 45—Strong Man, George Hotel, Australian Avenue, Barbican, at 7 (Instruc.)  
 144—St. Luke, Anderson's Hotel, Fleet-street, E.C.  
 17—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)  
 160—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
 186—Industry, Bell, Carter-lane, Doctors-commons, E.C., at 6.30 (Inst.)  
 518—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
 1425—Hyde Park, Fountain Abbey Hotel, Praed Street Paddington, at 8 (In)  
 1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)  
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)  
 1623—West Smithfield Farringdon Hotel, Farringdon-street, E.C., at 8 (Inst.)  
 1625—Trade-ar, Royal Hotel, Mile End-road  
 1693—King's Land, Canonbury Tavern, Canonbury, N., at 8.30 (Instruction)  
 1853—Caxton, Freemasons' Hall, W.C.  
 1891—St. Ambrose Baron's Court Hotel, West Kensington. (Instruction)  
 R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)  
 M.M. 139—Pamure, 8a Red Lion Square, W.C.

37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors  
 133—Harmony, Shin Hotel, Faversham  
 15—Unanimity, Masonic Hall, Zetland-street, Wakefield  
 156—Harmony, Huyshe Masonic Temple, Plymouth  
 236—York, Masonic Hall, York  
 391—Harmony and Industry, Smalley's Hotel, Market street, Over Darwen  
 431—St. George, Masonic Hall, Norfolk-street, N. Shields  
 482—St. James's, Masonic Rooms, Wrexham Road, Handsworth, Staffordshire  
 597—St. Cybi, Town Hall, Holyhead  
 622—St. Cuthberga, Masonic Hall, Wimborne  
 623—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)  
 850—St. Oswald, Town Hall, Asbourne, Derbyshire  
 1045—Stamford, Town Hall, Altrincham, Cheshire  
 1050—Gundulph, King's Head Hotel, Rochester  
 1051—Rowley, Athenaeum, Lancaster  
 1077—Wilton, Red Lion Inn, Blackley, Lancashire  
 1108—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks  
 1180—Forward, Masonic Rooms, New Hall-street, Birmingham  
 1211—Goderich, Masonic Hall, Gt. George-street, Leeds  
 1239—Wentworth, Freemasons' Hall, Sheffield.  
 126—Neptune, Masonic Hall, Liverpool  
 1302—De Warren, Masonic Hall, White Swan Hotel, Halifax.  
 138—Skelmersdale, Queen's Hotel, Waterloo, Liverpool  
 149—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)  
 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  
 167—Caradoc, Town Hall, Rhyd  
 1678—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle  
 1793—Zion, Hulme Town Hall, Manchester.  
 R.A. 106—Sun, Royal Beacon Hotel, Exmouth  
 R.A. 380—Integrity, Masonic Temple, Morley  
 M.M. 2—Phoenix, 110 High Street, Portsmouth

## TUESDAY, 4th SEPTEMBER.

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)  
 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, Batterssea Park Road, at 8. (Instruction)  
 1381—Kennington, The Horns, Kennington. (Instruction)  
 1383—Friends in Council, 33 Golden-square  
 142—Mount Edgecumbe, Jerusalem-street, S.W., at 8 (Instruction)  
 1471—Islington, Crown and Cushion, London Wall, at 7 (Instruction)  
 1472—Henley, Three Crowns, Woolwich  
 1540—Chance, Old White Hart, Borough High Street, at 8. (Instruction)  
 155—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)  
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)  
 1707—Fleenor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)  
 1940—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)  
 M.M. 1—St. Mark's, Freemasons' Tavern, W.C.

70—St. John, Huyshe Masonic Temple, Plymouth  
 103—Beaufort, Freemasons' Hall, Bristol.  
 120—Pal'adian, Green Dragon Hotel, Hereford.  
 124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham  
 154—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness  
 226—Benevolence, Red Lion Hotel, Littleborough.  
 241—Merchants, Masonic Hall, Liverpool (Instruction)  
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon  
 265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley  
 315—Royal York, Royal Pavilion, Brighton  
 367—Cambrian, Masonic Hall, Neath.  
 393—St. David, Masons' Hall, The Parade, Berwick  
 493—Royal Lebanon, Spread Eagle, Gloucester  
 553—Temple, Town Hall, Folkestone.  
 673—St. John, Masonic Hall, Liverpool.  
 685—Northumberland, Assembly Rooms, Westgate-road, Newcastle  
 734—Londesborough, Masonic Hall, Bridlington Quay.  
 794—Warden, Royal Hotel, Sutton Coldfield  
 807—Carnarvon, Masonic Hall, Havant.  
 847—Fortescue, Manor House, Honiton, Devon.  
 949—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard  
 980—Bute, Masonic Hall, 9 Working-street, Cardiff.  
 995—Furness, Masonic Hall, Ulverston.  
 1002—Skiddaw, Lodge Room, Market-place, Cockermouth.  
 1134—Newall, Freemasons' Hall, Salford.  
 1244—Marwood, Freemasons' Hall, Redcar.

1322—Waverley, Caledonia Inn, Ashton-under-Lyne.  
 1336—Square and Compass, Corn Exchange, Wrexham.  
 1473—Bootle, 146 Berry-street, Bootle, at 6. (Instruction.)  
 1619—Sackville, Crown Hotel, East Grinstead  
 1750—Coleridge, Sandringham House, Clevedon.  
 R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.  
 R.A. 903—Gosport, India Arms Hotel, Gosport  
 R.A. 1031—Fletcher, Masonic Hall, New Street, Birmingham  
 M.M. 11—Joppa, 55 Argyle-street, Birkenhead  
 M.M. 69—United Service, Assembly Rooms, Brompton, Chatham.  
 M.M. 115—Bedford, Masonic Hall, New-street, Birmingham

## WEDNESDAY, 5th SEPTEMBER.

Quarterly Communication of Grand Lodge, Freemasons' Hall  
 15—Kent, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)  
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)  
 73—Mount Lebanon, Horse Shoe Inn, Newington Causeway, at 8. (Inst)  
 103—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)  
 228—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In)  
 538—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)  
 720—Panmure, Balham Hotel, Balham, at 7 (Instruction)  
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)  
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)  
 862—W.ittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Inst. action)  
 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)  
 152—Duke of Connaught, Royal Edward, Mars-street, Hackney, at 8 (Inst)  
 1607—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)  
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
 1791—Grosvenor, Prince Albert Tavern, Portobello-rd., Notting-hill-gate (Inst.)  
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)  
 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)

72—Athal, Masonic Hall, Severn-street, Birmingham  
 298—Harmony, Masonic Rooms, Ann-street, Rochdale  
 328—Moirs, Freemasons' Hall, Park-street, Bristol  
 327—Wilton St. John, Lion and Lamb, Wigton  
 408—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne  
 417—Faith and Unanimity, Masonic Hall, Dorchester  
 471—Silurian, Freemasons' Hall, Dock-street, Newport, Monmouthshire  
 594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)  
 645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester.  
 673—St. John, Masonic Hall, Liverpool, at 8 (Instruction)  
 679—Earl Ellesmere, Church Hotel, Kersley, Faraworth, near Bolton.  
 838—Franklin, Peacock and Royal Hotel, Boston  
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)  
 992—St. Thomas, Griffin Hotel, Lower Broughton  
 1010—Kingston, Masonic Hall, Worship-street, Hull  
 1013—Royal Victoria, Masonic Hall, Liverpool  
 1037—Portland, Portland Hall, Portland. (Instruction.)  
 1085—Hartington, Masonic Hall, Gower-street, Derby  
 1091—Erme, Erme House, Ivybridge, Devon  
 1167—Alnwick, Masonic Hall, Clayport-street, Alnwick  
 1206—Cinque Ports, Bell Hotel, Sandwich  
 1277—Earl of Durham, Freemasons' Hall, Chester-le-Street  
 1323—Talbot, Masonic Rooms, Wind-street, Swansea  
 1335—Lindsay, 20 King-street, Wigan  
 1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire  
 1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30 (Inst)  
 1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester  
 1431—St. Alphege, George Hotel, Solihull  
 1511—Alexandra, Hornsea, Hull (Instruction)  
 1620—Marlborough, Derby Hall, The Brook, Liverpool  
 1903—Prince Edward of Saxe Weimar, Masonic Hall, Portsmouth  
 R.A. 27—Old Globe, Londeborough Rooms, Scarborough  
 R.A. 369—Limestone Rock, Swan and Royal Hotel, Clitheroe  
 M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness  
 M.M. 66—Temperance, Masonic Hall, Todmorden

## THURSDAY, 6th SEPTEMBER.

3—Fidelity, Yorkshire Grey, London-street, Fitzrov-sq., at 8 (Instruction)  
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 87—Vitruvian, White Hart College-street, Lambeth, at 8 (Instruction)  
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)  
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)  
 701—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)  
 1155—Excelsior, Sydney Arms, Lewisham-road  
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)  
 1178—Perfect Ashlar, Bridge House Hotel, Southwark  
 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)  
 1360—Royal Arthur, Village Club Lecture Hall, Wimbledon  
 1428—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)  
 1445—Prince Leopold, City Arms Tavern, St. Mary Axe, E.C.  
 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.)  
 1950—Southgate, Railway Hotel, New Southgate  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)  
 R.A. 1331—Kennington, Surrey Club Hotel, Kennington Oval  
 R.A. 1471—North London, Canonbury Tavern, Canonbury Place, at 8. (Inst.)  
 R.A. 1716—All Saints, Vestry Hall, Fairfield Road, Bow  
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8.30 (Inst.)

24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.  
 38—Union, Council Chamber, Chichester  
 123—Lennox, Freemasons' Hall, Richmond, Yorkshire  
 249—Mariners, Masonic Hall, Liverpool  
 254—Trinity, Craven Arms Hotel, Coventry  
 266—Naphthali, Masonic Hall, Market-place, Heywood  
 269—Fidelity, White Bull Hotel, Blackburn  
 289—Fidelity, Masonic Hall, Carlton-hill, Leeds  
 294—Constitutional, Assembly Rooms, Beverley, Yorks  
 295—Combermere Union, Macclesfield Arms, Macclesfield  
 300—Minerva, Pitt and Nelson, Ashton-under-Lyne  
 309—Harmony, Red Lion, Fareham  
 317—Affability, Freemasons' Hall, Cooper-street, Manchester.  
 419—St. Peter, Star and Garter Hotel, Wolverhampton.  
 425—Cestrian, Grosvenor Hotel, Chester  
 446—Benevolent, Town Hall, Wells, Somersetshire.  
 463—East Surrey of Concord, Greyhound, Croydon.  
 509—Tees, Freemasons' Hall, Stockton, Durham.  
 637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.  
 792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grimsby  
 974—Pentalpha, New Masonic Hall, Darley-street, Bradford  
 1074—Underley, Masonic Room, Market-place, Kirkby Lonsdale  
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)  
 1231—Savile, Royal Hotel, Eiland  
 1282—Ancholme, Foresters' Hall, Brigg, Lincolnshire  
 1284—Brent, Globe Hotel, Topsham, Devonshire  
 1381—Equity, Alford Chambers, Widnes  
 1473—Bootle, Town Hall, Bootle, Lancashire  
 1500—Walpole, Bell Hotel, Norwich  
 1504—Red Rose of Lancaster, Starkie's Arms Hotel, Padiham, near Burnley  
 1513—Friendly, King's Head Hotel, Barnsley  
 1550—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)

1594—Cedewain, Public Rooms, Newtown, Montgomeryshire  
 1807—Loyal Wye, Built, Breconshire  
 1829—Burrell, George Hotel, Shoreham  
 R.A. 187—Charity, Freemasons' Hall, Park Street, Bristol  
 R.A. 325—St. John, Freemasons' Hall, Islington-square, Salford  
 R.A. 334—St. John, Bulls Head Inn, Bolton  
 R.A. 758—Bridgwater, Freemasons' Hall, Runcorn, Cheshire  
 R.A. 1393—Hamer, Masonic Hall, Liverpool  
 M.M. 53—Britannia, Freemasons' Hall, Sheffield

### FRIDAY, 7th SEPTEMBER.

Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.30.  
 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.)  
 763—William Preston, St. Andrew's Tavern, George St., Baker St., at 8 (In.)  
 834—Rauelagh, Six Bells, Hammersmith (Instruction)  
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)  
 1058—Metropolitan, Postal Hotel, Fleet-street, E.C. at 7. (Instruction)  
 1165—Belgrave, Jermyn-street, S.W., at 8. (Instruction)  
 1275—Star, Ship Hotel, Greenwich  
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1842—E. Carnarvon, Ladbrooke Hall, Notting Hill, at 8. (Instruction)  
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)  
 1815—Penge, Thicket Hotel, Anerley  
 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.)  
 R.A. 1439—Ezra, 90 Ball's Pond road, N  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)

41—Friendship, Freemasons' Hall, Cooper-street, Manchester  
 81—Doric, Private Room, Woodbridge, Suffolk.  
 219—Prudence, Masonic Hall, Todmorden.  
 242—St. George, Guildhall, Doncaster.  
 308—Alfred, Masonic Hall, Kelsall-street, Leeds  
 442—St. Peter, Masonic Hall, Peterborough  
 463—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)  
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.  
 539—St. Matthew, Dragon Hotel, Walsall.  
 837—De Grey and Ripon, Town Hall, Ripon  
 839—Royal Gloucestershire, Bell Hotel, Gloucester  
 1096—Lord Warden, Wellington Hall, Deal  
 1333—Atheletan, Town Hall, Atherstone, Warwick.  
 1387—Chorlton, Masonic Rooms, Chorlton Cum Hardy  
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)  
 1528—Fort, Masonic Hall, Newquay, Cornwall.  
 1557—Albert Edward, Bush Hotel, Hexham.  
 1581—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.  
 1648—Prince of Wales, Freemasons' Hall, Salem-street, Bradford.  
 1664—Gosforth, Freemasons' Hall, High-street, Gosforth  
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7  
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham, at 5.30  
 R.A. 359—Peace, Freemasons' Hall, Albion Terrace, Southampton  
 K.T. 126—De Wrenne, Royal Pavilion, Brighton

### SATURDAY, 8th SEPTEMBER.

188—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
 1446—Mount Edgcombe, Swan Hotel, Battersea  
 1607—Loyalty, London Tavern, Fenchurch Street  
 1624—Celestion, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)  
 1685—Guelph, Red Lion, Leytonstone  
 1688—Paxton, Surrey Masonic Hall, Camberwell  
 1743—Perseverance, Imperial Hotel, Holborn Viaduct  
 1839—Duke of Cornwall, Freemasons' Hall, W.C.  
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W. at 8.  
 1929—Mozart, Harewood House, High Street, Croydon  
 R.A. 1293—Burdett, Mitre Hotel, Hampton Court  
 R.A. 1423—Era, The Albany, Twickenham  
 R.C. 43—Eureka, Masonic Rooms, Pavilion, Brighton

## NOTICES OF MEETINGS.

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### ATLINGWORTH LODGE, No. 1821.

THE regular meeting of this excellent working and flourishing Lodge was held on the 24th ult., at the Masonic Rooms, Royal Pavilion, Brighton. Bros. Newsome W.M., S. Peters S.W., Burfield J.W., Alderman Davey P.M. 732 Treasurer, J. B. Hannay Secretary, R. Allison S.D., T. Berry J.D., H. Auscombe I.G., C. Godfree P.M. Lodge was opened and the minutes of last meeting were confirmed. A letter was received from Bro. H. Scott, D.P.G.M. Sussex, acknowledging the grant to the testimonial presented to him in June last. The election for W.M. then took place, and Bro. S. Peters S.W. was unanimously chosen. Bro. Alderman Davey P.M. was re-elected Treasurer, and Bro. Hughes Tyler. The Audit Committee was appointed. There being no other business on the agenda paper, the W.M. gave the lecture on the tracing board of the third degree very ably and impressively. Bro. Peters S.W. gave the lecture on the second tracing board, and Bro. Burfield the lecture on the board of the first degree. The three brethren named acquitted themselves most creditably. A vote of condolence was unanimously proposed to be sent to Bro. Sir Walter Burrell, Prov. Grand Master for Sussex, on the occasion of his bereavement, by the untimely death of his son. A Past Master's jewel was proposed to be given to the retiring W.M., Bro. Newsome, for the able and efficient manner in which in every respect he had discharged his duties during his year of office. This was carried unanimously, and then Lodge was closed until the fourth Tuesday in September. There was no banquet. Bro. A. Vicall, Past Grand Superintendent of Works, Punjab, was present as a Visitor.

### DUKE OF CONNAUGHT LODGE, No. 1834.

ON Tuesday, 28th August, there was a large attendance of the members of the Masonic Craft at the Freemasons' Hall, Commercial-road, Landport, on the occasion of the installation of Bro. George Farney Brown as Worshipful Master of this Lodge. The Board of Installed Masters was composed of no less than 30 Present

and Past Masters of Lodges. The ceremony was carried out in a very impressive manner by Bro. S. R. Ellis P.M., to whom a special vote of thanks was awarded. The W.M. appointed and invested the following as his Officers:—W. D. Parkhouse I.P.M., J. W. Gardner S.W., J. Westaway J.W., J. S. Gardner Secretary, S. R. Ellis Treasurer, C. W. Bevis S.D., D. T. Rule J.D., J. Muir M. of C., W. H. Baker I.G., A. H. Bone Stew., G. T. Aylen Stew., J. Exell Tyler. At the conclusion of the ceremony the brethren adjourned to the dining hall, where an excellent banquet was served, at which the W.M. presided, when the usual Loyal and Masonic toasts were duly honoured. The following were among the brethren who attended:—Bros. W. Pink (Mayor of Portsmouth), M. E. Frost, R. J. Rastrick, G. A. Gale, M. Emanuel, J. R. Hayman, F. Powell, J. Woodhouse, Dr. C. Knott, A. R. Holbrook, G. Mason, Albert Wendover, J. T. Crim, G. P. Arnold, F. Binckes (Secretary Royal Masonic Boys' School), J. Mason (Collector Royal Masonic Benevolent Institution), J. W. Wilmott, T. Good, G. Grant, C. Travess, H. Williams, Outridge, Branwin, H. Croucher, E. Goldsmith, W. D. Parkhouse, J. A. Elverston, T. D. Askev, A. Addison, Rice, G. E. Kent Jan., J. G. Niven, G. H. Dean, G. T. Cunningham, E. Boulton, Wilton, J. Jackson, A. P. Lye, J. S. Bechervaise, F. G. Bradbear, G. T. Aylen, G. Banum, H. Bainton, W. H. Baker, D. Rule, G. W. Reeves, J. W. Gardner, J. Westaway, Muir, J. S. Gardner, W. A. Atkin, and J. Exell.

**Dalhousie Lodge of Instruction, No. 860.**—Held at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, on Tuesday, 28th ult. Present—Bros. Forss W.M., Marsh S.W., Boyce J.W., Christian S.D., Watkinson J.D., Baker I.G., F. Carr Secretary, C. Lorkin Acting Preceptor; also Bros. Powell, Wilkinson, and Wallington. Lodge was opened in due form, and the minutes of the previous meeting were read and confirmed. The Lodge was opened in the second and third degrees, and resumed to the second. Bro. Forss then rehearsed the ceremony of installation, installing Bro. F. Carr into the chair of King Solomon. Bro. Carr invested the Officers. The Lodge was resumed in the first degree, and the ceremony of initiation was rehearsed, Bro. Powell acting as candidate. Bro. Forss worked the first section of the lecture, assisted by the brethren. Bro. Marsh was elected W.M. for the ensuing week, and appointed his Officers in rotation. The Lodge was then closed and adjourned.

**Star Lodge of Instruction, No. 1275.**—This prosperous and important Lodge of Instruction, which is in session all the year round, held its usual weekly meeting at the Five Bells, New Cross-road, on Saturday evening, 25th ult., and it speaks wonders for the interest taken in the Lodge by its members that nearly forty mustered at the close of a very hot day to afford light or obtain instruction, under the Preceptorship of Bro. Wm. Andrews P.M. The Bye-laws provide for the ceremony of installation to be rehearsed on the fourth Saturday in August, a somewhat unfortunate time, we are inclined to think, since it is just at this period of the year so many brethren are dispersed over the surface of land and water; and however zealous Masons they may be, they could hardly be expected to forsake the "breezy downs" or the "sad sea wave" (if ambition, or the length of their pockets, had not taken them further a-field) for the purpose of witnessing a ceremony which could be fixed for any other month. No public announcement was made of the occasion, nor was it generally known by whom the ceremony would be rehearsed. We repeat, therefore, that it speaks well for the popularity of the Lodge and its honorary Officers. There was a numerous array of Past Masters, amongst whom the following were called upon to support our much-respected Bro. Catterson P.M. 549, who occupied the chair. Bros. Shaw 834 S.W., Bartlett 147 J.W., C. Hawksley 1702 S.D., Waterman 147 J.D., Bear 861 I.G. After the usual preliminaries, Lodge was opened in due form, Bro. Walter Martin, the indefatigable Secretary being called upon to read the minutes of the previous Lodge meeting, which were duly confirmed. The ceremony of initiation was then rehearsed in an impressive manner, Bro. Page acting as candidate; after which, the Lodge having been opened in the second degree, Bro. Catterson relinquished the chair in favour of Bro. Martin, who was about to rehearse the duties of Installing Master for the first time. Bro. Andrews, acting as M.C., introduced Bro. Shaw as W.M. elect; finally he occupied the chair, and proceeded to invest his Officers, the same brethren, with two exceptions, being again appointed. The Lodge having recently acquired an harmonium, of good tone, it is needless to say that proper use was made of the same during the ceremony, particularly in the course of the investiture. The addresses to the Master, Wardens and brethren were then delivered, after which Bro. Martin resumed his seat amidst the applause of the brethren. We congratulate Bro. Martin on his first appearance in a new character. He is but a young Mason, and has not yet passed the chair, but he is zealous, energetic, and painstaking, and the perfect and fluent manner in which he performed so much of the ceremony as was admissible well entitled him to the vote of thanks which was afterwards accorded. The Lodge was called off for a brief interval, after which it was resumed in the third degree and closed down. Three new brethren were elected members, and after the usual routine business had been disposed of, Lodge was closed in ancient form and adjourned.

In connection with this Lodge is a Charitable Association, bearing its name, and comprising something like 150 members. On this occasion it was announced that there would be only one ballot; the fortunate brother, however, was not present. We understand that, during the eight months of its existence, something like £200 has been raised towards the support of the various Masonic Institutions, so that the Star in the South of London is a jewel of no mean lustre in the "light of charity." We heartily recommend a visit; for should a brother not know any one who is a member, if he can only "prove" himself, he will meet a cordial welcome, and probably come across some friend whom he did not know to be a Mason.

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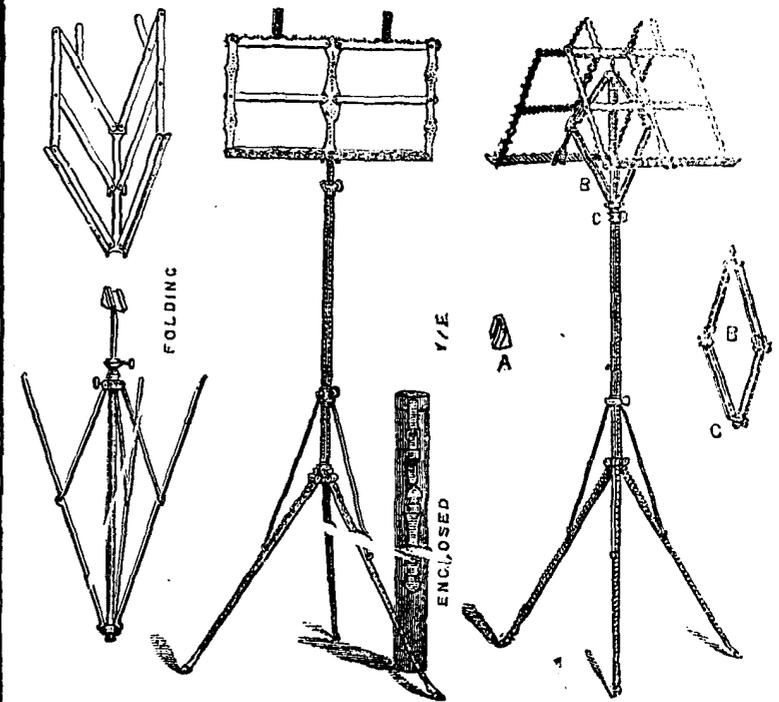
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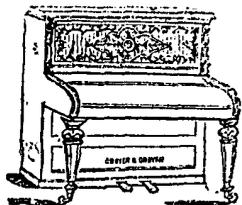
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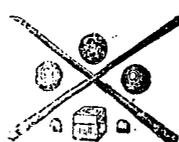
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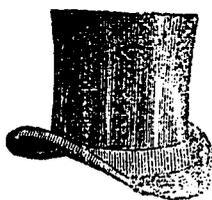
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