

# THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## THE BOYS' SCHOOL ELECTION.

FOLLOWING our usual custom of reviewing the lists of candidates for the several elections, we once again have to devote our attention to the Boys' School list, and in doing so we can but offer our congratulations to those who are interested at the increased chances of success which all enjoy, as compared with the last election, in consequence of the number of vacancies being considerably greater, without a corresponding increase in the number of candidates. The October election will take place on Monday, the 15th, and on that occasion sixty-three candidates will compete for twenty vacancies. The number of applicants is given in the ballot paper as sixty-four, but they have been reduced by the withdrawal of No. 42, George John Simmons, so that now there are but sixty-three eligible to compete. Of this number forty-one are brought forward from previous elections—ranging in number from six downwards—and twenty-two now appear for the first time.

There are five cases of "last application," viz., Nos. 1, 2, 9, 13, and 45. No. 1, Charles Percy Liversidge, who now comes forward for the seventh time, is not much better off than when we last had his case under consideration. He then had 655 votes to the good—he can now muster 814, or an increase of 159, a number which will avail him nothing, if it is any criterion of what is in store for him next month. The widowed mother has this lad and eight other children to provide for, and, as we remarked last March, her son would, to all appearances, be a worthy subject for admission without election, were the funds of the Institution in a fit state to allow of it. The father was a member of the Sir Watkin Lodge, No. 1477 (North Wales and Salop). No. 2, William Bryant Stanford, also a seventh application case, stands a much better chance of being elected. He comes forward with a total of 2,153 votes to his credit, 280 of which were polled at the last election. He is one of three fatherless children, and provided his friends support him at the next election as well as they did at the last, is almost certain of being among the twenty successful; we hope that he may, as it would be very unfortunate for the votes already recorded on his behalf to be wasted. No. 9, Frank William Bell, comes forward for the last time, with five votes to his credit, as the result of his friends' (?) exertions at three previous elections. We have already referred to the cruelty of brethren raising hopes in the mind of a widow by promising to support the candidature of her child for one or other of the Schools, and then leaving her to shift for herself. This case is a striking example of this most un-Masonic behaviour. If only the brethren who recommended the case had supported it, the lad would be better off than he is at present. If, on the other hand, the brethren have since found that their recommendation was made in error, they should have taken steps for the case to be withdrawn from the list. We are aware that, in making these remarks, we are running the risk of being called to account, as it may be the intention of the father's Province to carry the case before it is too late; but if that is really the state of affairs (and we doubt it), we are of opinion that it would have been better to have kept the case back until the time of action actually arrived, than to have crowded the last three ballot papers with it, and at the same time creating a feel-

ing against the lad, as frequent failures must do. No. 13, Richard Alfred Sykes, a fourth and last application, comes forward with 1,680 votes to his account, a very creditable advance on his last total, which stood, previous to the election in April, at 329 votes. He is an orphan child, father and mother being dead. His father was a member of the Province of Cheshire, which district will, we have little doubt, secure the lad's admission to the School on the 15th October. No. 45, Thomas Percy Westlake, the other last application case, is also a first application. The lad is one of two children dependent on a widowed mother, the husband of whom was a member of North and East Yorkshire, having been initiated in Old Globe, No. 200, and afterwards joining Humber, No. 57.

Parentless children come forward in five cases beyond the one already referred to, viz., Nos. 8, 25, 33, 34 and 38. No. 8, Augustine William Wyatt, has already been before the brethren at four elections, and has now 2423 votes to his credit, a total which leaves very little doubt of his success next month. He is one of four children still dependent on friends, and has a sister in the Girls' School. No. 25, Thomas Edwin Pawsey, third application, has 277 votes in hand. He is one of a family of five dependent children, who have lost both father and mother. The votes standing to his credit are the result of the last election, so that it cannot be said the lad is without friends; let us hope they will be successful, so as, ultimately, to secure his election. No. 33, Frank Alexander Herring, is the lad to whose case we directed special attention on the occasion of the last election. His candidature was brought before the members at the Quarterly Court, and its rejection moved, after considerable discussion. The proposition, however, was negatived by twenty-eight votes to twenty-four, and the lad's eligibility thus confirmed. We cannot, however, endorse the decision of the brethren, nor do we consider the conclusion they came to a wise one; they allow a lad whose personal property is ample for all modest requirements to be elected into our School to the exclusion of really destitute children. Surely it cannot be the general body of subscribers desire to provide for children who are already in a comparatively independent position? The lad is one of three so-called dependents, but as each member of this family has something between £500 and £600 in his own right—if we may accept the records of the Probate Office as correct—we cannot see but that they are capable of depending on their own incomes. 460 votes were polled for this lad in April last. No. 34, Harry Robert Graves, is likewise a second application case, and brings forward five votes. He is one of five parentless children, the father of whom was a member of the Masonic Province of Lincoln. No. 38, William Ernest Habgood, another second application case, has a sister in the Girls' School, and is himself the only child of the family now dependent. His father was a member of a Devonshire Lodge. The lad has 25 votes to his credit.

Ten dependent children in each case form the families of which Nos. 21 and 51 are members, and, strange to say, in the two instances both parents are still living. As usual, we are without any particulars of the special circumstances, which it may be assumed exist, to render these two lads eligible for election. We can but repeat our oft-expressed advice to the subscribers to demand that some more explicit particulars be in future published in such cases. As we remarked in April last, when referring to these two

families, it cannot be that large numbers of children are to be considered as rendering applicants eligible. No. 21, Reginald Beaumont, now comes forward for the third time, with a total of 218 votes to his credit, exactly double the number that he brought forward in April last, so that it would appear that the power of his friends is 109 votes per election—a very poor prospect of resulting in ultimate success.

No. 51, John A. M. Bailey, is a first application case. We believe he is a brother of the candidate of the same name who took part in the last election, and who has, we presume, since been withdrawn. The latter secured 76 votes in April.

No. 39, Benjamin Meeds Hildred, is one of eight children dependent on a widowed mother. He has a sister in the Girls' School, and has had 81 votes polled on his behalf at the one election he has already taken part in.

Nos. 5, 23, 32, 35, 48 and 64 are cases in which there are seven children dependent. All the lads have lost their father, so that as regards family qualifications all appear to be equal. No. 5, Frederick F. Skelton, has 1394 votes in hand, from five previous elections in which he has taken part. He has a sister in the Girls' School, who, of course, is not reckoned as one of the seven dependent children. No. 23, Frederick F. Coleman, who has stood two previous elections, has 450 votes to his credit. His father was a member of the Province of Oxfordshire, in which district he had held Provincial rank. No. 32, James P. Seagrave, brings forward 161 votes from April last. He is accredited to London, his father having subscribed both to Nos. 511 and 1791. No. 35, Ernest A. Steed, of the Province of Suffolk, secured 1794 votes last election, a result which reflects the greatest credit on his friends, and augurs well for his ultimate success. No. 48, Arthur Blunt, and No. 64, Stanley W. Gibson, are both first applications; the former from London, the latter from Northumberland.

There are three applicants who are members of families of six dependent children, Nos. 7, 47 and 53. No. 7, Charles B. Cummings, has his father yet living; he now comes forward for the sixth time, with a total of 106 votes to his credit. Again we ask for a reason for this apparent departure from ordinary qualification? No. 47, Henry M. Jarvis, and No. 53, Arthur Warner, both first application cases, are each, with the other five members of their respective families, dependent on widowed mothers. Jarvis is accredited to Wiltshire, and Warner to London.

Twelve of the remaining candidates are members of families in each of which there are five children dependent. No. 3, Charles E. Stewart, has 2,542 votes to his credit, as the result of five previous elections. No. 12, Richard W. Delafons, now a candidate for the fourth time, brings forward 593 votes. His mother is fortunate in having had a daughter elected to the Girls' School, and, judging from appearances, she stands a good chance of seeing one of her sons eventually elected to the Boys.' No. 16, Harold M. Hare, brings forward 1,543 votes, from three previous attempts, a total which gives promise of his early election to the benefits of the Institution. No. 24, Reginald A. L. Mitchell, has but eight votes to his credit from the last two contests. He is accredited to the Province of Devonshire, in which district his father had occupied the position of W.M. No. 31, Herbert J. McL. Lillywhite, has both parents living, but his father is paralysed. In his days of health the latter warmly supported the three Institutions, and occupied a prominent position in the Craft. We hope, now that adversity has unfortunately overtaken him, that he may receive support from those of his brethren who are enabled to afford it. His son polled 62 votes in April last. No. 37, Frederick T. Davis, from the Eastern Division of South Wales, brings forward two votes from April last; while No. 41, Alfred E. Crutchett, after a similar experience, has not yet recorded a vote. The case is accredited to Devonshire. No. 46, William B. Lyon; 57, James C. Besley; No. 60, Thomas W. White; No. 62, Ernest H. Anderson, and No. 63, Harry P. O. Gloster; the remaining candidates in this section, are all first applications, presenting nothing specially worthy of notice beyond the fact that Besley (No. 57) has a sister in the Girls' School.

We now come to the cases in which there are four dependent children, and these number eleven. No. 4, John B. Windross, who has stood five previous elections, now comes forward with 519 votes to his credit. His father was initiated in Sun, Square and Compasses Lodge, No. 119, and also attained the rank of S.W. in No. 289. No. 19, Lionel C. Hooper, is much better situated, having

1544 votes to his credit, from three previous contests, and will, without doubt, before long gain a place among the list of successful. No. 22, John E. Walters, third application, has a sister in the Girls' School. He brings forward a total of 480 votes, but it will require strong exertions to secure his election before the age limit rule excludes him from further contests. No. 30, Samuel H. Bevis, brings forward eleven votes from April last. His father was a Dorset Mason, and is credited with  $\frac{3}{4}$  of a year's subscriptions to Freemasonry, although as that extended up to the time of his death, no objection should perhaps be raised against his child on that account. No. 40, Robert H. Whiting, is better off, inasmuch as his total number of votes brought forward is 91. His father was initiated in No. 133, Harmony, Kent, and attained the rank of W.M. of his Lodge. Nos. 49, John S. B. Allan; 50, James A. Gore; 54, Lionel B. J. Manby; 55, Harold R. H. Gane; 56, Charles B. Cooper, and 61, William F. Sharland, all of whom come under this head—four dependent children—are each first application cases.

There are also eleven cases in each of which the family of dependent children consists of three. No. 10, Fras. C. A. Douglas, from the District of Hong Kong, now applies for the fourth time, and brings forward seven votes. The remarks we have previously made in reference to such cases as this, which are put on the list and then forgotten, will be fresh in the minds of our readers. Still we cannot allow this further illustration of un-Masonic behaviour to pass unnoticed. No. 11, Horace Gale, also a fourth application is better, although it is doubtful whether the advantage he possesses will be of any service to him; it certainly will not unless some radical improvement takes place in the amount of support accorded him. He now has 330 votes to his credit, an average of 110 for each election at which he has been on the list. No. 14, Arthur F. Williams, brings forward 1095 votes from his three previous attempts, evidence that he has many friends on whom to rely for assistance in this time of need. His father was a member of No. 860, Dalhousie, London. No. 15, Alfred Pratt, has both parents living, has a sister in the Girls' School, and brings forward 1133 votes as his total from the three last elections. If a brother's donations during his days of prosperity are to be counted for anything, then this case should have special consideration. Brother Pratt's work for the Charities stands far above the record of either of the other applicants' fathers. No. 17, Frederick W. Hennah, has already polled 2040 votes, having been present at three previous elections. His father was a member of a Kentish Lodge—the Union, No. 127—a fact which will result to his child's advantage now that he is compelled to appeal to strangers for assistance. No. 18, John How, has 153 votes from a similar experience as regards number of elections is concerned. Nos. 26, 27, and 29 have each appeared once before. No. 26, Frederick W. Longman, who has both parents living, brings forward 28 votes. No. 27, Herbert W. Booker, who has lost his father, has 164 votes, while No. 29, who is also fatherless, has but one vote to his credit. No. 43, William T. Gishford, and No. 59, William G. Canty, are both first applications.

No. 20, John Shaw, is one of two children dependent on a widowed mother. He brings forward 565 votes from two previous elections. No. 28, James M. Green, from the Province of Somerset, polled four votes in April last; he also is one of two dependent children. No. 44, Christopher W. G. Barber, No. 52, Walter E. Cordingley, and No. 58, Harry R. Lane, are all first application cases, and each is one of two children dependent on widowed mothers.

No. 6, George C. Willett, is an only child dependent on a widowed mother. He has already taken part in five elections, and has polled 2,576 votes, so that we may consider his admission to the Institution next month as being assured. No. 36, Emile E. P. Carre, a second application, is also an only child left to a mother's care. He hails from Jersey, and has 917 votes to his credit.

Having thus brought our review to a conclusion, we pause to look back upon the several candidates. We do not know that there is anything special to refer to if we may except the small number of children now appealing for aid whose parents figure as having supported one or other of the Institutions. Not one in four of the fathers whose boys now appeal for aid can boast of ever having done anything for the Charities of the Order.

We certainly think that some advantage should accrue to those who, in the hour of prosperity, supported the

Institutions to the best of their ability. Another point which also calls for attention here is, the short connection many of the fathers had with the Order. Should not some minimum be established which would exclude the children of Masons of some four or five months standing from taking equal advantages with those who subscribed for years?

In our analysis of the list of candidates for the Girls' School Election, in our last issue, we made a remark in reference to case No. 12, Kathleen Alice Gibson, which was based on the published particulars of the several cases. A well known brother, personally interested in Gibson's case, calls our attention to the matter, and points out that the father was formerly (twenty years ago) "in H.M. Customs," but for some years, although living, has practically been dead as to family ties. From our correspondent's explanation the circumstances of the case are certainly distressful; and we regret that the absurd incompleteness of the printed list led us, and doubtless others, to a different conclusion.

### THE COMMON GAVEL.

THERE is a fund of amusement to a careful observer who notes the peculiarities of character which our Institution has a tendency to develop. To be Master of a Lodge is a just and laudable ambition, provided, always, that the brother whose glances are turned to the East understands the responsibilities of official station, and is willing to assume the labour of preparation for, as well as the honours of, official position. All who succeed in reaching this point in the Masonic horizon are by no means prepared for the duties they expect to discharge, and when they commence operations there is often occasion for a quiet smile. Some of them appear to think that dignity is measured by the quantity of sound they can make when occasion calls for the use of the gavel. They grasp it with nervous energy, and switch off the end of it with astonishing celerity. Others, again, like old Billy Peters, of Beechnut Lodge, seem to approach it with awe, lift it reverently up, and apply it to the ashlar as though they were moved by clockwork, and could only sound a certain note by the nicest attention to the laws of propulsion and resistance. We know one worthy brother who invariably lifts it above his head and brings it down again with a force of sixty pounds to the square inch, making a racket to which moderate thunder is child's play; and another who invariably rises, bends forward and sharply inspects his work, as if there were a small nail to be accurately hit upon the head at each blow.

We have often been amused at these eccentricities, and have always believed them indications of character. Thus the man who breaks a gavel every time he presides we take to be a person of hasty temper; who would push toward any end he might have in view without regard to impediments in the way; who would drive a horse to death to reach a given point at a certain time when he might just as well walk at his leisure, for any practical good to be accomplished by his haste. Uncle Billy is the type of a class of easy goers who believe in doing what is to be done according to the rules in such cases made and provided; who give themselves up to the minutest detail as though a legion of spies were waiting to pounce upon the slightest omission and inflict upon their victim the direst pains and penalties. This good brother will give you the lecture and monitorial to the uttermost syllable, and gravely read you the charge at closing as though it were the last act of a long and eventful life about to be brought to a solemn and imposing end.

The brother who wields the gavel as a stalwart helper might swing a sledge hammer is evidently of a haughty and imperious temperament, filled with a sense of his own importance and dignity, and expressing in every crash of the innocent wood and stone, "I am Sir Oracle; when I speak, let no dog bark." Such a man thinks a great deal more of impressing the people with a sense of his personal dignity than of illustrating the tenets of our profession.

The careful inspector is the symbol of those who look after the tithes of mint, anise and cummin to the neglect of the weightier matters of the law. Thus we see that the

lesson set down for us in the symbol of the stone hammer has a wider significance than is given in the monitorial explanation, and that there are few, if any of us, who might not apply it to our own cases with benefit to ourselves and with honour to the Craft.—*Masonic Review*.

### SOCIETY AND SOLITUDE.

MAN was not made to dwell or walk by himself, and it is impossible for him to realize the highest good of being in a condition of isolation. He cannot keenly enjoy unless there be others to share his satisfaction; he cannot well endure the ills which enter into present experience except as he is assured of the sympathy of friendly hearts. It is through the varied relations of society that he finds the sweetest zest of life, whilst he also obtains from the same source some considerable alleviation of the ills and pains of this mortal state.

Society answers to human needs and instincts in manifold ways. It affords both mental and moral stimulus impelling men to do the best of which they are capable, by reminding them how others of their race have nobly toiled and grandly succeeded. It makes a kindredness of relation with great souls to be felt by those low down, and so these latter, regarding the examples set by their illustrious brothers, are spurred to effort in the same direction. Thus, as in other ways, it supplies the incentives to best endeavours.

Society has a refining influence. It gives a polish to the individual life. As metal plates rubbed together in the sand are brightened by the process, and their rough edges worn away by such contact, so are individuals brightened and helped by the relations which society imposes and the offices that it performs. Thus it is the angular characteristics of the personal nature are cut down, and human life presents itself in more agreeable forms of expression.

Beyond this line, however, the helpfulness of society is seen, inasmuch as it provides the field wherein the higher nature of man may be exercised in the way of a true service. It is in performing the duties of related life that the moral faculties find their best expression. Society calls upon men to recognise the ties of fellowship, to strike hands together in the spirit of sympathy and co-operation, and to help and cheer each other along the pilgrim way of earth. Only as they do this—only as they conform to the conditions of associated life, can they produce a type of character stamped with moral excellence, or garner the rich fruitage of blessings promised to those who are ruled by the law of mutual love and service.

When, however, a due presentment of man's social needs has been made, and the duties and privileges of related life have been taken into account, there yet remains a sufficient basis on which to rest a very strong plea for the occasional refreshing influences of solitude.

Human nature is very curiously compounded of diverse elements. While, therefore, the general tendencies of man's nature incline him to society, there is yet an instinct in his constitution which points to solitude—which disposes him occasionally to go apart from the multitude in his search after help, strength, and rest. One does not like always to keep step with a crowd. It is pleasant to be alone sometimes, to get away from the wearing world and indulge in a profitable self-contemplation. What saith quaint George Herbert?

"By all means use sometimes to be alone.

Salute thyself. See what thy soul doth wear.

Dare to look in thy chest,—for 'tis thine own,—

And tumble up and down what thou find'st there."

But solitude, to be pleasant and profitable, must not be sought in the spirit of the misanthrope. If one is in a morbid and unhealthy mood, and only looks for seclusion that he may get away from disagreeable people and interests, he will not be likely to be much helped by his retirement from the busy world. It has well been said that a man must love society if he wishes to enjoy solitude. We believe this proposition to be true, and we hold, therefore, that occasional periods of seclusion and meditation are most wholesome to those who realise the fact that the true life of man is in society. For a little time one may go apart from his fellows to commune with his own soul, with nature, and with God, and he shall find strength and refreshment in so doing, but if he has the true idea of life he will not long separate himself from the fellowship and the duties for which society prepares the way.—*Freemasons' Repository*.

A SILVER RULE.—You all know the golden rule: "Do unto others as you would wish them to do unto you." Here is a rule which is almost a part of the golden rule, but which we will put by itself, and because of its value call it the silver rule: "Think and say all you can of the good qualities of others; forget and keep silent concerning their bad qualities." You cannot conceive how much such a course will heighten your own happiness and raise you in the esteem of your companions. Did you ever think any more of a boy or girl because he or she found fault with others? Never call your schoolmates or playmates ugly or cross to their faces or behind their backs. If they are ugly, or stingy, or cross, it does not make them better for you to talk or think about it, while it makes you love to dwell upon the faults of others, and causes your own soul to grow smaller and become like the foul bird that prefers carrion for food. Rather tell all the good you can, and try to think of some good quality of your mates.—*Freemasons' Repository*.

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## MASONIC ETHICS.

I HAVE a thought in regard to the genius and character of Masonry, which I think will be interesting to the brethren. It is that the ethical character of the teachings of Masonry stands unique in the moral instruction of mankind. Through the generations of the past you will find that there have been prevalent in the world three styles of moral instruction. They represent the three great traditions of human experience; the governmental or royal tradition; the religious or priestly tradition; and the industrial or plebeian tradition. In the royal tradition the king represents the whole nation. In him should be gathered up the worth of the nation represented by him, and he should disinterestedly direct the whole nation for its best welfare. But the history of mankind shows that his position has been used by the king to pamper himself, sacrificing the people to his selfish good. The ethical teaching of the royal tradition is the sacrifice of the inferior to the superior. The commands of the king are sustained by the military power. Every deliverance of mankind from the oppressive power of kings has been won by wresting the military power from him, turning it against him, and putting a substitute in his place. Every step of relief or improvement has been taken in this direction.

In the religious tradition the priest appears in the place of the king; but he represents God instead of representing the nation. Now, God represents not only the nation, but the whole universe. Therefore His will is absolute law. But the priest, while he has always pretended to represent God, has, as a rule, really represented only himself and his class. He has embodied in his church and creed his own opinions and passions, and then palmed them off as the will of God. His theory is the sacrifice of the superior for the inferior,—as God died for men. But his practice has been a constant attempt to subordinate the world to the church, the real power in the church being the will of the priest disguised as the will of God. His great artifice for sustaining himself has been the indoctrination of the human mind with superstitions,—the sacrifice of this world to the next. These two are the great historic systems of ethical teaching. The royal tradition would selfishly subordinate the people to the king, the nation to the throne. The priestly tradition would rear the power of the church on the sacrifice of the present to the future, earth to heaven. From these two forms of despotism the only escape has been by turning the military force against the king and dethroning him; or by repudiating the religious creed and substituting another one in its place.

Now we come to the Masonic style of ethics. This represents the tradition of labour, the industrial order. This, in distinction from the kingly and the priestly, is the plebeian tradition of humanity, founded on industry, pervaded by faith, and crowned with honour. It is the only organised social institution on earth which really represents in one impartial whole all the classes and all the interests of our race. It neither sacrifices the inferior to the superior, nor the superior to the inferior, but reconciles all in co-operative union on the basis of universal justice and goodwill. Under this form of moral teaching and practical administration it is clear that there can never possibly be any despotism from which mankind will need to rescue themselves either by revolt against power or by change of belief. The most gifted and advanced oversee the less gifted and advanced, while all conspire to toil in the great contention as to who can best work and best agree and contribute the richest service to the collective unity. The essence of Masonic ethics, therefore, is the industrial production and distribution of the goods of life on the pure principles of justice and brotherhood. When this system of moral teaching prevails, the world will be nigh its redemption. It includes the truths of the other systems without their errors. It is a royalty; but it is a democratic royalty. It is an equality; but it is an equality broken into ranks by diversities of gifts and degrees of service. It reconciles kings and priests and workmen.

The king says to his subjects, "Obey me, that you may preserve order and keep yourselves from cutting each others' throats." But what he really means is, "Obey me, that I may draw a huge revenue from your toil, and enjoy all the luxuries of the earth."

The priest says to the laity, "Obey the church, that you may appease the anger of God, and save your souls from damnation." But the practical meaning of his policy is,

"Obey me, that the institution with which my pride and interest are identified may flourish in supreme power."

The Mason says to his brethren, "Obey the order of nature, the intrinsic requirements of the Architect of the Universe, that we may all live happily in plenty and harmony." And so far as he is in earnest, and not a mere dilettante, his word and intent, his creed and his deed, agree.

Let me further illustrate this view by the example of one symbol used in common by all the three ethical systems, though used by each one of them in a very different sense. The symbol to which I allude is the cross.

As employed in the kingly tradition the cross surmounts a globe, and is a token of complete empire. Affixed to the end of a mace, it may be used to strike down the inferior, sacrificing the subject to the master. It is, in the governmental aspect of it, an expression of the power of the higher over the lower, as shown in the cruellest form of execution. It is reared on the world as an instrument for the destruction of offenders against the majesty of the sovereign.

In the ecclesiastical tradition the cross represents the Supreme Ruler sacrificing Himself for His subjects in the crucifixion. The true inference from this would be, that his representatives should, in kindred self-denial, subordinate themselves to their inferiors. But they have perverted it to an opposite purpose, and put the abstract theory of a theological doctrine in place of the practical application of a moral truth. If the priest truly represented God, ever stooping to serve those beneath him, his teachings would be absolutely valid and absolutely irresistible. But, in fact, the cross in his hands is an expression of his power to command the submission of those who see in it the condescending sacrifice of God. It expresses not the duty of the priest to sacrifice himself to men, but their duty to sacrifice themselves to him. The priest uses the cross not like the king to bruise the body, but to crush the mind. The Roman Catholic symbolism of the cross is, that its right limb denotes humility, its left limb chastity, its trunk obedience. But there is clearly no such significance properly belonging to the instrument. If accepted at all, it has to be accepted on the arbitrary authority of the church, bringing all minds abjectly to its footstool. Since no such threefold meaning as obedience, chastity and humility is there, except as wilfully placed there by the priest, therefore whenever the laity read therein such a purely forced and technical symbolism they submit their natural minds to be trained by the artificial mind of the priest,—which is just what he professionally desires, to keep the world in leading-strings.

Now, notice the significance of the cross in the industrial tradition of the Masonic Order. In sharp opposition to the Ethics fashioned by the symbolism of political sway and to the ethics moulded by the symbolism of priestly speculation, the ethics of Masonry are shaped and animated by the symbolism of human industry founded on natural science and reason. As to all the emblems which this natural morality employs, the meanings inhere directly in the objects, and are to be extracted thence by every untrammelled intelligence. Here the true meaning of the cross is given by geometry and duty. It is the rudest outline of the form of man, and it points in all the six directions of the creation. The bareness, accordingly, suggests at once the total directions of space. Its head points to the zenith; its foot, to the nadir; its back, to the north; its face, to the south; its left arm, to the east; its right arm, to the west. Thus it explicitly denotes universality. And when the naked wood is changed from cross to crucifix by being loaded with the universal weight of man, it expresses the surrender of individual will to universal law, or the blending of personal desire with social welfare. Scientifically interpreted, the crucifix is the expression, in human figure, of self-surrender in universality of sympathy, because the attitude of the form there outstretched is the attitude of unlimited submissiveness and love. He who is in that form or posture is unarmed and helpless. He has his breast open to receive all, his arms spread to embrace all. He commands not; he threatens not. He assails no one; he resists nothing. The cross, then, in its intrinsic meaning, denotes neither authority nor superstition, but personal surrender to universal law and power, that entire harmony which really represents God.

When we have that system of realistic and co-operative ethics, of which the example given is a specimen, taken



out of the mere domain of the Masonic Institution, and carried over into the kingly and priestly domains as well, absorbing what is true in them, while removing what is false, and everywhere applied to the doings and dealings of society, then we shall see the redemption of the world; because the labour of men will then be regulated by justice, and their happiness be perfected in sympathy. So mote it be! Let us all say, So mote it be!

—Voice of Masonry.

## CORRESPONDENCE.

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

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

*We cannot undertake to return rejected communications.*

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## TRADE AND BENEVOLENCE.

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

DEAR SIR AND BROTHER,—At the meeting of the Lodge of Benevolence, held on Wednesday night, 19th inst., it was announced that there were only twelve names on the relief list. This circumstance is remarkable from the fact that trade generally is considered to be in a languishing condition. Personally, my experience leads me to the conclusion that in London, at least, all the principal industries and professions are overcrowded with workmen and applicants for engagements. The middle aged man has no chance against the younger members of society; and as for the greybeard, beneath whose eyes the crows appear to have trod, he is simply out of the running altogether. Believing this to be a true statement of facts, so far as London is concerned, I am more than surprised that only twelve applicants laid their claims before the Board of Benevolence, and that the sum of £370 was considered sufficient to meet their several necessities.

I do not know whether to congratulate the Craft upon this condition of things or not. I fear the paucity of claimants must be put down to other causes than to the general prosperity. I know the ordinary tradesman would be very glad if money circulated more freely. I do not know how you find matters, but I cannot join in the congratulations that most people will be inclined to offer when they read the facts recorded above. I believe there is plenty of money in the country, and if I dared trespass on the domain of politics, I could show where most of it lies. Without raising controvertible points, I may say that there is less money in circulation than there ought to be, and that most tradesmen feel the pinch of long-winded credit, and many suffer grievous wrong through the selfishness and indifference of others. I fear that Masons are not exempt from this charge. A little more thoughtfulness on their part, just a trifle more liberality in the by-paths of daily life, would redound to their credit. Some rather curious cases have come under my notice of late which are calculated to stagger the faith of many brethren. I cannot reveal what I know; even if I could I should remember that excellent motto—"Silence"—while speaking of a brother. What I cannot say of individuals I may be permitted to utter with regard to a body, and I do feel that there is too little of the quiet virtues practised by many brethren.

Departing from these heart-searchings, I would return to the immediate question under consideration. I cannot believe that the fewness of the claims for relief is owing to the general prosperity of the community, and I cannot put my finger upon any one cause that shall account for the peculiar state of things. At the recent Quarterly Communication of Grand Lodge I was sitting by the side of a brother, a North countryman himself, but a member of a well-known London Lodge. When the list of grants to applicants for relief was read over, he remarked that he would rather suffer any amount of poverty than submit to the ordeal to which poor suitors are subjected. I reminded him that the Board of Benevolence were the trustees for the general body, that it was necessary to test every case before granting relief. While yielding to the proposition in general terms, he seemed to be under a strong impression that there was too much of the Mendicity Society or Charity Organisation style about the mode of dealing with cases to please him, or to be worthy the name of true charity. I do not say that this brother is right in his conclusions; I have had no experience of the Board of Benevolence. If he is only partially right, one cause why brethren, and the widows of deceased brethren, hesitate to seek Masonic help is disclosed. This opens up a very serious question, and one that needs to be considered in all its bearings, but withal in that noble, generous spirit which is inculcated in the Craft, and is so beautifully enforced in the lectures.

I do not wish to bring any charge against the Board of Benevolence. I have no doubt they discharge their duties according to the views that generally prevail, and upon the lines usually followed. I suggest, however, that what I have stated should be taken into consideration, and that if it is really necessary to constitute a life inquest into each case, that a proper officer should be appointed for the purpose; that the work should be done with all the delicacy possible; and that as few as may be should know of the misfortunes of the appealing suitors, and the relief that had been afforded to them.

I am, Dear Sir and Brother,

Yours very fraternally,

WATCHMAN.

## MONEY AND THE NEW TEMPLE.

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

RESPECTED SIR,—There seems to be a good deal of talk about the cost of the new Temple, and about how the money is to be got. I thought that was the last thing that we Freemasons ought to trouble ourselves about. Of course, there must be something to show for the outlay; but why haggle about one, two, or three per cent. I have my views about these matters, and one opinion is as good as another. I don't see any fun in hoarding up money. We have plenty of cash; if we haven't, we can borrow. Our credit is good, and I say, build a proper sort of Temple; and as our successors will enjoy the advantage of the outlay, let them take some of the debt as a part of the inheritance. I don't see why we want to get a lot of architects to send in designs, not that I mind a few prizes or a few hundred pounds. We have got an officer for the job, we have some officers on the Board of General Purposes and other Boards who understand all about stones and bricks and mortar; why not leave the whole thing in their hands? We should then have a new Temple in no time. If there are to be any perquisites they ought to go to the brethren, and if we are to have a splendid Hotel as well as a Temple let the cash fly and let the future take care of itself. The Craft ought not to be hungry after interest, seeing that the brethren are ready to respond to any call that may be made upon them. One thing ought not to be forgotten: that knife and fork members are among the salt of the Craft. They are good at banquets; they are, I suppose, liberal to the Charities; and every care ought to be taken to see that the inner man is properly catered for, or at any rate that there are proper conveniences for the comfort of those who, like myself, enjoy a good banquet. Many a time have I heard that good old drinking song, "Back and side go bare, go bare," and have wondered who wrote it. I should have liked to have known him. He must have been a Freemason, and a thorough boon companion. Now, Mr. Editor, you know my opinions. I hope I've not said anything wrong. I know a good many brethren act as I think, and it is no use blinking the fact. Give the Craft reasonable accommodation for business meetings, but above all pay particular attention to the epicurean side of the question, and all will go on well. Men's hearts are often got at through their stomachs.

Yours fraternally,

JUSTICE GREEDY'S SHADOW.

## STATUS OF PAST MASTERS.

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

DEAR SIR AND BROTHER.—I have read with much interest in your contemporary a letter by Bro. H. Studholme Brownrigg, Past District G.M. Punjab, on this very vexed question. An opinion from such an authority is worthy of the utmost consideration. Briefly stated, his letter points out that during his eight years' sojourn in India he was a good deal moved about, and "was successively a Past Master in the Lodge in ten different Lodges in the district of Bengal and the Punjab." He was frequently, and for several months together, the only brother qualified to give a degree, owing to the unavoidable absence of those whose duty and privilege it was to do the work. He says he was always acknowledged a Past Master of such Lodges, and voted and acted just as if he had passed the chair in each Lodge. He adds, that he should have been much surprised if it had been otherwise. Under the circumstances the Indian Lodges did precisely what any other Lodge would have done, and no one will find fault with them. But what is the inference that Bro. Brownrigg would have us draw from his experience? This may be gathered from his closing words, in which he says:—"I am convinced that to lower the position of a Past Master in a Lodge would have a most injurious effect on Masonry in India." Just so, and were there no other way out of the difficulty than by making every Past Master in a Lodge a Past Master of the Lodge throughout the whole of the world where the Grand Lodge of England has jurisdiction, then his position would be a strong one, almost if not quite, impregnable.

To a certain extent, the new rule, No. 141, meets the case. A Past Master in a Lodge, if a subscribing member, will be authorised to take the position of W.M. or P.M. of the Lodge, in the absence of both of them, and discharge all the duties of the office of Worshipful Master for the time being. His status, however, must either be determined by the new rule, now passed, but not yet confirmed, or it must be left in the hands of each Lodge to determine for themselves. The latter method, I think, is by far the preferable one. It is the simplest and the most dignified. It recognises the inherent right of a Past Master, which qualifies him for the chair in any Lodge provided he is placed there by circumstances such as those which prevail in India, and probably in some other countries, or by the Lodge of its own freewill. The subsequent status of a Past Master in the Lodge should be left to those who welcome his services, who would be ready, as in India, to give honour as well as accept service.

Bro. Brownrigg's letter thoroughly justifies the action of Grand Lodge in delaying the confirmation of the new rule until December. If the brethren abroad desire to express an opinion on the subject they will have time to do so; indeed, their views ought to be ascertained, if possible, in order that the voice of the whole Craft should speak, which alone can give force to the radical change that has been proposed.

Now, Sir, in turning to your little work on the "Revised Book of Constitutions," I find the same difficulties referred to that Bro. Brownrigg points out, with remarks on the position of a Warden. By additional words it is now determined that "When a Warden rules the Lodge he shall not occupy the Master's chair, nor can initiations take place, or degrees be conferred unless the chair be occupied by a brother who is a Master or Past Master of the Craft." Your

remark on this matter are worth quoting. They will be found on page 43 of the little work I have spoken of, and are as follows:—

"It were as well perhaps if the Rule stated authoritatively the position to be occupied by the ruling Warden, and also if, in respect of Lodges in remote districts, especially in the colonies and foreign countries, some conditional latitude were allowed for the initiation of candidates for Masonic light, and the conferring of degrees by a Warden. It must be remembered that in India, South Africa, and our Australian Colonies, for instance, there are Lodges in very out-of-the-way places, and by no means easily accessible. In such cases, in the absence of the Master and Past Masters, which might easily happen, neither initiations could take place nor degrees be conferred, and worthy men or members might be very seriously disappointed, and perhaps even disgusted, at the very outset of their career, because the Master chanced to have a sharp attack, say, of influenza or gout, and the business obligations of the Past Masters precluded them from acting in his stead. . . . Dr. Oliver . . . in his 'Jurisprudence,' remarks that in the case of such Lodges, initiation and the conferring of a degree by a Warden would not be viewed with disfavour by the authorities. Moreover, it would be easy to provide safeguards against the abuse of such relaxation."

I differ, *toto celo*, both from Dr. Oliver and yourself, and contend that to permit a Warden to confer degrees would be a lowering of the office of Master, a maiming of the Rites, and a desecration of the sanctity of the Craft. Better let the new Rule stand than introduce so destructive a custom. There is no need for either course if private Lodges are left to themselves under broad and liberal, though well defined, regulations. I should like to see the question discussed upon the lines laid down by Bro. Brownrigg, and I venture to think, Sir, that if the brethren generally were to get your pamphlet and carefully study it they would be better prepared to give an intelligent reason for the faith that is in them than they are now. I find it extremely useful for reference, and in years to come it will be cherished as one of the best landmarks used in a controversy involving such momentous issues as the alteration of the Constitutions of the noblest human institution in the world. I do not think the brethren generally realise the grandeur of the Order to which they are privileged to belong, and I very much fear that they do not study the literature of Freemasonry. This is folly, and little less than a crime. I sincerely trust that the head will not be altogether neglected while the heart is being generously cultivated and the body perhaps unduly feasted.

Yours fraternally,

AN I.P.M.

#### ACCOMMODATION AT THE FREEMASONS' HALL AND TAVERN.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Before any contract is entered into for the re-arrangement of the hotel and cuisine department of Freemasons' Hall, would it not be well that inquiry should be made into the present accommodation, and some guarantee secured that the future prospects will be better than the present. In a future letter, with your permission, I shall deal more fully with this subject; just now, I shall content myself with asking whether it is correct that some Lodges and Committees, holding their meetings in rooms in the Hall, hired for the purpose, should feel it necessary to go elsewhere to dine, or to get such refreshment as they may deem necessary? I think this question important, because upon an answer will, I think, depend the prudence or otherwise of incurring a large expenditure of money. We might endure the receipt of a small per centage upon the outlay of our capital could we be assured the Craft would be served quite as well and as cheaply as they are elsewhere. I throw out the hint now in order that the matter should be thoroughly ventilated before the time for action comes.

Yours fraternally,

A FREQUENT VISITOR AT THE HALL.

The members of the Metropolitan Chapter of Improvement will commence the session on Tuesday, 2nd October, at the Jamaica Coffee House, St. Michael's-alley, Cornhill.

Bro. Wm. Purkiss announces the second anniversary gathering of his supporters, for the 3rd October, at the "Royal," Holborn. Since Bro. Purkiss commenced his spirited proprietorship he may be congratulated on having introduced to his numerous friends and the public many novelties; hence his success. It is expected a numerous attendance will be present on the occasion referred to above.

Madame Worrell announces that her annual evening concert will take place at Brixton Hall, Acre-lane, near Brixton Church, on Thursday, 11th October. Madame Worrell has secured for this occasion the services of the following artistes:—Miss Matilda Roby and Miss Maud Cameron; Madame Osborne Williams and Miss Annie Butterworth; Mr. Henry Guy and Mr. Fred H. Cozens; Mr. Frederick Bevan and Mr. James Budd. Violoncello, Mons. Albert. Conductor, Mr. Turle Lee. Tickets may be obtained of Madame Worrell, 52 Knowle-road, Brixton-road; Mr. John Fenton, Post Office, 304 Brixton-road, or of Mr. H. Cox, Hall keeper, Brixton Hall.

The General Committee of the Royal Masonic Institution for Girls met on Thursday afternoon, at Freemasons' Hall. There were present—Col. Creaton Past Grand Treasurer (in the chair), John A. Rucker, Webb, Tattershall, Matthews, Gladwell, Colonel Peters, Massey, Perceval, Money, and Hedges (Secretary). After the reading and confirmation of the minutes of the former meeting, and the reading of the minutes of the House Committee for information, Brother J. H. Matthews moved, in accordance with a recommendation of the House Committee, that the sum of £7 10s each be granted to a pupil named Gardiner and another pupil named Meacock, to enable them to attend German classes at the Crystal Palace for one year. Brother Gladwell seconded the motion, which was carried. Brother Matthews moved that the sum of £70 a year be paid for church accommodation at the church at Clapham, for the children of the School, in lieu of the £35 a year honorarium to the chaplain hitherto paid. The Institution, he said, occupied 250 seats at the church referred to, and remarks had been made that the Institution paid very little for church accommodation. Colonel Peters seconded this motion. Brother Webb asked whether this church was a ritualistic church? Colonel Creaton said he did not think it was either high church or low church, but moderate church. The motion was agreed to. Three candidates were placed on the list for election in April next. Brother Matthews gave notice of the following motion for the next Quarterly Court in October:—

"That the sum of £50 be granted to Miss Davis, the head governess, towards reimbursement of the very heavy medical and other expenses incurred by her during her late severe illness, which necessitated her absence from her duties from January to July last."

Brother Colonel Creaton said he had a small matter now to bring forward, which was nevertheless very agreeable. He had been going through the financial position of the Institution, and he found that the funds would admit of a sum of £2,000 being invested. He therefore proposed that £2,000 be now invested in Three per Cent. Reduced. Bro. Col. Peters seconded the motion, which was therefore put and carried. The proceedings closed with a vote of thanks to the chairman.

The Earl of Mar and Kellie, Grand Master Mason of Scotland, laid the foundation stone of the new Sailors' Home, at Leith, on Thursday, 20th September. Notwithstanding wet weather an immense crowd of people assembled. After the ceremony a cake and wine banquet took place in the Assembly rooms. The buildings will cost about £9,000.

With the present week the dull season of English Freemasonry terminates. The month of May sees the hardest part of the working year of Masonry through; and though there is a large amount of business done in the remaining months between that time and October, the account of labour and profit could pretty easily be then balanced as far as London is concerned. But there remain the meetings of the Provincial Grand Lodges, which usually take place in the summer and early autumn, and they, as a rule, are an important factor in the formation of the sum total of the doings of Masonry. The General Committee of the Girls' School meets this afternoon (Thursday), and beyond that there is not much to record for the last week in September: but even now some Lodges have resumed work, and they make a pretty fair show in Masonic doings, with three Lodges and one Chapter on Monday, four Lodges and a Chapter on Tuesday, five Lodges and two Chapters on Wednesday, seven Lodges and a Chapter on Thursday, and two Lodges and two Chapters on Friday. October opens on Monday with the meetings of seven Lodges and three Chapters; Tuesday's meetings are fourteen Lodges and two Chapters; Wednesday's are five Lodges and two Chapters; Thursday's are twelve Lodges and two Chapters; Friday's are six Lodges; and Saturday's, four Lodges and a Chapter, on which day also the General Committee of the Boys' School will meet. The following week's list is fuller still, and the election for the admission of children to the Girls' School closes the week's work. There is great activity just now with regard to the elections to both the Schools, and the subscribers are being reminded of the claims and the miseries of orphan and destitute children of the Fraternity. To place the merits of each case before the subscribers would be invidious; they all have claims, and, no doubt, all have merits, but almost all have strong and vigorous advocates and canvassers, who have been at work for a long time, and it is to these advocates and canvassers they must look for success. Whatever the claims and merits may be, it is to be hoped that the most deserving and the most pitiful will be elected. The season will open very well, and when May 1884 is passed, the brethren, it is to be hoped, may be congratulated on having performed more solid work than has yet been recorded in the annals of the Order.

—Evening News.

## NEW ZEALAND.

OUR Auckland correspondent sends us the following items:—

On Thursday, 12th July, there was a large and influential gathering of Royal Arch Masons assembled at the Masonic Hall to take part in the inauguration of the Remuera Chapter. At eight o'clock the Principals of the Auckland Chapter, M.E. Comps. Skinner and Nelson (M.E. Comp. Moss Levy taking the place of M.E. Comp. Dr. Dawson, unavoidably absent) opened a Chapter of Royal Arch Masoury. The procession then entered the Chapter, which was subsequently duly consecrated, dedicated, and constituted by the Most Excellent Companion, Rev. Wm. Tebb P.Z., who, as a member of the Supreme Grand Chapter of England, acted as its deputy on the occasion. The exceedingly beautiful ritual included some well-executed music, of the execution of which Comp. Pooley had the conducting, and a well-conceived and planned oration by M.E. Comp. the Rev. C. M. Nelson, who officiated as Acting Chaplain. The duties of Master of Ceremonies were admirably performed by M.E. Comp. Wade, the acting Scribe E. The Chapter having been duly formed, the Principals were inducted and invested as follow:—M.E. Comps. W. Lodder as M.E.Z., Captain Wildman (as deputy of Comp. Moat) as H., and Cooper as J. The Chapter next elected Comp. Tebb to be the first M.E.P.Z.; a motion also being tabulated to confer upon him the honorary membership of the Chapter. The other Officers having been elected and nominated respectively, were then duly inducted and invested:—Comps. Wade Scribe E, Kitt Scribe N., La Roche P.S., Wade Treasurer, Pooley acting Organist, and Tonge acting Janitor. There were fifteen nominations for joining on exaltation. A vote of thanks was passed to Mrs. Tebb for the present of a veil embroidered in gold upon white satin; also a vote to those who had come out to assist in the ceremony. After the Chapter had been closed, the Companions sat down to an excellent supper, when, after the usual interrogatories, the following toasts were enthusiastically drunk:—T.T.G.M., the Queen and the Royal Craft, the Most Excellent Grand Principal H.R.H. the Prince of Wales, and the other Grand Principals (Earl Lathom and Lord de Tabley). of the Supreme Grand Chapter of England, given by the M.E.Z., and responded to by the Deputy (Companion Tebb); The three Principals of Remuera Chapter, by Comp. Nelson, and duly responded to; the P.S. and other Officers of the Chapter, duly responded to; M.E. Companion Tebb the Consecrating and Installing Officer, by Comp. Wildman; Sister Constitutions and Chapters, responded to by M.E. Companion Levy; M.E. Companion Wade, by the First Principal. The Janitor's toast brought to a close a most enjoyable evening.

## Installation Meeting of the Eden Lodge, No. 1530.—

The regular monthly meeting of this Lodge was held on Tuesday evening, the 28th August. Lodge was opened by Bro. J. Carlaw P.M., and three gentlemen were ballotted for successfully. The W.M. Bro. Kitt then took the chair, and the gentlemen ballotted for were duly initiated in the first degree. There was a specially good attendance of installed Masters, including Bros. Lodder D.D.G.M. E.C. Bro. P.M. Dr. Dawson Installing Master, installed the W.M. elect, Bro. T. W. Kitt, who was re-elected to this office. The ceremony was very impressive throughout. The W.M. then invested his officers as follow:—Bros. J. Warren I.P.M., E. Hewson S.W., H. Stephens J.W., T. Jones Treasurer, J. Warren Secretary, H. Smith S.D., E. Thompson J.D., T. Grey I.G., Geo. Johnson Tyler. The usual congratulations from representatives of the various Lodges represented having been received, the meeting was closed in the usual manner. A banquet was held subsequently in the large room upstairs. The spread was provided by Bro. T. McEwen, of the City Buffet, in good taste. The usual list of toasts were given, and a very pleasant recess followed the labours of the evening.

## HOW AMERICANS SPEND THEIR SUMMER HOLIDAY.

HERE is the summer holiday again. What shall we do with it? It is not more than a dozen years since the hard-worked New Yorker or Philadelphian with small income made up his mind that the summer holiday, which was an indulgence to his well-to-do neighbour, was a necessity for himself—as much of a necessity in the work of the year as the hours for sleep are in the work of the day. So far so good. Now that he is convinced of that, he takes his holiday; but he is not yet used to it. He carries the luxury uneasily; it discomforts him; he does not know how to use it. Having but the one chance to be idle in the year, he is captious about the idleness, and scared lest he may not enjoy every moment of it. He knows what he wants very well. He and his wife and children are talking about that at this very moment in a hundred thousand places. He will tell you that he is not hard to please. There are certain essentials, to be sure, which he must have when he leaves home for enjoyment: sublime scenery, pure air, no mosquitoes, plenty of game, milk, fruit, and egg, congenial society, spring mattresses, well-cooked meals, and little to pay at the end of the week—give him these and he is satisfied. Where he shall go to find them, and, after he has gone, how he was cheated while he was there, afford him matter for grumbling from May until December.

Now his French and German cousin over the sea has a hundred holidays in the year. He knows how to bring the flavour out of every drop in the orange. He drifts into idleness easily, without thought. When his fête comes, he goes, for a few francs, with his sweetheart or his wife, a mile or two out of town. They joke and laugh. The sun shines, the wind blows—it is all good. It rains, it

is dusty—but they joke and laugh all the same. They criticise nothing. How good it all is! But as for our American, a corn husk bed, or a mosquito in the woods, will overturn a whole summer's airy fabric of happiness. In his anxiety lest he should not seize the best chance of enjoyment, he is apt to follow the largest crowd. He goes to Niagara, to Cape May, to the Adirondacks, or to some one of the countless pasteboard mansions or hot farmhouses in the suburbs of the cities. He tells you that his object is rest and freedom, but the chances are that he leaves both behind in his house in town. There he could wear his old slippers; he chose his own companions; he held such habits and opinions as suited him; he was the MacDonald, and where he sat was the head of the table. But in every one of these summer homes society tramples him down. It is often a little clique of which he never heard before, "without father, mother, or descent." He may laugh at it as vulgar and ignorant, but it is master of the position; he is not. In the hottest months of the year, when even the beasts in the field lie down to rest, it forces upon him a hurly-burly of fashion, gossip, dress, outlay, and weariness, which at home he can manage to shut outside of his own door. He goes back, as a rule, to his shop or office, his gas-pipes and family table, unrefreshed, and glad the holiday is over. But, after all, he goes with the crowd. The history of all summering-places is alike. An adventurous artist usually ventures into a new field, and whispers his discovery to his friends. Scenery is well nigh as popular a hobby just now as household decoration. After him come pell-mell the would-be æsthetics, and later the mere fashionables, as the flock follows the tinkle of the bell-weather, and up go the mammoth hotels as fast as mushrooms spring up on a May morning on betramped sheep-walks.—REBECCA HARDING DAVIS in *Harper's Magazine* for July.

**Ancient Ebor Preceptory, No. 101.**—The regular meeting of this Preceptory was held at York, on Tuesday, the 11th inst., when there were present E. Frater M. Millington Preceptor, T. B. Whytehead P.P. Reg., J. S. Cumberland P.P. Sub-Marshal, W. Lawton P.P. as Chap., A. T. B. Turner Marshal, Geo. Simpson P.P., W. Brown Captain of Guards, and others. Successful ballots were taken for Comps. W. P. Moat, Prince of Wales Lodge and Chapter 1338, Auckland, New Zealand, and Capt. O. J. Cavenagh, Agricola Lodge 1991, and Zealand Chapter 236, after which Comp. Moat was received and installed a knight of the Order by E. Frater T. B. Whytehead. The Registrar produced the balance-sheet of the expenses of the reception of the American visitors in July, which was regarded as showing a very satisfactory result, thanks to the liberality of the leading members of the Order. The alms having been collected, the conclave was closed and the fratres adjourned to the Queen's Hotel, where supper was served.

The meeting of the North London Chapter of Improvement, on Thursday, the 27th inst., was held at the Alwyne Castle Tavern. Comp. Dean occupied the chair of Z., Comp. Hunter H., Comp. Strugnell J. The Convocation was attended by a large number of R.A. Masons. On Thursday, the 4th October, the Principal and Companions of the Metropolitan Chapter will rehearse the ceremony of exaltation at eight o'clock at the above address. Comp. Jas. Willing jun. has kindly consented to be present. The Companions of the North London Chapter of Improvement look forward to a large gathering on the occasion.

The Provincial Grand Lodge of Mark Masons of Berks and Oxon is to be held on the 8th of October, at Reading, under the banner of the Leopold Lodge, No. 235, the Earl of Jersey is the Provincial Grand Master.

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.—(Advr).

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AT THE ROYAL ALBERT HALL,  
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TARIFF on APPLICATION to Bro. A. BEGBIE.

## Royal Masonic Institution for Boys.

### PREPARATORY SCHOOL SPECIAL BUILDING FUND. SPECIAL PRIVILEGES.

In connection with such Special Fund, attainable until 31st December 1883.

Any present Life Governor of the General Fund, or any Donor who may qualify as such up to the date named above, will receive—

TWO VOTES,—instead of One Vote, for LIFE, FOR EVERY FIVE GUINEAS contributed to the "SPECIAL FUND."

Lodges, Chapters, &c., similarly qualified may secure Two Votes instead of One Vote—for every Ten Guineas contributed to the "SPECIAL FUND."

\* \* \* Ladies, and "Lewises"—being minors—similarly qualified, and all Vice-Presidents, will receive FOUR Votes for every Five Guineas so contributed.

Contributors of less than Five Guineas, to the "SPECIAL FUND," will be entitled to Votes as under ordinary conditions.

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

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

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

Yours very truly and fraternally,  
JAMES STEVENS P.M. P.Z.

## Royal Masonic Institution for Girls. OCTOBER ELECTION, 1883.

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

### KATHLEEN ALICE GIBSON, AGED 8 YEARS

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

The case is strongly recommended by

- W. Bro. Isaac Latimer, J.P., P.M. 189 P.P.G.S.W. Devon.
- W. Bro. William Derry P.M. 156 P.G.J.W. Devon.
- W. Bro. J. Edward Curteis P.M. 70, 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. C. Mather P.M. 23, 71 Fleet Street.
- \* W. Bro. J. Farmaner P.M. 28, 485, 8 Coleman Street, E.C.
- \* W. Bro. J. Hainsworth P.M. 28, 8 Coleman Street, E.C.
- W. Bro. T. J. Thomas P.M. 28, 138 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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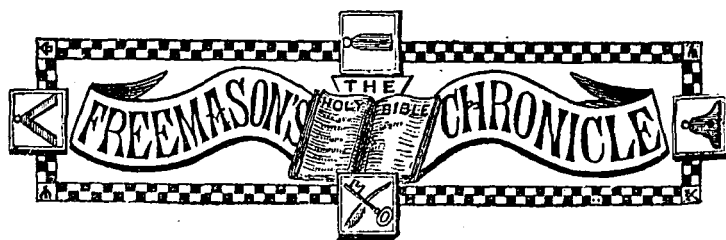
ON

## THE HISTORY OF FREEMASONRY.

Written expressly for delivery in Lodges of Instruction.

Secretaries of Lodges of Instruction can be supplied, carriage free, at 10/- per dozen.

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## RANDOM NOTES AND REFLECTIONS.

WHAT a contrast between the number of cases brought before the Lodge of Benevolence last week, and the number of applications for the Girls' and Boys' Schools. In another part of the CHRONICLE will be found a letter by "WATCHMAN," on the meeting of the Lodge of Benevolence, to which we invite attention, as an independent judgment on a matter that is sure to cause a good deal of speculation. We do not now propose to follow our correspondent, except to say that, whatever may be the expla-



nation as to the number of persons who applied for relief, as a fact it is gratifying of itself. We wish we could say the same of the other two admirable Institutions. When we find that only eight out of thirty-two candidates for the Girls' School and twenty out of sixty-three for the Boys' School can succeed at the following elections, we are made painfully aware of a lamentable condition of things. We deeply regret the necessity that compels brethren to seek relief from the burthen of a large family with but limited means at their command. To have to say *non possumus* to a large number of applicants is the most distressing feature in connection with our Charities. We regard with pardonable pride the noble generosity that characterises our Order, but we look with sorrow upon the growing demands that are made upon some of our Charities. We cannot steel our hearts against the many claims that are made. Those that exist demand our consideration, our deepest sympathy, and our most anxious and earnest labours. We may, however, suggest that it would be well to reflect upon the future look-out, to endeavour to see whether sufficient care is exercised in admitting brethren into the Craft. We should remember that Freemasonry is not a primary charitable institution, that after every precaution has been taken there is always certain to be a sufficiently large proportion of candidates for relief to call forth all the energies of the liberal-hearted supporters of the Order. We should indeed feel proud and grateful if the time arrived when none should be sent empty away, and to make that result possible prudence as well as generosity must play a prominent part.

—:o:—

It is always painful to have to discount a candidate's chance. It is a delicate task as well, and one of which we would be gladly relieved. Sometimes circumstances render that duty inevitable, and we must not shrink from discharging it when we are brought face to face with facts. Last week we printed a letter from Bro. Binckes, the able and esteemed Secretary of the R.M. Institution for Boys, in which he justly and temperately vindicates his office from what most people will consider a serious charge. It appears that a petition was presented in favour of a boy named Edward Bramble Green, but it did not arrive in time to be included in the October list. Notice of the fact was sent to the representative of the case, and also the intimation that the boy had been accepted as a candidate, and would be placed on the April list. So far the course pursued was regular; not so that adopted by the friends of the candidate. They issued an ordinary circular, to which names of brethren of the highest standing in the Craft is attached; but they added a note, in which they say that "through inadvertence in OFFICE the candidate's name was omitted to be placed on the official list." To this is added the request that votes should be forwarded for the October Election, "so that they may be made available for April 1884, as this is the only Election the candidate is eligible for."

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To use a familiar phrase, "time is the essence of the contract." When was the circular issued? If, as appears evident on the face of it, it was after Bro. Binckes' intimation had been received, then the charge that is implied in the "note" is unpardonable. No official can go beyond the rules of his office; he is bound by them, however much he might be inclined to indulge his sympathy. We believe the officials of our Charities, one and all, are anxious that the utility of the means at their command should be as large as possible, but they cannot depart from systematic government. They have no choice as to form, and if Bro. Binckes followed the usual course in the case of the little fellow Green, and there is no reason to think otherwise, then the action of the boy's friends is not only unwise but unjust. It may have arisen through a mistake, if so they ought at once to withdraw the circular, and apologise to Bro. Binckes for the unwarrantable offence they have put upon him. So much for the justice of the case, which alone ought to determine action. But for the interest of the boy himself, it would be expedient to withdraw the circular, for the simple reason that the votes given for Green at the October election would be lost. They could not be made available in October, and they could not be carried forward to April. Probably this stubborn fact will have due weight, and result in more prudent action.

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We cannot too strongly condemn the practice of printing offensive charges, or of implying them in written communications. We have had some unpleasant evidences of the latter course, in which brethren assume conclusions that are too often as uncharitable as they are untrue. If Masonry teaches anything it is the virtue of charity and forbearance. Even in the case of an erring brother we are taught [to pity and not condemn, to lift up and not cast down. When, however, reproaches are made upon unfounded assumptions, the offence is increased tenfold. If certain members of the Craft cannot rise above the vice of suspicion, the selfishness and corruption of the world, then the sooner they learn the first elementary lessons of the Order, or leave it, the better. Our task in the conduct of the FREEMASON'S CHRONICLE is onerous enough of itself, but to have to submit to unjust innuendoes, and to receive impertinent letters, is almost beyond endurance. We endeavour to be true to our calling, to be faithful to the Craft, and we have a right to expect, at least, courtesy in return. We cannot, of course, name individuals, nor do we desire to dwell unnecessarily on the subject; yet, while we gladly acknowledge the confidence placed in us by the brethren at large, and the kindness that is so frequently shown to us, we cannot too strongly denounce a practice that is degrading to the offender, to the genius of Masonry, and painful to ourselves.

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Brother the Rev. John Conder, LL.D., Rector of Wendy, Royston, Chaplain to the Grand Masters' Lodge, No. 1, has taken up the question that is now agitating many fathers with respect to the future of their boys. Writing to a public print, Bro. Conder says:

I am on the point of resigning a country living to take a British Chaplaincy at Fray Bentos, with itinerant duty among English settlers and proprietors. For the good of "Our Boys" I promise to send home particulars of the suitability of the Uruguay for English emigrants as I find it, to any parents (and particularly Brother Masons) who will favour me with their names and addresses.

Many people favour emigration as the readiest and best outlet for the surplus population, and as there seems to be a dearth of employment, and a limited chance for the young at home, trustworthy information of foreign settlements will be a boon. Bro. Conder has accepted an onerous post. We wish him health, strength, and success in the great work he has undertaken.

—:o:—

The Percy Lodge of Instruction, No. 198, has an honourable record. We recently printed a summary of work done and the attendances of the members during the years 1881-2, from which it was seen that not only is it now in a flourishing state, but also that for many years it has held a foremost rank among the labourers in Masonic work. The Percy Lodge of Instruction claims to be one hundred years old, or thereabouts, and to be the oldest Lodge of the kind in existence. There may be some doubt about this, but none with regard to the excellent workers who have distinguished the body. In consequence of this excellence, brethren have flocked from no fewer than 150 other Lodges to share in the advantages that the Lodge has imparted, and still continues to impart. In the summary referred to, supplied by an esteemed correspondent, it was stated that Brother the late "Stephen Barton Wilson was identified with the work of this Lodge of Instruction for many years." Bro. George Lambert, no mean authority, in a letter now before us, disputes the accuracy of that statement. He says: "Brother Stephen Barton Wilson was NEVER identified with the Percy Lodge of Instruction;" and further on he adds: "I am not aware that Bro. Wilson was ever a member, and if I remember rightly, he was so much afflicted by illness that he neither attended Lodges, or very much to any business; but I am speaking of forty years ago."

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Two moot points are raised—one as to the age of the Percy Lodge of Instruction, or rather its rank as to age, and the other as to the position, if any, Bro. Wilson held in that Lodge of Instruction. Bro. Lambert confirms the statement made in the summary we published on the 11th August last, in a somewhat modified degree. He writes: "A Bro. Whittics was the first Preceptor, I think in 1802, if not during the last century." Where does Bro. Lambert get his information from? Would not the same source, if consulted, settle the matter definitely? Perhaps he relies upon tradition, and not upon written records. The former

is not so reliable as the latter, although we by no means despise the oral transmission of facts, fancies, and theories, from age to age. We owe a good deal that is esteemed of the highest value to such means. If Bro. Lambert relies upon minutes taken and recorded, it would be an easy task to search out all the facts relating to the time of which they speak. Now, with regard to Bro. Stephen Barton Wilson, we think if Bro. Lambert will take the trouble he will find that Bro. Wilson was a member of the Percy Lodge of Instruction, and that his name is recorded as having attended, if he did not superintend its working. The inference is, that interested as Bro. Wilson was in the ritual that bears his name, he would take every opportunity of visiting all the Lodges of Instruction within his reach, a task far easier in his day than now. Then the number was comparatively few, now they are many indeed. Nothing is more feasible than that he would seek to leave the impress of his own thoughts and style upon such a body of earnest workers as the Percy Lodge of Instruction. It is, therefore, more than probable that he did visit the Lodge in question, and did identify himself with its work.

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Bro. Lambert says the real Simon Pure was Brother Peter Gilkes. He it was who founded the ritual now used in the Emulation Lodge of Improvement, of which Brother Wilson was a Preceptor. The two are thus linked together very closely. But Brother Lambert goes farther, and states that Brother Gilkes was the Preceptor of the Percy Lodge of Instruction, and adds the very gratifying piece of news that his pupils presented him with a gold jewel of the value of a hundred guineas. Still, that does not alter the claim made for Brother Wilson. Both used the same system—the latter being really the teacher of the system founded by Brother Gilkes himself. We are of course accepting Brother Lambert's statements as correct.

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There can be no mistake about the jewel, for it is still in existence, the pride of the Percy Lodge, and the cherished inheritance of Bro. Lambert himself. He says Bro. Gilkes "willed the jewel to Bro. Geo. W. Robt. Key, who left it on his decease to me. I permit the Master of the Percy Lodge to wear it as the Master's Badge for the time being, and the jewel is now in my possession. It is the Master's and the Past Master's jewels, surrounded by a framework of brilliants, the square powdered with close set rose diamonds." We cannot tell what Bro. Lambert's intentions are with respect to the future disposal of the jewel. We are certain he is too good a Mason to allow such a splendid gift to lie idle in hidden security. It represents a system of working; it was given to a brother who was the beloved Preceptor of the Percy Lodge of Instruction; it is now permitted to adorn the breast of the W.M. of the mother Lodge, and, subject to Bro. Lambert's discretion, its home should be in the Lodge for ever.

## EPOCHS.

EPOCHS seem to sit down to a certain task. Not all forms of industry are pursued with equal thought and fervour. Even had sin and vice not entered into the nature and problems of society, we should still have had a progress of impulses and of idleness; for as good men are creatures of inspiration and of repose and lassitude, so good nations would have advanced by unequal steps. Man, sinful or holy, is of varying enthusiasm, and may dash onward for a time, and then be smitten with the spirit of peace. The best souls have a flow and ebb like the sea. Sin and vice have modified the phenomena of mankind, but they have not created them. By decree of his Maker man hurls himself onward and then rests. Hence all society presents the two scenes of amazing industry and amazing inaction. It is probable that as the mind advances the hours of idleness will diminish in number, and those great deserts in history, on which no live or sweet thing grew, will be narrowed, and the area of life and verdure will be correspondingly enlarged. Rest will never be displaced, for it is that condition of contrast which is demanded in all the pictures of moral beauty. We could as easily think of light without shade as of labour without repose.

The Hebrew age, with its Moses at one end and its Jesus Christ at the other, was man at a special task. Egypt and other adjoining nations were busy over the same general work, that of struggling with the mysteries of religion. The nations were all theocracies, the philosophies theologies, and the sciences were all coloured with the supernatural, and most of the learned men were priests. The air and land and sea were in the possession of superhuman creatures full of evil or good. In that long day the foundations of worship were slowly but deeply laid. The human mind, unable to do two things at the same time, unable to serve two masters, was faithful to a certain study of the invincible, and neglected many possible paths that

it might ornament and measure and frequent a favourite road. It was a *via sacra* for many generations. Egypt built chiefly temples because God was the theme of most thought; it embalmed the dead of mankind and of the domestic animals because its mind was possessed by the hereafter of the forms of life.

Meanwhile the sun-worshippers were as busy over their forms of inquiry and worship and belief. Their temples are among the most impressive ruins upon earth. Those tremendous aggregations of steps and platforms and columns arose in the name of a moral system that resembled that of the New Testament of later date. The oldest parts of the Zend Avesta lie alongside the best days of Egypt and Judea. From what we can learn in history, man first toiled in the field of religion and left untouched many areas of thought and feeling upon the right and left. This made up a great day in the construction of society. The morning and evening brought about a great result.

The classic nations were just as incapable of doing several works at one time; and accepting of the religious toil undergone by others, they concentrated upon the beautiful. They carried onward the arts, including literature as an art. Greece became a noble specialist. It discovered many laws of taste, it applied many. It is not probable that Egypt or Judea or Persia, could paint a good portrait, or hew out a symmetrical statue, or write a good poem, or construct a great oration, or compose a complete tragedy. Greece as much founded the fine arts as Jerusalem founded religion or the Romans the principles of law. Greece studied the human face and form. And having reached a conception of the eternal beauty it demanded that by means of exercise and diet and manners, its living men and women should be specimens of grace and power. Following her special sense Greece fashioned a literature as full of grace as were her statues and columns, and she had as many poets as painters, as many rhythmical orators as skilled sculptors. Her statesmen were *literati*, her generals were scholars and students, her war was part of her fine art. Her evening and morning were another day in the sublime drama of creation. In those long and rich hours something arose up out of the face of the great deep—something beautiful, not destined to sink again, but to be the property of the human family for ever. The beautiful in Rome was a continuation of Greece, and the beautiful which re-appeared under the Medici family was only a resurrection of the soul of Athens.

It may be the special calling of our age to act as a reviewer of all the past. The thousands of years gone have thrown together an immense quantity of things. The quality of much is poor, of much good. Perhaps this is a day of reckoning and of general review—a preparation for a new advance. It is, at least, difficult to believe that a century so full of liberty and education and power is out upon any trifling errand. In mind and energy the greatest of all periods it must contain within its hidden heart a mission worthy of its power. A part of its task evidently may be found in its ability to subject the forces of nature to the uses of man. It is helping man master the powers of the land and sea and air. It is making fifty years equal to a hundred of the older times. Each modern life is equal to at least two old lives as lived in the seventeenth century. If our age is now making the physical powers to spring forward equal to the new intellect it is living a worthy life. The morning and evening are making another day, and the Creator will call it good.

Thus in outline a moral creation is seen as now taking place. We are all in the midst of the sublime scene carrying onward the task and carried also by it toward a far off destiny. We shall not live here to see the conclusion of the whole tumult and to join in any perfect triumph; but to look down upon such pageants must be a reason and joy of immortality.

God is still creating the moral world. Each Nation has been the harling forward of a similar column. No part of the living host retreats as beaten. The advance is in successive waves. As in the further north the white and red shafts of the Aurora begin in the evening to shoot upward a little above the horizon, and withdraw only to climb still higher as the hours pass, and after long reaching and blazing meet in the zenith and form an impressive crown, so these many branches of mortal thought and love and action are cast forward and upward, all pointing to some final glory of man and God. All the worthy children of God will see the matchless splendour of the mind and soul, for God is not a God of the dead, but of the living. In Him all live.—*Masonic Review*.

On Saturday last there died at Leytonstone, in Essex, a Freemason who will be remembered by the brethren as worthy of all the honour that Lodges and Chapters have conferred upon him. Thomas Barford, who then, in his 54th year, ceased to exist, was a member of whom the Fraternity may justly be proud. His original social position was of the very humblest; he had no one to assist him; and yet, by intelligence, industry, honesty, and perseverance, he became a man of considerable importance, influence, and wealth. Of quiet, retired, and unassuming manners, he pursued his calling with seemingly no desire to assert himself, while his geniality and liberality won for him friends who saw that in all he did there was no self-seeking. He was a Past Master and one of the oldest members of the Constitutional Lodge, No. 55, and, besides this, he belonged to other Lodges, as well as Royal Arch Chapters. He was a supporter of all the Masonic Institutions, and was a living and moving spirit in every Masonic association with which he identified himself.—*Evening News*.

HOLLOWAY'S PILLS.—Indigestion, Stomach, and Liver Complaints.—Persons suffering from any derangements of the liver, stomach, or the organs of digestion should have recourse to Holloway's Pills, as there is no medicine known that acts on these particular complaints with such certain success. Its peculiar properties purify and regulate the circulation, strengthen the stomach, increase the appetite and rouse the sluggish liver. It is invaluable to dyspeptics, restoring the patient to the soundest health and strength. These preparations may be used at all times and in all climates by persons affected by biliousness, flatulency, colic, nausea, or disordered liver; for heartburn, water-pangs, and sick-headaches, they are specifics. Indeed, no ailment of the digestive organs can long resist their purifying and corrective powers.

### DIARY FOR THE WEEK.

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

**SATURDAY, 29th SEPTEMBER.**

- 1484—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 Zealand, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)  
Sini Chapter of Improvement, Union, Air-street, Regent-st., W., at 8  
1462—Wharnccliffe, Rose and Crown Hotel Penistone

MONDAY, 1st OCTOBER.

- 22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
- 25—Robert Burns, Freemasons' Hall, W.C.
- 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
- 69—Unity, Inns of Court Hotel, Lincoln's Inn Fields
- 72—Royal Jubilee, Anderson's Hotel, Fleet Street
- 144—St. Luke, Anderson's Hotel, Fleet-street, E.C.
- 17 -Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
- 18 -St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
- 186—Industrious, Bell, Carter-lane, Doctors-commons, E.C., at 6.30 (Inst.)
- 188—Jopna, Freemasons' Tavern, W.C.
- 518—Wellington, White Swan, High-street, Dartford, at 8 (Instruction)
- 1425—Hyde Park, Fountain Abbey Hotel, Princes Street Paddington, at 9 (In).
- 1480—Marquess of Rinton, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
- 1507—Met. onolith, The Moorgate, Finsbury Pavement, E.C. at 7.30 (Inst.)
- 1609—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
- 1623—West Smithfield, Farringdon Hotel, Farringdon-street, E.C. at 8 (Inst.)
- 1625—Tredegar, Royal Hotel, Mile End-road
- 1669—Royal Leopold, Surrey Masonic Hall, Camberwell, S.E.
- 1693—Kingsland, Cock Tavern, Highbury N., at 8.30 (Instruction)
- 1591—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
- R.A. 24—Old King's Arms, Freemasons Tavern, W.C.
- R.A. 233—Doric, 79 Whitechapel-road, at 7. (Instruction)
- R.A. 1056—Victoria, Masons' Hall, Masons'-avenue

- 37—Anchor and Hone, Freemasons' Hall, Church Institute, Bolton-le-Moors  
 53—Royal Sussex, Masonic Hall, Old Orchard-street, Bath  
 119—Sun, Square, and Compasses, Freemasons' Hall, College-st., Whitehaven  
 133—Harmony, Shin Hotel, Faversham  
 151—Unan'mity, Masonic Hall, Zeland-street, Wakefield  
 158—Harmony, Huyshe Masonic Temple, Plymouth  
 199—Peace and Harmony, Royal Oak Hotel, Dover  
 234—York, Masonic Hall, York  
 338—Vitruvian, Royal Hotel, Ross, Herefordshire  
 381—Harmony and Industry, Smalley's Hotel, Market street, Over Darwen  
 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)  
 395—Gny. Crown Hotel, Leamington Priors  
 431—St. George, Masonic Hall, Norfolk-street, N. Shields  
 441—Three Grand Principles, Red Lion Hotel, Petty Curry, Cambridge  
 482—St. James's, Masonic Rooms, Wretham Road, Handsworth, Staffordshire  
 587—St. Cybi, Town Hal, Holyhead  
 592—St. Cuthberts, Masonic Hall, Wimborne  
 604—Oakley, Masonic Hall, Church Street, Basingstoke  
 822—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)  
 950—St. Oswald, Town Hall, Ashbourne, Derbyshire  
 1039—Shakemears, Freemasons' Hall, Cooner-street, Manchester  
 1045—Stamford, Town Hall, Altrincham, Cheshire  
 1050—Gundolph, King's Head Hotel, Rochester  
 1051—Rowley, Athenaeum, Lancaster  
 1077—Wilton, Red Lion Inn, Blackley, Lancashire  
 1101—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks  
 1124—St. Oswald, Wynnistay Arms Hotel, Oswestry  
 1180—Forward, Masonic Rooms, New Hall-street, Birmingham  
 1211—Goderich, Masonic Hall, Gt. George-street, Leeds  
 1289—Wentworth, Freemasons' Hall, Sheffield.  
 1284—Nantune, Masonic Hall, Liverpool.  
 1302—De Warren, Masonic Hall, White Swan Hotel, Halifax  
 1391—Skelmersdale, Queen's Hotel, Waterloo, Liverpool  
 1449—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  
 1574—Marlin, New Inn Hotel, Pontytrid, South Wales  
 1671—Caradoc, Masonic Hall, Bank Buildings, Sussex Street, Rhyl  
 1678—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle  
 1798—Zion, Hulme Town Hall, Manchester  
 R.A. 282—Salonian, The Lion Hotel, Shrewsbury  
 R.A. 312—Britannia, Masonic Hall, John Street, West Cliff, Whitby  
 R.A. 380—Integrity, Masonic Temple, Morley  
 R.A. 871—Holmesdale, Royal Sussex Hotel, Tunbridge Wells  
 M.M. 37—Wyndham, Masonic Hall, Church-street, Basingstoke.  
 R.C.—Skelmersdale, Masonic Hall, Liverpool

**TUESDAY, 2nd OCTOBER.**

- Colonial Board, Freemasons' Hall, at 4  
7-Royal York of Perseverance, Freemasons' Hall, W.C.  
9-Albion, Freemasons' Hall, W.C.  
55-Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, n. 7 (Inst)  
65-Proserpine, Hercules Tavern, Leaden-hill-street, E.C., at 7. (Instruction)  
101-Templer, Ship and Turtle Tavern, Leadenhall-street, E.C.  
111-Fairh, 2 Westminster Chambers, Victoria-street, S.W., at 8. (Instruction)  
172-Old Concord, Freemasons' Hall, W.C.  
177-Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
188-Jopps, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)  
217-Stability, Arderton's Hotel, Fleet-street, E.C.  
554-Yarborough, Green Dragon Stoneyay (Instruction)  
753-Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8.  
(Instruction)  
785-St. James, Bridge House Hotel, Southwark  
840-Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)  
1041-Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)  
1257-Grosvenor, Freemasons' Hall, Gt. Queen-street, W.C.  
1259-Duke of Edinburgh, Cape of Good Hope Tavern, Commercial Road  
1259-Royal Standard, Club, Upper-street, Islington  
1349-Fairs, Liverpool Arms, Canning Town, at 7.30 (Instruction)  
1360-Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)  
1381-Kennington, Horns Tavern, Kennington  
1397-Axerley, Thicket Hotel, Anerley  
1411-Mount Edgemumbe, 19 Fernyn-street, S.W., at 8 (Instruction)  
1471-Talington, Crown and Cushion, London Wall, at 7 (Instruction)  
1472-Ten o'p, Three Crowns, Woolwich  
152-Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)  
1558-D. Connaught, Palmerst in Arms, Grosvenor Park, Camberwell, at 8 (In)  
1602-Sir Hugh Myddelton, Queens Head, Essex Road, N., at 8.30 (In)  
1662-Beaconsfield, Chequers, Walthamstow  
1687-Kingsland, Old Cock Tavern, Highbury-corner, Islington  
1695-Ne Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)  
1707-Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 8.30 (Inst)  
1919-Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)  
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30  
R.A. 169-Temperance, White Swan Tavern, Deptford

- R.A. 1385—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)  
R.A. 1539—St. Martins-le-Grand, Guildhall Tavern, Gresham-street

- 70—St. John, Huvsha Masonic Temple, Plymouth  
103—Rouffort, Freemasons' Hall, Bristol.  
120—Palladian, Green Dragon Hotel, Hereford.  
13—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham  
159—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness  
209—Etonian, Masonic Hall, Windsor  
226—Benevolence, Red Lion Hotel, Littleborough.  
241—Merchants, Masonic Hall, Liverpool (Instruction)  
249—True Love and Unity, Freemasons' Hall, Brixham, Devon  
265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley  
315—Royal York, Royal Pavilion, Brighton  
36—Cambrian, Masonic Hall, Neath.  
393—St. David, Masons' Hall, The Parade, Berwick  
493—Royal Lebanon, Spread Eagle, Gloucester  
559—Temple, Town Hall, Folkestone.  
673—St. John, Masonic Hall, Liverpool.  
695—Northumberland, Assembly Rooms, Westgate-row, Newcastle  
702—Sherborne, Subscription Rooms, Stroud, Gloucestershire  
73—Londeshorough, Masonic Hall, Bridlington Quay.  
734—Warden, Royal Hotel, Sutton Coldfield  
90—Carnarvon, Mason's Hall, Havant.  
947—Forteque, Manor House, Honiton, Devon.  
949—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard  
980—Rute, Masonic Hall, 9 Working-street, Cardiff.  
995—Furness, Masonic Hall, Ulverston.  
1009—Skiddaw, Lodge Room, Market-place, Cockermouth.  
113—Newall, Freemasons' Hall, Salford.  
1244—Marwood, Freemasons' Hall, Redcar.  
1310—Harrow, King's Head, Harrow.  
1332—Waverley, Caledonia Inn, Ashton-under-Lyne.  
1336—Square and Compass, Corn Exchange, Wrexham.  
1473—Roth's 116 Berry-street, Bootle, at 6. (Instruction.)  
1489—St. Cloth, Castle Hotel, Amlwch, Anglesea  
1750—Coleridge, Sandringham House, Clevedon.  
R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.  
R.A. 600—Sincerity Freemasons' Hall, Salem-street, Bradford  
R.A. 645—Humphrey Cheetham, Freemasons' Hall, Cooper Street, Manchester  
R.A. 1611—Eboracum, Queen's Hotel, York  
M.M. 11—Tonna, 55 Arkle-street, Birkenhead  
M.M. 69—United Service, Assembly Rooms, Brompton, Chatham.  
M.M. 161—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

WEDNESDAY, 3rd OCTOBER.

- 15—Kent, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)  
 30—United Mariners' The Lizard, Peckham, at 7.30. (Instruction)  
 73—Mount Lebanon, Horse Shoe Inn, Newington Causeway, at 8. (Inst)  
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)  
 299—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In)  
 511—Zetland, Auditor's Hotel, Fleet Street  
 539—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)  
 730—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)  
 869—W. Vittention, Red Lion, Pinnin's-court, Fleet-street, at 8 (Instruction)  
 1278—Burdett Coutts, D. & Co's Head, 79 Whitechapel Road, E., at 8. (Inst.)  
 1289—Finsbury, Park Cock Tavern, Highbury, at 8. (Instruction)  
 1321—Emblematic, Goat and Star, Swallow Street, W., at 8 (Inst.)  
 15—Prince Leopold, Moorgate Tavern, Moorgate Street, at 7 (Instruction)  
 1475—Peckham, Lord Wellington Hotel, 518 Old Kent-road, at 8. (Instruction)  
 1491—Athenaeum, Athenaeum, Camden Road, N.  
 1592—Duke of Connaught Royal Edward, Mars-street, Hackney, at 9 (Inst)  
 1595—Royal Commemoration, Fox and Hounds Hotel, Up, Richmond-rd, S.W.  
 1601—Wanderers, Adam and Eve Tavern, Palmer St. Westminster, at 7.30 (In)  
 1689—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
 1857—The Rothesay, Inns of Court Hotel, Lincoln's Inn Fields  
 1768—St. Leonard, Town Hall, Shoreditch  
 1791—Creation Prince Albert Tavern, Portobello-rd., Notting-hill-gate (Inst.)  
 1922—Earl of Lathom, Strickon Hotel, Camberwell New Road, S.E., at 8. (In.)  
 R.A. —Camden, The Boston, Junction Road, Holloway, at 8.30. (Instruction)  
 R.A. 55—Constitutional, Private Rooms, Leytonstone  
 R.A. 117—Dramatic Union Tavern, Air-street, Regent-st., at 8 (Instruction)  
 R.A. 1393—Granite, Freemasons' Hall, W.C.  
 R.A. 1599—St. Dunstan's, Anderson's Hotel, E.C.  
 M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)  
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8.30 (Inst.)  
 K.T. 129—Holy Palest, 33 Golden Square, W.

- 71.-Athol, Masonic Hall, Severn-street, Birmingham  
 393.-Harmony, Masonic Rooms, Ann-street, Rochdale  
 326.-Moire, Freemasons' Hall, Park-street, Bristol  
 327.-Wigzon St. John, Lion and Lamb, Wigzon  
 316.-Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne  
 417.-Faith and Unanimity, Masonic Hall, Dorchester  
 429.-Royal Navy, Royal Hotel, Ramsgate  
 471.-Silvrian, Freemasons' Hall, Dock-street, New port, Monmouthshire  
 501.-Downshire, Masonic Hall, Liverpool, at 7. (Instruction)  
 611.-Marches, Old Rectory, Ludlow  
 645.-Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester.  
 673.-St. John, Masonic Hall, Liverpool, at 8 (Instruction)  
 673.-Earl Ellesmere, Church Hotel, Kersley, Farnworth, near Bolton.  
 838.-Franklin, Peacock and Royal Hotel, Boston  
 972.-St. Augustine, Masonic Hall, Canterbury. (Instruction)  
 992.-St. Thomas, Griffin Hall, Lower Broughton  
 1010.-Kingston, Masonic Hall, Worship-street, Hull  
 1013.-Royal Victoria, Masonic Hall, Liverpool  
 1037.-Portland, Portland Hall, Portland. (Instruction.)  
 1063.-Malling Abbey, Bear Inn, West Malling, Kent  
 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  
 1271.-Earl of Durham, Freemasons' Hall, Chester-le-Street  
 1323.-Talbot, Masonic Rooms, Wind-street, Swansea  
 1335.-Lindsay, 20 King-street, Wigau  
 1354.-Marquis of Lorne, Masonic Rooms, Leigh, Lancashire  
 1356.-De Gray and Rinon, 143 North Hill-street, Liverpool, at 7.30 (Inst)  
 1363.-Tyadall, Town Hall, Chipping Sodbury, Gloucester  
 1431.-St. Alphege, George Hotel, Solihull  
 1511.-Alexandra, Hornsea, Hull (Instruction)  
 1519.-Abercorn, Abercorn Hotel, Great Staamore.  
 1620.-Marlborough, Derby Hall, Tue Brook, Liverpool  
 1842.-St. Leonards, Concert Rooms, St. Leonard's-on-Sea  
 1903.-Prince Edward of Saxe Weimar, Masonic Hall, Portsmouth  
 R.A. 51.-Hope, Spread Eagle Inn, Cheetham Street, Rochdale  
 R.A. 221.-St. John, Commercial Hotel, Town Hall Square, Bolton  
 R.A. 31.-Perseverance, Pitt and Nelson Hotel, Ashton-under-Lyne  
 R.A. 39.-Philanthropic, Masonic Hall, Great George Street, Leeds  
 R.A. 342.-Royal Sussex, Masonic, 79 Commercial Road, Portsea  
 R.A. 477.-Fidelity, 55 Argyle-street, Birkenhead  
 R.A. 1125.-St. Peters, Masonic Hall, Fore Street, Tiverton  
 R.A. 1249.-Denison, Grand Hotel, Scarborough  
 M.M. 36.-Furness, Hartington Hotel, Duke-street, Barrow-in-Furness

THURSDAY, 4th OCTOBER.

- 3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)  
27—Egyptian, Anderton's Hotel, Fleet Street  
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
45—Strong Man, Masons' Hall Tavern, Masons'-avenue, Basinghall-street.  
87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)



- 117—Justice, Brown Bear, High Street, Deptford, at 9. (Instruction)  
 192—Tion and Lamb, City Terminus Hotel, Cannon-street  
 227—Tonic, Ship and Turtle, Leadenhall Street  
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)  
 534—Tolerance, Freemasons' Hall, W.C.  
 554—Yarborough, Green Dragon, Steppav  
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)  
 742—Crystal Palace, Crystal Palace, Sydenham  
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
 901—City of London, Jamaica Coffee House, Cornhill, at 4.30. (Instruction)  
 902—Burgorne, Cock Tavern, St. Martin's-court, Ludgate-hill, at 8.30 (Inst)  
 1158—Southern Star, Phoenix, Stangate, Westminster-bridge, at 8 (Inst.)  
 1178—Perfect Ashlar, Bridge House Hotel, Southwark  
 1195—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)  
 1351—St. Clement Danes, 265 Strand  
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)  
 1539—Surrey Masonic Hall, Surrey Masonic Hall, Camberwell, S.E.  
 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 Tavern, St. John's Gate, Clerkenwell, at 9 (Inst.)  
 1765—Trinity College, 61 Weymouth Street  
 1772—Pimlico, Morpeth Arms Tavern, Millbank  
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
 R.A. 174—Sincerity, Cheshire Cheese Tavern, Crutched Friars  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)  
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)

- 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.  
 31—United Industrials, Masonic Room, Canterbury  
 38—Union, Council Chamber, Chichester  
 41—Royal Cumberland, Masonic Hall, Old Orchard-street, Bath  
 50—Knights of Malta, George Hotel, Hinckley, Leicestershire  
 123—Lennox, Freemasons' Hall, Richmond, Yorkshire  
 249—Mariners, Masonic Hall, Liverpool  
 254—Trinity, Craven Arms Hotel, Coventry  
 266—Naphali, 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.  
 360—Pomert, Abington Street, Northampton.  
 419—St. Peter, Star and Garter Hotel, Wolverhampton.  
 425—Cestrian, Grosvenor Hotel, Chester  
 446—Benevolent, Town Hall, Wells, Somersetshire.  
 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  
 1012—Prince of Wales, Derby Hotel, Bury, Lancashire  
 1074—Underley, Masonic Room, Market-place, Kirkby Lonsdale  
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)  
 1231—Savile, Royal Hotel, Eland  
 1282—Anchorlme, Foresters' Hall, Brigg, Lincolnshire  
 1284—Brent, Globe Hotel, Tipton, Devonshire  
 1304—Olive Union, Masonic Hall, Horncastle, Lincolnshire  
 1367—Beaminster Manor, White Hart Hotel, Beaminster  
 1384—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  
 1530—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1639—Watling-street, Cock Hotel, Stony Stratford, Bucks  
 1807—Loyal Wye, Builth, Breconshire  
 1829—Burrell, George Hotel, Shoreham  
 R.A. 187—Charity, Freemasons' Hall, Park Street, Bristol  
 R.A. 429—Thanet, Royal Hotel, Ramsgate  
 R.A. 591—Rectitude, Corporation Hotel, Tipping-st., Ardwick, Openshaw, Man  
 R.A. 758—Bridgewater, Freemasons' Hall, Buncorn, Cheshire  
 R.A. 1016—Elkington, Masonic Hall, New-street, Birmingham  
 R.A. 1074—Be-tive, Masonic Rooms, Kirkby, Lonsdale  
 M.M. 53—Britannia, Freemasons' Hall, Sheffield  
 M.M. 158—Rose and Thistle, 20 King-street, Wigan

## FRIDAY, 5th OCTOBER.

- 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. (Instruction)  
 706—Florence Nightingale, Masonic Hall, William Street, Woolwich  
 786—William Preston, St. Andrew's Tavern, George St., Baker St., at 8 (In.)  
 780—Royal Alfred, Star and Garter, Kew Bridge. (Instruction)  
 834—Ranelagh, Six Bells, Hammersmith (Instruction)  
 890—Hornsey, Freemasons' Hall, W.C.  
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)  
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)  
 1158—Belgrave, Jermyn-street, S.W., at 8. (Instruction)  
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1459—Marquess of Ripon, Metropolitan Societies Asylum, Balls Pond Road  
 1627—Royal Kensington, Freemasons' Hall, W.C.  
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 1716—All Saints, Town Hall, Poplar  
 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 Tavern, Leadenhall St.  
 R.A. 70—Pentagonian, Portland Hotel, London-street, Greenwich. (Inst.)  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 M.M. 8—Thistle, Freemasons' Tavern, W.C.

- 41—Friendship, Freemasons' Hall, Cooper-street, Manchester  
 81—Doric, Private Room, Woodbridge, Suffolk.  
 127—Union, Freemasons' Hall, Margate  
 219—Prudence, Masonic Hall, Todmorden.  
 242—St. George, Guildhall, Doncaster.  
 306—Alfred, Masonic Hall, Kelsall-street, Leeds  
 375—Lambton, Lambton Arms, Chester-le-street, Durham  
 442—St. Peter, Masonic Hall, Peterborough  
 453—Chiswell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)  
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.  
 539—St. Matthew, Dragon Hotel, Walsall.  
 571—Loyal Berkshire of Hope, White Hart Hotel, Newbury  
 601—St. John, Wrekin Hotel, Wellington, Salop  
 680—Sefton, Adelphi Hotel, Liverpool  
 749—Invicta, Bank-street Hall, Ashford  
 83—De Grey and Ripon, Town Hall, Ripon.  
 839—Royal Gloucestershire, Bell Hotel, Gloucester  
 993—Welchpool, Railway Station, Welchpool  
 1098—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)  
 1523—Fort Masonic Hall, Newquay, Cornwall.  
 1557—Albert Edward, Bush Hotel, Hexham.

- 1581—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.  
 1643—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  
 R.A. 61—Sincerity, Freemasons' Hall, St. John's Place, Halifax  
 R.A. 359—Peace, Freemasons' Hall, Albion Terrace, Southampton  
 R.A. 1466—Hova Villa, Old Ship Hotel, Brighton

## SATURDAY, 6th OCTOBER.

- General Committee Boys' School, Freemasons' Hall, at 4  
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1384—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
 1572—Carnarvon, Albion Tavern, Aldersgate-street  
 1559—New Cross, New Cross Hall, New Cross  
 1622—Rose, Surrey Masonic Hall, Camberwell  
 1841—Eccleston, King's Head, Elbury Bridge, Pimlico, at 7 (Instruction)  
 1949—Brixton, Brixton Hall, Acre Lane, Brixton  
 Sinai Chapter of Improvement, Union Air-street, Regent-street, W. at 8.  
 R.A. 173—Phoenix, Freemasons' Hall, W.C.  
 1194—Villiers, Albany Hotel, Twickenham  
 1243—Amherst, King's Arms Hotel, Westerham, Kent  
 1453—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester  
 1486—Hova Ecclesia, Old Ship Hotel, Brighton  
 1567—Elliot, Railway Hotel, Feltham  
 R.A. 811—Yarborough, Old Ship Hotel Brighton

## NOTICES OF MEETINGS.

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**Justice Lodge of Instruction, No. 147.**—On Thursday last, at the Brown Bear, High-street, Deptford. Bros. Moulder W.M., H. C. Freeman S.W., Pitt J.W., Speight Secretary, Church S.D., Greener J.D., J. W. Freeman I.G.; P.M.'s Hutchins Preceptor, Ingram, Penrose. After preliminaries, the ceremony of raising was rehearsed, Bro. Greener candidate. The Lodge was closed to the first degree. Bro. W. Moulder, a P.M. of the Sydney Lodge, No. 892, was elected a member of the Lodge, and a vote of thanks accorded him for the able manner in which he had performed the duties of W.M. Lodge was then closed.

**Percy Lodge of Instruction, No. 198.**—Meeting on Saturday evening last, at the Jolly Farmers, Southgate-road, N. There were present—The W. Bros. James Terry P.P.S.G.W. Norths and Hnts W.M., G. Lambert P.G.S.B. S.W., Cohen P.M. 205 J.W., T. J. Bird W.M. 1837 P.P.G.S.B. Middlesex S.D., J. A. Powell J.D., Killick jun. P.G.S.B. Hertfordshire I.G., Percy Preceptor, C. Lorkin Treasurer, Galer Secreter, and Rushton Organist. In addition there was a very large muster of brethren who had assembled to witness the rehearsal of the ceremonies of consecration and installation by so distinguished a Mason as Bro. Terry. Lodge was opened in due form, and the minutes of the last meeting were read and confirmed. Lodge was opened in the second and third degrees. The Worshipful Master, Bro. James Terry, having addressed the brethren on the nature of the meeting, proceeded to rehearse the ceremony of consecration in a very effective manner. Lodge was then resumed to the second degree, and Bro. F. Orchard, W.M. of the mother Lodge, was presented as W.M. elect. The Lodge was resumed to the third degree, and Bro. Orchard having been installed into the chair of K.S., was duly saluted by the brethren in the three degrees, and the ceremony completed. The following brethren were unanimously elected members:—Bros. Carter of Lodge 45, Gilderstone 193, Carr 198, Laughton 1839, Jones 1278, Bean 1298, Baxter 1306, Ockelford 813, Callaghan 1208, Burrows 1347, D. Glass 212, Scarlett 1471, Jones 1766, Drysdale 1766, Clark 1766, Pringle 1275, Brampton 1693, and Coop 141. A very cordial vote of thanks was accorded to Bro. James Terry for his kindness in rehearsing the ceremonies of consecration and installation, and in reply Bro. Terry expressed his willingness at all times to do all he could for the benefit of Freemasonry, especially for the Percy Lodge of Instruction, as it was the first he ever attended. A cordial vote of thanks was also accorded to Bros. F. Orchard, Geo. Lambert, and F. Carr, Officers of the mother Lodge, who had so kindly honoured the brethren with their presence, thus showing the interest the mother Lodge takes in its offspring. Bro. Lambert P.G.S.B., in a lengthy and very interesting reply, referred to the different vicissitudes through which the Percy Lodge of Instruction had passed during its existence of nearly a century. Nothing further having offered for the good of Freemasonry, Lodge was closed in ancient form, and adjourned until 29th inst. The brethren subsequently resolved themselves into a harmonic party, thus closing a very enjoyable meeting. This may be chronicled as a red letter day in the history of the Lodge.

**William Preston Lodge of Instruction, No. 766.**—Held at the "St. Andrew," 70 George-street, Manchester-square, W., on Friday, 21st inst. This being Officers' night, Bro. W. Drake, W.M. of the mother Lodge, occupied the chair, assisted by Bros. W. J. Collens S.W., Braun P.M. J.W., Carsons S.D., A. C. Rees J.D., C. Pay I.G., H. Moore Secretary, G. Tribble Preceptor; also Bros. Wilson, Robinson, R. D. Smith, &c. After preliminaries, the ceremonies of initiation and passing were rehearsed, Bro. Smith being the candidate. Lodge was opened in the third degree, and closed down in due form. A vote of thanks was ordered to be entered on the minutes in compliment to the W.M. for his efficient working. The votes of the Lodge for the Girls' School were given in support of the candidature of Alice Garton West, whose late father was one of the earliest members of this Lodge of Instruction, and a Mason very highly respected by the brethren. The Lodge was closed, and adjourned to the following Friday, at the hour of 8, as usual.

**Royal Alfred Lodge of Instruction, No. 780.**—A meeting was held on Friday, the 21st inst., at the Star and Garter



Hotel, Kew Bridge. Present—Bros. Gunner W.M., Goss P.M. S.W., F. Botley J.W., Tucker W.M. 1612 Treasurer, C. E. Botley S.D., E. Monson J.D., Maton I.G. Past Masters Bros. Blasby, Andrews Preceptor, &c.; also Bros. Earl, Sherring, Flint, Geflowksi, Treadaway Royal Standard, No. 1298, &c. Lodge was opened in due form, and the minutes of the last meeting were read and signed. The ceremony of initiation was then rehearsed, Bro. Sherring acting as candidate. Lodge was opened in the second and third degrees, and the ceremony of raising was rehearsed, Bro. S. Flint candidate. Lodge was resumed to the first degree. On the proposition of Bro. F. Botley, the votes of the Royal Masouic Institution for Boys belonging to the Lodge of Instruction were unanimously voted to Bro. Blasby, who is working for a candidate. Bro. C. E. Botley proposed, and Bro. Tucker seconded, that Bro. S. Flint, of the Royal Alfred Lodge, be elected a member of this Lodge of Instruction. Bro. Geflowksi proposed, and Bro. F. Botley seconded, that Brother Treadaway, of the Royal Standard Lodge, No. 1298, become a member. Both these brethren were unanimously elected. Brother F. Botley was elected W.M. for the next meeting. Lodge was closed and adjourned till Friday, the 5th October; Friday, the 28th inst. being the installation meeting of the mother Lodge.

**Dalhousie Lodge of Instruction, No. 860.**—Held at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, on Tuesday. Present—Bros. A. J. Clark W.M., Watkinson S.W., Cushing J.W., Christian S.D., Baker J.D., Smyth I.G., F. Carr Sec., Wallington Preceptor; also Bros. Lorkin, Marsh, Catlin, Olley, Wardell, Hunt, and Croager. Lodge was opened in due form, and the minutes of the previous meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Wardell candidate. The Lodge was called off, and afterwards resumed its Masonic duties by the W.M. opening the Lodge in the second and third degrees, and resuming in the second. Bro. A. J. Clark then vacated the chair in favour of Bro. Wallington, who rehearsed the ceremony of installation, placing Bro. Smyth into the chair of K.S. Bro. Smyth invested the Officers. Bro. Wallington then gave the addresses in a most perfect manner. Bro. Hunt, of the Loyalty Lodge 1607, and Bro. Croager of the Yarrow Lodge 554, were elected members. Bro. Watkinson was elected W.M. for the ensuing week, and appointed his officers in rotation. The Lodge was then closed and adjourned.

**Upton Lodge of Instruction, No. 1227.**—This successful Lodge of Instruction held its weekly meeting at Brother Grey's, the Swan Tavern, Bethnal Green-road, E., on Thursday, 20th inst. Bros. Moss W.M., Pringle S.W., Powell J.W., Smith S.D., Richards J.D., Gilderstone I.G.; also Bros. Gross, Galer, Grey, Valentine, Horley, D. Alexander. Lodge was opened in due form, and the ceremony of initiation was rehearsed, Bro. Smith acting as candidate. Bro. Richards worked the second, third, and fourth sections of the lecture, assisted by the brethren. The ceremony and the sections were conducted in a very masterly manner. It is pleasing to note the good work this Lodge of Instruction is doing for our Masonic Institutions; in the first year it subscribed twelve guineas to the Old People, besides relieving two distressed brethren. The headquarters of its meetings is one of the most comfortable rooms in the East, and brethren receive a kindly welcome if they pay a visit. In addition, the Lodge has a Masonic Association, which, up to the present, has sent to the Charities 200 guineas. After a few announcements, the Lodge was closed in due form, and adjourned until the 27th inst., which will be the Association night.

**Rosslyn Lodge, No. 1543.**—The first meeting of the season took place on the 18th inst., at the Saracen's Head Hotel, Dunmow. Present—Bros. H. Dehane P.P.G.S.D. W.M., A. Ratray S.W., G. D. Clapham P.P.G.R. J.W., F. J. Snell P.M. Treasurer, F. W. Warner Secretary, C. J. Rhind J.D., W. Rowe I.G., R. Russell Tyler, E. F. Ferris, C. Bint, &c. The Lodge was opened in due form, and the minutes of last meeting were read and confirmed. Bros. Ferris and Bint were raised to the sublime degree, the ceremony being performed by the W.M. in his usual able manner. Bro. Ratray was elected W.M. for the ensuing year, Snell Treasurer, and Russell Tyler. After the usual routine business had been completed the Lodge was closed until Tuesday on or nearest the full moon in October. The brethren then adjourned to refreshment, prepared by the worthy host. The W.M. gave the usual Loyal and Masonic toasts, and complimented the W.M. elect, wishing him a prosperous year of office. Bro. Clapham, in proposing the health of the W.M., eulogised Bro. Dehane for the manner in which he had conducted the business of the Lodge during the two years he had been in the chair. The W.M. suitably replied, and announced that he was about to represent the Lodge at the forthcoming Festival of the Royal Masonic Benevolent Institution. The Tyler's toast concluded a very pleasant evening.

**Kingsland Lodge of Instruction, No. 1693.**—A meeting was held on Monday, 24th September, at Brother Baker's, Cook Tavern, Highbury, N. Present—Bros. Western W.M., Kidder P.M. S.W., George P.M. J.W., Killick P.M. Treasurer, Collingridge Secretary, Dixie S.D., Trewinnard P.M. Preceptor, Defriez I.G.; also Past Masters Bros. Tillet, Osborn, Fenner, Hall, and numerous other brethren. Lodge opened in first and second degree. It being the first meeting of this Lodge at its new quarters, the ceremony of installation was rehearsed by Brother Isaac P.M. Brother Western, who acted as the Worshipful Master, then invested his Officers, and vacated the chair in favour of Brother Isaac, who rehearsed the ceremony of passing, Brother Woodman acting as candidate. Both ceremonies were well carried out. After a cordial vote of thanks to Brother Isaac, Lodge was closed in due form, and adjourned till Monday next, at 8.30.

**Sir Hugh Myddelton Lodge of Instruction, No. 1602.**—The usual weekly meetings of this Lodge of Instruction were resumed on Tuesday last, at the Queen's Head Tavern, Essex-road, N., next door to Pockington-street. Bros. R. Fearcy P.M. W.M., C. Dearing S.W., C. Weeden J.W., W. Williams S.D., J. Osborn P.M. J.D., Thomas I.G., J. Weston I.P.M., A. J. Dixie Secretary, and a numerous assemblage of brethren. Lodge opened in ancient form, and the ceremony of initiation was rehearsed, Bro. Larter acting as candidate. After the usual formalities, the Lodge was closed. Bro. C. Dearing will preside at the next meeting. Brethren are reminded that the ceremonies of consecration and installation will be rehearsed as above by Bro. James Terry P.M. 1228, 1366, P.P.G.S.W. Norths and Hunts, on Tuesday next, 2nd October.

**THE IRON INDUSTRY OF NEW SOUTH WALES.**—The existence of extensive deposits of rich iron ores at Wallerawang, Lithgow, Mittagong, Mount Lambie, Berrima, Illawarra, and in various other parts of the Colony, has been demonstrated—in many instances in the vicinity of coal and lime in abundance; but owing to the heavy cost of erecting smelting and other works, and the difficulty of securing the necessary skilled labour, very little has yet been done towards developing this important source of wealth. In fact, with the exception of the Fitzroy Works at Mittagong, which have been abandoned for some time past, the only works in the Colony are those of the Eskbank Iron Company, at Lithgow Valley, which were originated in 1875. These works consist of furnace, foundry and forge, and rolling mills; the two branches are connected by a horse tramway. Most of the plant, including a 24-ton fly-wheel, was made on the ground. The blast furnace is capable of producing 100 tons of gray, or 115 tons of white iron per week. Both pig and malleable iron are made, and large quantities of rails for tramways have been rolled. Upon this Company's property are iron ore, coal, fireclay, and moulders sand. During the year 1881 the Eskbank iron Company made pig iron to the value of £10,950, bar, angle, and rail iron to the value of £31,086, and castings &c., to the value of £5,777. During the year the blast furnace was worked only five months and seventeen days. With the introduction of sufficient capital and experienced skill, a busy and prosperous future will become assured to the iron industry of the Colony.

**LONDON TO CALCUTTA IN A WEEK.**—Mr. Bourne, C.E., the principal of the new Engineering College at Maswell Hill, contributes to the *Chamber of Commerce Journal* for September an article descriptive of a proposed new junction railway intended to unite the railways of Europe with those of India, and which will so accelerate communication between the Eastern and Western worlds that by its aid we shall be enabled to travel from London to Calcutta in a week. The design of this railway is due to Sir Macdonald Stephenson, by whom the Indian system of railways was inaugurated, and who so far back as 1850 brought the project under the consideration of Lord Palmerston, and, backed by his influence, under the notice of the principal courts of Europe, as an undertaking that must one day be proceeded with, being the necessary complement of the Indian system of railways about that time began. In 1847 Mr. Bourne had accompanied Sir Macdonald Stephenson to India to commence the works of the East Indian Railway—the first line constructed in India, and which has since reached a high measure of commercial success—and he has since, in conjunction with Sir Macdonald Stephenson, collected all necessary information regarding the commerce, population, productions, trade routes, topography, geological formation and mineral wealth of the countries intervening between Europe and India, so as to ascertain what were the physical difficulties which would be encountered in the construction of the proposed junction railway, and what the prospects were of a remunerative return. In the prosecution of this task about five thousand volumes, bearing upon such topics, have been examined, and a thousand maps, and a line has been struck out which there is every reason to believe would be remunerative from the local traffic alone, and which is exempt from serious engineering difficulty from end to end. The European system of railways is now complete, or being completed, up to Constantinople. The Indian system is complete up to Sibi on the road to Candahar, and the junction link now proposed between these two points, and which would be 3,000 miles long, or of the same length as one of the railways across America, would run from Constantinople through Angora, Sivas, Van, Tabreez, Teheran, Meshed, Herat, and Candahar. The time, it is believed, has now arrived for utilising the laborious research continued during so many years. A new and a faster route to India has become necessary. Railways ramifying over the face of Europe and over the face of India have now been constructed which will collect and distribute the traffic of the connecting trunk, and with such aids the through traffic, it is believed, will be large. Every railway in Europe and every railway in India is interested in the construction of this junction link, and measures, we are informed, are now being taken for carrying out the undertaking without further delay.

Messrs. Cassell and Company, Limited, of London, Paris, and New York, announce that they will publish, in December, the Stock Exchange Year-Book for 1884, which will be a careful digest of reliable information relating to the origin, history, and present position of the Joint Stock Companies and Public Securities known to the markets of the United Kingdom. This is the tenth year of publication, and the services of Mr. Thomas Skinner, compiler and editor of "The Directory of Directors," "The London Banks," &c., have been secured to superintend the production of the work.

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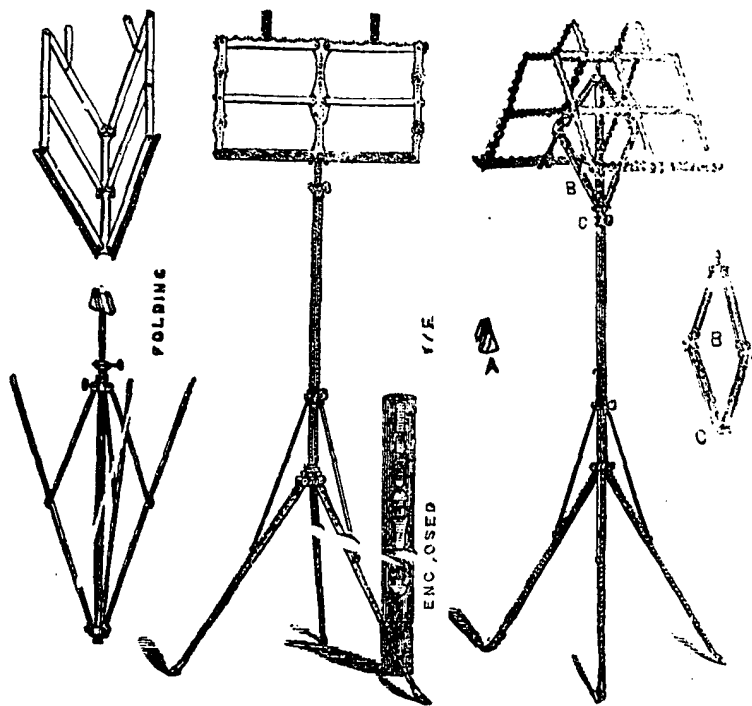
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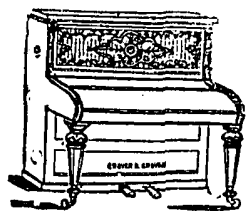
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