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THE HISTORY OF FREEMASONRY.

(Continued from page 50.)

HAVING fully considered all the circumstances connected with the Lodge at Warrington, in which Ashmole and Colonel Mainwaring were admitted into the brotherhood of Freemasons, Brother Gould, à propos of Ashmole's visit to a Lodge in London in 1682, turns his attention to the Masons' Company, the archives of which he has had the rare privilege of studying. We do not feel that there is any necessity for our dwelling upon this portion of the volume further than to point out that the author conclusively establishes that the Masons' Company and the Society of Freemasons of London were separate and distinct bodies. It will doubtless be in the recollection of our readers that the MS. Constitutions in the possession of the Lodge of Antiquity has appended to it the names of "Robert Padgett, Clerke to the Worshipfull Society of the Free Masons of the City of London," and "William Bray, Freeman of London and Free Mason." The date of this MS. is 1686, and the question in doubt has been as to whether this "Robert Padgett" may not have been the Clerk of the Masons' Company. This point is now set at rest. To quote Bro. Gould's own words, "The records reveal that in 1678 'Henry Padgett Citizen & Mason,' had an apprentice bound to him. Also that in 1709 James Paget was the Renter's Warden. But the clerk, not being a member of the Company, his name was vainly searched for by Mr. Hunter in the records postdating the Great Fire. The minutes of 1686 and 1687 frequently mention 'the clerk,' and the payments made to him, but give no name. The old 'Accompte Book,' however, already mentioned, has an entry under the year 1687, viz., 'Mr. Stampe, Cleark,' which, being in the same handwriting as a similar one in 1686, also referring to the clerk, but without specifying him by name, establishes the fact that 'the Worshipful Society of the Free Masons of the City of London,' whose clerk transcribed the 'Constitutions' in the possession of our oldest English Lodge, and the 'Company of Masons' in the same city, were distinct and separate bodies."

Passing over as much as relates to the meaning to be attached to the word "Freemason" as used in books, epitaphs, &c., of early date, Dr. Plot, Dr. Rawlinson, Chester Freemasonry as illustrated by the discoveries of Bro. Rylands, not because the views set forth by Bro. Gould are by any means unreasonable—they are the reverse of that, and should be carefully studied—but because we have extended our remarks beyond what the narrow limits of our space will justify, we enter upon a consideration of Chapter XV.—the last in the present volume—in which the subject of Early British Freemasonry as regards England is still pursued. The opening portion of this is devoted to an elaborate study of the relative values of the Old Charges, as enumerated in Chapter II, and, as a consequence, of the traditions to be found in them. Here again, but for the difficulty just referred to, nothing would give us greater pleasure than to act as guide to our readers in respect of this portion of the volume. It is desirable, however, we should devote some space to what concerns the Legend of the Craft, and the period to which it is traceable. On this point Bro. Gould remarks, "The precise measure of antiquity our Masonic traditions are entitled to,

over and above that which is attested by documentary evidence, is so obviously a matter of conjecture, that is to say, from the elevated plan afforded by the Masonic writings (MSS. 1 and 2), which, speaking soundly, carry the Craft Legend a century and a half higher than the Lansdowne (3) and later documents, it will be possible, if we confine our speculations within reasonable limits, to establish some well-grounded conclusions. These, if they do not lead us far, will at least warrant the conviction that though, when the Halliwell poem has been produced in evidence, the genealogical proofs are exhausted, the Masonic traditions may, with fair probability, be held to antedate the period represented by the age of the MS. (1) in which we first find them, by as many years as separate the latter from the Lansdowne (3) and Grand Lodge (4) documents." He then proceeds: "The Legend of the Craft will, in this case, be carried back to 'the time of Harry III.,' beyond which, in our present state of knowledge, it is impossible to penetrate, though it must not be understood that I believe the ancestors of the Society to be coeval with that reign. The tradition of the 'Bulls,' in my judgment, favours the supposition of its going back at least as far as the period of English history referred to, but the silence of the 'Old Charges' with regard to 'Papal Writings' of any kind having been received by the Masons, not to speak of this theory of Masonic origin directly conflicting with the introduction of Masonry into England in St. Alban's time, appears to deprive the oral fable or tradition of any further historical weight." Having noted Fort's opinion and compared certain passages in the Halliwell poem and Cooke MS., to the remarkable similarity of the excerpts from which latter he draws attention, he remarks, "It does not seem possible that the 'Book of Chargys' cited at lines 534 and 641 of the Cooke MS., and which I assume to have been identical with the 'olde boke' named in the poem, can have been the 'Elements of Geometry.' The junior document (2)"—that is the Cooke MS.—has: "'Elders that were before us, of Masons, had these Charges written to them as we have now our Charges of the story of Euclid, (and) as we have seen them written in Latin and in French both.' This points with clearness, as it seems to me, to an uninterrupted line of tradition, carrying back at least the familiar Legend of the Craft to a more remote period than is now attested by extant documents. It has been forcibly observed that 'in all the legends of Freemasonry the line of ascent leads with unerring accuracy through Grecian corporations back to the Orient,' which, though correct, if we confine our legendary history given in the manuscript *Constitutions*, is not so if we enlarge our horizon, and look beyond the 'records of the Craft' to the further documentary evidence, which adds to their authority by extending the antiquity of their text."

What follows relates to the Egyptian mysteries and cognate matters, the Holy Vehme, &c., &c., and the ancient Gothic customs described by Fort. As regards the last, Bro. Gould alludes to three, "the formal opening of a court of justice with a colloquy; the Frisian oath—'I swear the secrets to conceal (*helen*), hold, and not reveal;' and the 'gait' or procession about their realms made by the Northern Kings at their accession, initiated in the Scandinavian laws, under which, at the sale of land, the procession was incomplete until a circuit had been made around the property." As regards the last of the three, Fort is quoted as instituting the following parallel: "During the installation ceremonies of the Master of a Masonic Lodge,

a procession takes place of all the Craftsmen around the room before the Master, to whom an appropriate salute is tendered. This circuit is designed to signify that the new incumbent reduces the lodge to his possession in this symbolic manner." As regards the other two, it is remarked, "To what extent these, or any other portions of the existing lodge ceremonial, are *survivals* of more ancient customs, cannot be accurately determined, but the evidence, such as it is, will by no means justify the belief, that the derivation of any part is to be found in the sources which are thus pointed out to us. The mode of opening the proceedings of a court, or society, by a dialogue between the officials, may be traced back to a very remote era; but it will be sufficient for my purpose to remark, that, as the Vehmie ceremonies, of which this was one, were of 'Old Saxon' derivation, they must have been known in Anglo-Saxon England before the time of Charlemagne." As to the Frisian oath, it is contrasted with the concluding words of the Sloane MS. "These Charges that we have rehearsed, and also all other y^t belongeth to Masonrie you shall keepe; to y^e vttermost of yo^r knowledge; So help you god and by the Contents of this booke." With brief allusions to the Hiramio and Edwin legends this Chapter and with it the Volume is brought to a conclusion.

There are several matters we should like to have touched upon, but the length of our review must be accepted as an apology for having passed them unnoticed. The volume as a whole is a worthy continuation of its predecessors, but as we have pointed out at length, we are unable to agree with the author as to his views about the Wren tradition. In the first place, we consider he has been far too exacting in his treatment of it. He does not seem to have considered it enough to indicate that actual evidence of Wren ever having been a Freemason is not forthcoming as yet, and that as yet therefore it is impossible to establish it as a fact. He seems to have acted the part of an opposing counsel, and to have set himself to denounce even the shadow of a possibility that Wren was ever a member of our Fraternity. Probably, Bro. Gould will understand our meaning better if we suggest that, had he taken as great pains to support the tradition as he has taken to destroy it, a very large number of brethren would have accepted his views but too readily, not because they would have established the fact of Wren having been a Freemason, but because they would have chimed in with the reasonable probabilities of the case. In the next place he has, in our opinion, committed the still graver mistake of attaching the greatest importance to the tradition; when, as we have been at the pains of showing, the question whether Wren was or was not a Freemason, however interesting it may be as a distinct and separate study, cannot possibly have the slightest influence on the course of Masonic history. In the discharge of our duty as impartial critics, we have laid considerable stress on this part of the volume, and have expressed our opinion freely, but at the same time in the most friendly spirit. As regards the rest of the volume, however, we have hardly anything but praise to offer.

A VISTA OF THOUGHT THROUGH A GRIDIRON.

A RECENT writer indulged in a jeremiad over what he termed "the loss of the gridiron." We never met with an instance of such gigantic ignorance. One might infer that this Jeremiah was born and reared in Neptune, or the Dog-star, so oblivious does he appear of all sublunary things. The only truth he uttered was, that the gridiron opens up a "vista of thought." It does, indeed, but not of the stuff which he labels "thought." He says this nation has *lost* its gridiron, and in consequence everything is going to the dogs. We deny his assertion; the gridiron is *not* lost. He says, further, that we may dispense with all other adjuncts of civilisation, and roam contentedly in the forest shades, if we but possess a gridiron! True, very true. We endorse also his antiquarian researches concerning this famous utensil. "What memories it evokes, historic, personal, romantic! Sacred in ecclesiastical history as the funeral pyre of a saint, famous in the legends of philosophy as the central object of a club of undying names, dear to us all as associated by the subtlest of all connecting links, the sense of smell, with the

appetising odours of our childhood's home! How can we overvalue it? Let us strike for the gridiron. But with all his appreciation of its dignity, antiquity and value to mankind, this anonymous writer is on the wrong scent. He is a nineteenth century Don Quixote, fighting the windmill of the frying-pan. Now, there is no antipathy or opposition whatever between the gridiron and the frying-pan, in their higher range, and there is not the least danger of the gridiron being crowded out of use or existence. We appeal to history and tradition to justify our assertion. From the very beginning it has been used, and so far as we can now judge, its use will be continued until the last syllable of recorded time. The gridiron! Was it not employed in the Osiric Mysteries in Egypt, the Mythriac in Persia, the Cabiric in Thrace, the Adonysian in Syria, the Dionysiac and Eleusinian in Greece, the Scandinavian among the Gothic nations, and the Druidical among the Celts? Did not King Solomon himself employ it, and, with the assistance of the two Hiram, make its use universal throughout the Masonic world? Did not George Washington, Benjamin Franklin, Marquis de Lafayette, James Buchanan, De Witt Clinton, Chancellor Livingston, Chief Justice Marshall, and a host of other worthies, dignify it by sitting upon it for a short space of time? And then consider the great host of the living who bided their time while pensively shifting from one bar of the gridiron to another, in order to find a refreshing spot. There is Hughan, and Fort, and Gould, and Vaux, and Mitchell, and Paton, and Nisbet, and Meyer, and a great cloud of other Craftsmen, who learned patience and fortitude while upon the mysterious gridiron. Strange that so airy a utensil, composed mainly of extended holes kept apart by dividing slots or bars, should compass such good for mankind. Surely, it is the true seat of knowledge, as the coals that underlie it are the real source of light. What says the Great Light itself? "God hath chosen the foolish things of the world to confound the wise; the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things which are." Exactly true. That despised and base thing, the gridiron, is the great base-burner of the world. From it emanate light and knowledge. By it a man is lifted up the moment he sits upon it. Through it he sees the fiery flames which are to make a lasting impression upon him, and on it he sits as a hero enthroned. Who, after this, will lament the decadence of the gridiron? We know it is not much in use among the profane, who prefer the frying-pan, and who eventually, many of them, get out of the frying-pan into the fire; but where is the Lodge that does not keep its gridiron constantly in order; where is the Masonic Temple that is not full of these classic utensils; and where is the Mason who has not sat on one to his content? Shame on the man who has no more regard for the truth than to assert that the gridiron is being disused, or going out of fashion. It was never used so much as now. Children cry for it, and cannot wait until they are twenty-one years of age to receive it by merit, and, as a consequence, Grand Masters are occasionally impelled, from a sense of duty, to dispense with legal age and make a youth-under-age a Mason. Princes and presidents, statesmen and warriors, lawyers and doctors, savants and gentlemen of elegant leisure, all are devotees of the gridiron. It looks as though the gridiron would make the conquest of the world. It appears as though light and knowledge would, through its instrumentality, be universally dispensed. Shade of King Solomon! who could have dreamed that your sanction of the use of the gridiron would give such efficacy to the omnific declaration, "Let there be Light!"

"Behold, how great a matter a little fire kindleth!"

—Keystone.

Warrants for two Mark Lodges have recently been granted, the first is the Egerton of Tatton Lodge, No. 341, which will hold its meetings the first Friday in the month, at the Masonic Hall, 8a Red Lion Square, and will be conducted on temperance principles. The second, No. 342 on the roll of Grand Lodge, will be styled the Chelmer Lodge, and will meet at Chelmsford, in the Province of East Anglia. Brother the Rev. John Robbins, D.D., is the W.M. designate of the former Lodge, and Bro. J. P. Lewin W.M. designate of the latter.

THE KEYSTONE AND SAINTS JOHN ONCE MORE.

BY BRO. JACOB NORTON.

I SUPPOSED that my paper on the above subject, reprinted from the (London) FREEMASON'S CHRONICLE in the *Masonic Truth* of 3rd March, would have shamed the *Keystone* editor from repeating his folly. But there is no shame in him; he is determined by hook or by crook to impress his ignorant readers with a belief—

First, that the Masons of the middle ages had the Saints John only for their patron saints:

And second, that in Scotland, for about three hundred consecutive years, the Masons, and more especially the Edinburgh Lodge, kept up the custom of celebrating the Baptist's Day.

And to accomplish his purpose, the Philadelphia Christianising Masonic luminary resorts to the meanest pettifoggery tricks, saying more than the truth here and less than the truth there, and takes care to appeal to sectarian prejudices. For instance, the 24th of June, he says, is the summer solstice, but every schoolboy knows better. The Baptist, he says, "taught as we teach, this truth by degrees." Now, 1st, where and when did the Baptist teach by degrees? And 2nd, if the Baptist taught truth like the *Keystone*, then the less we have to do with him the better. Again, he says, "St. John had a noble ancestry, as Freemasonry has." This is in a measure true, because both noble ancestries are alike pure fiction. In 1736, he says, four Scotch Lodges recommended that the annual election of Grand Masters should take place on the Baptist's Day; but he carefully concealed the fact that the Scotch Grand Masters were never elected on the Baptist's Day; and still again he says, The Edinburgh Lodge, "No. 1," celebrated St. John the Baptist's Day in 1757; but he carefully conceals the facts, which I shall show up hereafter. From Gould's third volume, he quotes that in 1671 the Bishop of Durham granted a charter to a Masons' Guild, which ordained for the Guild to elect their officers on the Baptist's Day; but the partizan editor of the *Keystone* ignores the fact that in 1671 they never dreamed either of speculative or cosmopolitan Masonry. The Masonry of to-day is as unlike the Masonry of 1671 as the 1671 Masonry was unlike Masonry of 1471. Thus, the 15th century Masons had to go to confession, and to adore the virgin, saints, &c. The 17th century Masons dispensed with confession, adoring the saints, &c., but they retained the old Masonic Law, viz., "To be true to the Church," &c.; and as the Bishop commanded them to observe the Baptist's Day, they had to do it. Now, as well as the Masons of the 17th century could depart from the sectarian notions of the Masons of the 15th century, so could the Masons of the 18th century expunge the old sectarian law, "To be true to the Church;" and for the same reason the English Grand Lodge of the 19th century threw out of the ritual sectarian notions, which were tolerated by the Masons of 1717. Now it would be just as absurd for a Catholic to demand the restoration of saint worship in a Lodge, because in the 15th century the Masons did worship saints, or for any one to demand the restoration of the old Masonic law, viz., "To be true to the Church and to entertain no heresy," because the Masons of the 17th century had that law, as it is for the *Keystone* editor to quote the Charter of the Bishop of Durham of 1671. In 1723 the Masons substituted for the old law, "To be true to the Church," the new law of *Masonic universality*. Thenceforth, all that was required of a candidate for Masonry was belief in God and the practice of morality, and I have yet to learn why *Masonic morality* sanctions lying and deceiving.

The *Keystone* editor argues that St. John taught truth, &c., and therefore Masons ought to celebrate his Day, to keep us in remembrance of him. He should, however, have remembered that as Masonry is now constituted, what is truth to one Mason is not truth to another: hence, in a Masonic gathering, each Mason should keep his religiousism to himself. But if Christians deem it necessary to keep St. John in remembrance, it belongs to the Church to celebrate the Saints John Days, and not to Masons.

Let us, however, put the shoe upon the other foot. Suppose a Christian in Constantinople joined a Lodge, under an impression that it was unsectarian, but he was soon undeceived by finding that the Lodge was dedicated to the Holy Prophet Mahomet, that it was opened and closed in the name of the Holy Prophet Mahomet, &c., and when the Christian brother objected to it, he was answered, "O, the Holy Prophet taught truth, and we should therefore keep his name in remembrance," &c., I venture to assert, that the disappointed Christian would feel the same degree of contempt for the Mahomedan fraud as the Jewish Mason feels for the Christian fraud.

The fact is, the very designation of the 24th of June and 27th of December as St. John's Days originated in fraud. Mr. Fosbroke, in his *Cyclopædia*, says:

"The heathens were much delighted with the festivals of their gods, and unwilling to part with those delights; and therefore Gregory Thaumaturges, who died in 265, and was Bishop of Nacarsae, to facilitate their conversion, instituted the annual festivals! hence, the festivals of the Christians were substituted for the Bacchanalia and Saturnalia—the May games for Floralia—and the keeping of the festivals to the Virgin Mary, St. John the Baptist, and divers apostles, in the room of the solemnities at the entrance of the sun into the sign of the zodiac, according to the old Julian Calendar." (*Hone's Year Book*, column 956.)

Well, St. Gregory Thaumaturges, which means the wonder worker, lied for the purpose of converting the heathens, and our editor of the *Keystone* endeavours to perpetuate lying in the Lodge, to gratify his malicious desire of annoying and insulting brethren who have no faith in the holiness of the Saints John.

The *Keystone* editor, as already stated, wants to make his readers believe that the Saints John have monopolised the patronage of the Masonic Fraternity; he still ignores the facts I have given in my

former paper, viz., that in the 15th century the English and German Masons adored the "Four Holy Martyrs" as their patron saints; an Alnwick Lodge adored St. Michael as its patron saint; the Paris Masons adored St. Blaise as their patron saint; the Zamora Masons adored St. Julia as their patron saint; St. Eulalia was the national Masonic patron saint of Spain. In Scotland each Lodge had a different patron saint, such as St. Thomas, St. Ninian, St. Mango, St. Bride, &c. Now, it is very curious, that while the sharp-eyed editor of the *Keystone* discovered in the third volume of Bro. Gould's history about the Durham Bishop stipulating in a charter he granted to Masons, to hold their annual meetings on the Baptist's Day, he omitted to notice, in the first volume, that at Rouen, in 1610, the Masons adored Saints Simon and Jude as their patron saints. Now, I venture to assert that Saints Julia and Eulalia, Saints Simon and Jude, &c., &c., had as much connection with Freemasonry as the Saints John had.

The fact is, the Christian dogma of mediation was the parent of saint patronage. At first it was supposed that the Son's mediation with the Father was sufficient; it was next discovered that if the Virgin mediated with her Son it would be better; and last, to make it still better, the saints began to be solicited to mediate with the Virgin, &c. The saints then began to be regarded as a kind of *Celestial lobbyists*, who could, with their importunities, influence the decrees of the powers above. When this notion once took root, every kingdom, city and village, every church and chapel—in short, everything in creation, had its patron saint. Mr. Hone in his second volume of "Every Day Book," column 85, says that even every joint in person's fingers and thumbs had its distinct and separate patron saint. And how can any one suppose that in those days the Craft guilds could suppose it possible to succeed in their business without having also patron saints? Now, "our ancient brethren" were in those days just as silly as the members of other Crafts were, and so they also had their patron saints. But in return for the supposed services the saints rendered to the Crafts, the Craft members undertook, or rather were compelled, to have wax candles burning night and day on their patron saint's altar, to employ a priest to say mass at the said altar, and to blarney the saint with grand compliments. In Scotland, the city authorities supplied every new guild with a chapel or an altar for its especial use; and as every chapel and altar had been dedicated to a saint, the guild that accepted the altar or chapel adopted its saint for their patron saint. In 1475 the city authorities of Edinburgh chartered a guild composed of Masons and Carpenters, and there happened to be just then a vacant chapel in St. Giles Kirk, that had formerly been dedicated to the two Saints John. The chapel needed repairing, and it was therefore disposed of to the new guild on condition of their repairing it and keeping it in repair; and, hence, the charter ordained that the guild should "assent to certain statutes and rules made amongst themselves, for honour and worship of Saint John," &c. (see p 231 "Lyon's History"); and Bro. Lyon adds:

"It seems to have been because of its neglected condition that the altarge was assigned by the Magistrates to the care of Masons, and not from any preference they or their colleagues in the guild [the Carpenters] entertained for the Saints John over St. Ninian, St. Thomas, or any other of the saints, in whose honour altars were sustained by their fellow Craftsmen in other parts of Scotland." ("Lyon's History," p 236.)

Bro. Gould, in his first volume, page 194, to which I have already referred, while he shows that some Crafts confine themselves to one patron saint, such as the Cordwainers, who everywhere had St. Crispin, and two or three other trades who had special saints; Bro. Gould goes on to say:

"Fraternalities appear to have been generally dedicated to patron saints of the churches or chapels in which their altars were raised. At Rouen, in 1610, the Masons had a Fraternity under the patronage of Saints Simon and Jude, who, as far as I am aware, were never even traditionally connected with the building Craft."

In connection with the four Scotch Lodges, who recommended in 1736 for the Scotch Grand Masters to be elected on the Baptist's Day, the editor of the *Keystone* quoted from a foot-note in Bro. Lyon's history, page 170, as follows:

"Because it had long been customary among the Fraternity to hold their principal assemblies on the Baptist's Day."

And thus he leads a reader of the *Keystone* to suppose that it was so. But Bro. Lyon follows up the quotation thus:

"And upon this assumption [that is, that the Baptist's Day among Masons was an old custom] the fabulous story of the Craft's ancient connection with St. John the Baptist has ever since been perpetuated. The raising of the 24th of June to the rank of a red-letter day in the Scotch Masonic Calendar is more likely to have been done after the example of the English Grand Lodge; for, taking the records of the Edinburgh Lodge and of Kilwinning as conclusive evidence on the point, the holding of Lodge assemblies on St. John the Baptist's Day was never a custom of the Scotch Fraternity until after the erection of the Grand Lodge [in 1736]. Of all the meetings of the Lodge of Edinburgh that were held between the years 1599 and 1756, only some half dozen happened to fall on the 24th of June, and the first mention of the Lodge celebrating the festival of St. John the Baptist is in 1757. The custom was afterwards observed with more or less regularity for about sixty years."

Having afforded the reader an opportunity of judging the *Keystone* editor's method of dishing up one-sided evidence to prove that for three hundred years the Scotch Masons celebrated the Baptist's Day, I shall now show that he was as inaccurate about the Grand Lodge of England. He says:

"Early Masonic historical references to St. John the Baptist's Day are numerous. The Grand Lodge of England was revived on 24th June 1717, and the annuals were kept on that day for the next ten years; after which it was observed on St. John the Evangelist's Day."

Before I proceed to show how little truth there is in his statement, viz., "after which it was observed on the Evangelist's Day,"

I must give Dr. Anderson's narrative about the saints days. In the 1738 edition of his Constitution, he says:

"The annual feast has been held on both Saints John's Days, as the Grand Master thought fit; and on the 25th of November 1723, it was ordained that one of the Quarterly Communications shall be held on St. John the Evangelist's Day, another on the Baptist's Day, every year, whether there be feasts or not, unless the Grand Master find it inconvenient for the good of the Craft, which is more to be regarded than days."

If, then, the good of the Craft ought to be preferred to saints days, then I maintain that it is good for the Craft to adhere to its profession of *Masonic universality*. It is good for the Craft that no Mason should be suffered to annoy and insult another Mason with his religious ism. It is good for the Craft that every man should do unto another as he wishes to be done by; hence, it is for the good of the Craft to discontinue observing sectarian saints' days. And above all, it is for the good of the Craft to put a stop to all manner of lying and deceiving. If they must have Christianity in Masonry, let them call it by its proper name, and cease hugging the world with their pretended "Masonic universality."

I have shown in the previous paper upon this subject, that not a solitary pre-1717 English Masonic MS. mentions the name of the Saints John. The *Keystone* editor pretended that the Robert MS. alluded to Saints John's Days, but such is not the case. Even the unscrupulous Dr. Oliver did not attempt to prove that it was an English custom among Masons previous to 1717, to celebrate St John's Days; and if even it could be proved that all the English Masons observed the St. John's Days before 1717, that is no reason why we should observe them, as already shown. But my present purpose is to show how much truth there is in the *Keystone's* statement, that "after which," meaning after 1726, the English Grand Lodge "observed the Evangelist's Day." I have carefully examined all the English Constitutions up to 1734, and noted down all its days of Grand Lodge meetings. Whenever a saint's day happened to fall on Sunday, and the G.L. met on the ensuing Monday, I numbered it among the saint's days; but when the saint's day occurred in the middle of the week, and the meeting of the G.L. was held either a few days before or after the saint's day, I did not number it among the saint's days, and here are the respective years when the G.L. of England held meetings on saints' days:

BAPTIST'S DAY.

1717, 1718, 1719, 1721, 1722, 1723, 1724, 1725, 1727, 1735, 1741, 1742, and 1750.

EVANGELIST'S DAY.

1721, 1727, 1728, 1729, 1736, 1813.

And now I have proved conclusively—First, that the Saints John did not monopolise the Mason's patronage. Second, that the old Scotch Masons did not have a custom of celebrating the Baptist's Day. And even the Edinburgh Lodge, though the original city charter required the members to have their annual on the Baptist's Day, yet, between 1599 and 1757 they met but six times on 24th June; then, for about sixty years, they observed the said day more or less regular; and since 1817, they evidently ceased to celebrate it altogether. And they would not even have observed it at all if they had not been misled by "Anderson's History of Masonry."

And third, instead of the English Grand Lodge continuing to celebrate the Evangelist's Day after 1726 for many years, as any one would infer from the *Keystone's* statement, the above figures show that the Grand Lodge of England, during a period of ninety-seven years met thirteen times on the Baptist's Day and only six times on the Evangelist's Day; and between 1750 and 1813, a period of sixty-three years, it held no meeting on either of the saint's days; and the meeting in 1813 would probably not have been on the saint's day if they had not met for the purpose of uniting with the *Ancients*. The *Ancients* seem to have met on the Evangelist's Day—perhaps they adhered to the custom simply because the *moderns* abandoned it; but be that it may, it is certain that since 1813 the Grand Lodge of England never again met on St. John's Day. And what is more, in 1814 the Rev. Dr. Hemming, a Christian clergyman, who did not approve of Masonic lying and deceiving, revised the Masonic ritual, and expunged therefrom all allusions to the Saints John. And the Grand Lodge of England got on very well ever since, without the aid patron saints. And this fact itself must convince even the timid and weak-minded brethren (except, of course, the *Keystone's* luminary) that celestial saint lobbyists are no longer essential, either for the perpetuity or prosperity of the Masonic Institution.—*The Masonic Truth*.

GIVING THE SIGNS.—We have frequently noticed that many brethren on entering a Lodge make the sign in a very careless and slovenly manner. There would certainly be no fear of any non-Mason who might see them gaining sufficient information to enable him successfully to imitate the true sign. In our opinion strict attention should be paid to the manner of making the signs, which ought to be given with military precision. We have seen some brethren, who have been long enough in the Craft to know better, give a sign in a rapid and imperfect manner as they strode across the floor of the Lodge as if in haste to secure a seat, giving it, too, a couple of yards or so before reaching the spot opposite the pedestal. There is a want of respect not only to the W.M. but to the whole Lodge in such a manner of doing it, and indeed to Freemasonry itself. Whatever is worth doing at all is worth doing well, and we think it is the duty of the Officers of the Lodge to call back any careless brother who errs in this respect, and make him go through the form properly. The W.M. should not recognise a slovenly salute, and the J.W. and the Deacons especially should check the practice.—*Rough Ashlar*.

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

PROVINCIAL GRAND LODGE OF HAMPSHIRE AND ISLE OF WIGHT.

THE Annual Grand Lodge of this Province assembled at Aldershot on Friday, the 8th inst., under the presidency of the Provincial Grand Master, W. W. B. Beach, M.P. There was a large attendance of brethren from various parts of the Province, including many from the Portsmouth district. After some formal business a resolution was proposed by Bro. the Rev. J. N. Palmer P.G.S.W., and seconded by Bro. Pack P.M. P.P.G.S., in the following terms:—"That it is desirable, having regard to the increasing numbers of the Craft, and the extent of the funds contributed from time to time from this Province to the central Masonic Charities, that a duly qualified brother be appointed by this Provincial Grand Lodge to act as the representative of the Province of Hampshire and the Isle of Wight on the General Committee of each of these Institutions." The resolution having been carried, it was proposed by Bro. A. Leon Emanuel P.M. P.P.G.D., seconded by Bro. Harker, and unanimously agreed, that the following brethren should represent the Province on the Committees of the Masonic Institutions:—Bros. R. Eve P.M. P.P.G.W. for the Boys' School, T. Francis P.M. Havant Girls' School, A. Barfield Past Master, Past Provincial Grand Deacon Benevolent Institution. In the absence of Bro. G. Felton Lancaster, Bro. R. J. Rastrick Past Master P.G. Treasurer, moved the following resolution:—"That it be an instruction to the Provincial Grand Lodge Committee to consider and formulate a scheme for establishing a Charitable Fund for this Province, to be supported by voluntary contributions, having for its objects the education and maintenance, in the vicinity of their own homes, and under the care of parents or guardians of the children of indigent or deceased Freemasons of the Province, either entirely or pending the election of such children to the central School. A copy of such scheme to be sent to each Lodge prior to the next Provincial Grand Lodge." The resolution was duly carried, and will be laid before the Charity Committee, to bring up a report at the next Provincial Grand Lodge. The accounts for the past year, which were of a highly satisfactory character, were presented by the Prov. Grand Treasurer (Bro. R. J. Rastrick), and passed. The election of Treasurer for the ensuing year was then proceeded with, and Bro. Rastrick was unanimously re-elected. The Provincial Grand Master then appointed the Officers of the Province for the ensuing year, and as will be seen by the following list, the number of Officers appointed is larger than on any former occasion, this increase being due to the fact that there are now over forty Lodges in the Province. The Officers were appointed in the order given below:—

Bro. W. Hickman 130	...	Deputy Prov. G. Master
Major Smith 2016	...	Prov. G. Senior Warden
W. Gammon 76	...	Prov. G. Junior Warden
Rev. Dr. Mullins 1971	...	Prov. G. Chaplains
Rev. A. C. Hervey 309	...	
James Cole 130	...	Prov. G. Registrar
R. J. Rastrick 1069	...	Prov. G. Treasurer
J. E. Le Feuvre 130	...	Prov. G. Secretary
T. Page 1903, J. Pomeroy 723	...	Prov. G. Senior Deacons
Dr. H. Grier 1971, G. H. Pack 175	...	Prov. G. Junior Deacons
Ernest Hall 257	...	Prov. G. Supt. of Works
D. S. Pring 151	...	Prov. G. Directors of Cers.
J. Robertson 130	...	Prov. G. Assist. D. of Cers.
R. W. Mitchell 903	...	Prov. G. Dep. Assist. D. of C.
E. Worth 195	...	Prov. G. Sword Bearer
R. W. Beale 487, C. H. Liddell 804	...	Prov. G. Standard Bearers
W. Horton 319	...	Prov. G. Pursuivant
G. R. Strick 1428	...	Prov. G. Assist. Pursuivant
Sylvester 1903	...	Prov. G. Organist
Saunders, Jacob, Glasspool, Lewis,	}	Prov. G. Stewards
J. E. Buck, Patstone		
Exell, Biggs	...	Prov. G. Tylers

A very handsome present was made to the P.G. Lodge by Bro. M. Emanuel P.G. Registrar, consisting of a very large and handsome silver-gilt emblem, for use in the Lodge. Bro. Major Hooper P.M. P.P.G.W. also made a valuable present to the Lodge in the shape of a silver-gilt set of consecration vessels. Hearty votes of thanks to both the brethren named were carried with acclamation. A banquet was subsequently held at the Imperial Hotel, at which there was a large attendance.—*Portsmouth Times*.

Prosperity Lodge of Instruction, No. 65.—A meeting was held on Tuesday, at Bro. Maidwell's, Hercules Tavern, Leadenhall-street. Bros. C. Daniel W.M., Pitt S.W., Rich J.W., Walker (Secretary) S.D., Haynes I.G., Moss Preceptor; also Bros. Schweitzer and Roberts. After preliminaries, Lodge was opened in second degree, and Bro. Schweitzer answered the usual questions leading to the sublime degree of a M.M., and the ceremony was rehearsed. Lodge was resumed to the first degree, when Bro. Schweitzer answered the questions leading to the second, and the ceremony of that degree was rehearsed. Bro. Pitt was elected W.M. for ensuing week. Lodge was closed in harmony, and adjourned till Tuesday, 19th August.

Kingsland Lodge of Instruction, No. 1693.—A meeting was held on Monday last, at Bro. Baker's, Cock Tavern, High-bury, N. Present—Bros. Forge W.M., Hunt S.W., Rhodes J.W., Collingridge Secretary, Turner S.D., Snook J.D., Trewinnard D.C. and Preceptor, Stretch I.G., and many other brethren. Lodge was opened in due form and the minutes of the last meeting were read and confirmed. Bro. Woodman, as candidate for installation, took the obligation leading to the Master's chair, and the ceremony of installation was ably rehearsed by Bro. Forge, the addresses being especially well rendered. Lodge was closed, and the brethren enjoyed a little harmony, Bros. Snook, Woodman, Baines, and Telfer assisting, while Bro. Collins Organist 1693 accompanied the various brethren on the piano.

THE GREAT NORTHERN RAILWAY TOURIST ARRANGEMENTS.

AS with the Railway Companies which we have referred to in recent numbers of this journal, so with the Great Northern Railway, the Tourist Arrangements for the current season are on the most liberal scale and so contrived that intending travellers will have some difficulty in not finding trains that will suit their convenience. The tickets issued for Scotland are available for the return journey without extra payment to the 31st December, except in the cases specified in the Time Tables. The main route is *via* the East Coast, York, Newcastle, Berwick, and Edinburgh. Those for Perth and Stations North of it, are *via* Granton (by the Perth Ferry route), and also *via* Larbert, Stirling and Dunblane; those to Forres, Nairn, and Inverness either *via* Dunkeld or Aberdeen; and those to Keith and Elgin either *via* Dunkeld and Torres, or *via* Dunkeld, Boat of Garten, and the Strathspey route, and also *via* Aberdeen. In the case of tickets for Edinburgh, Glasgow, Perth, Stirling, and Dundee, the journey may be made either *via* Newcastle, Hexham, and Melrose, or *via* Berwick, the fares being the same by both routes. Alternative routes are offered in other cases, only passengers must indicate at the time of booking the route they wish to travel, as it is not permissible to go by one and return by the other. In the case of the Oban Circular Tour, travellers may proceed on the outward journey by Glasgow or Helensburgh, and thence by steamer *via* Ardrishaig, Kyles of Bute, and the Crinan Canal, returning by rail *via* Larbert, Stirling, Callender, and Dalnally; or, they may reverse matters, making the journey outwards by the latter and homewards by the former. As regards breaking the journey, this may be done both going and returning at Peterborough, Grantham or Doncaster, York, Darlington, Durham, Newcastle, Bilton, Belfast, Berwick, and stations north of Berwick. These privileges and facilities apply equally to all passengers, whether by 1st, 2nd, or 3rd Class. Intending visitors to Norway and Sweden must book for Hull, whence the journey is continued by the Mail Steam Service of Messrs. Wilson, Sons, and Co., the lines of departure for the different parts of destination being stated in the Time Tables. For Scarborough, Whitby, and other well-known pleasure resorts lying to the North-East of England, similar tickets as for Scotland are issued, similar arrangements being made as to choice of route and for breaking the journey. In the case of Skegness, Alford, and Mablethorpe, on the Lincolnshire Coast, and Yarmouth, North Walsham, and Norwich in connection with the Eastern and Midland Railway, there are issued both fortnightly and return Tourist tickets, while, as regards the Isle of Man, the tickets are not extended beyond the two calendar months for which they are issued. For Ireland, Dublin, Belfast, and Londonderry, as well as for the Lancashire coast, the tickets, which as in all cases are issued up to 31st October, are available for two months. The fares charged are moderate in the extreme, and are issued for 3rd as well as for 1st and 2nd Classes. However, those who may desire further particulars have only to make application at the King's Cross Terminus, or the Moorgate, Victoria (L. C. and D.), or Finsbury Park Stations, and they will learn all that is requisite, or they may apply at the district Booking Offices in Crutched Friars, High Holborn, Oxford-street, Piccadilly Circus, &c., &c., &c. At all events people wishing to avail themselves of the Great Northern system for their holiday trip or tour will have no difficulty in learning what must be done and paid, while those who start from King's Cross will find the Great Northern Omnibus Service very useful in conveying themselves and their luggage to their starting point. Of the comfort and convenience, even to the Pullman sleeping cars, which this Company places at the disposal of its passengers, we need say nothing: they are too well and too generally known to need anything in the way of commendation.

THE VALLEY OF THE CLYDACH.

NOTWITHSTANDING all that has been said and written as to the manifold beauties of the scenery in our own comfortable island home, and in spite of the great inducements offered by our different railways to people in the hope they will take the trouble to become acquainted with some of these beauties, there is still a large number of persons who imagine they cannot enjoy a holiday unless they spend it on the Continent. They fancy they are travelled men and women if they have spent a few weeks in trudging about Normandy, or in going up the Rhine, or through Switzerland, but their own country has apparently few, if any, attractions, for them; or if there are any places with which they may claim a somewhat familiar acquaintance it is the fashionable watering places and inland resorts, and when they have visited these, they consider they know as much as it becomes Britons to know of Great Britain. It does not seem to strike them that there are districts in England, Wales and Scotland which will stand comparison with the best of continental scenery. Our mountains may not be as lofty as the Alps, or our lake systems as extensive as in Switzerland, but for comfort and cleanliness, for the variety and health-giving qualities of innumerable parts of the country, and above all for the excellence and cheapness of our means of travel, we shall find little abroad which cannot be matched at home. And just now particularly, when the general talk is of the Cholera that has broken out in the South of France, and is apparently extending its ravages, there is greater reason than ever why we should direct our thoughts, or better still our steps, towards the beauty spots in our own country, which only require that we should become acquainted with them in order to be appreciated as they deserve. Where, for instance, shall we meet with finer scenery of its kind than is to be found in Devonshire, Cornwall, in North and South Wales, in the Midlands, in the English Lake District, in the Highlands of Scotland, and in other districts which might, but need not, be enumerated? Many, of course, of these are visited, and at times by such numbers that it is difficult to obtain accommodation. These are the fashionable resorts,

but there are others equally worthy of being visited, which are comparatively, if not entirely unknown, to the average Englishman. Of one of these latter we are able to speak from personal knowledge, and as it ranks among those which are least known, we shall perhaps be doing a service to our readers if we attempt a brief description of it. As regards locality, it is situated west of Abergavenny, in Monmouthshire, a very convenient centre for tourists to select who may wish to make excursions into the neighbouring counties of Wales, or through Monmouthshire itself. From Abergavenny to Brynmawr, which the visitor should make his headquarters, is only a short distance, the railroad by which it is traversed passing through the Valley of the Clydach, which we do not hesitate to say is one of the finest and healthiest localities in this or any part of Britain. The scenery is diversified enough to suit all tastes. Those who chiefly desire to be "far from the madding crowd," will find peace and quietness to their heart's content. If they are in search of scenic beauty it will meet them at every turn. If hardy exercise is what they need, the rugged hill country will sufficiently tax their walking powers. If, unfortunately, they should be invalids, there is nothing like the clear, fresh air of the Clydach Valley to reinvigorate them, while if they are afflicted with rheumatism or similar malady, the mineral springs with which the neighbourhood abounds are known to possess most wonderful curative properties. In short, if a man needs health, or to restore it; if he desires absolute repose, or to indulge in some good stiff cross-country exercise, in any of these cases he will be afforded a splendid chance of having his wishes accomplished if he visit Brynmawr and the Clydach Valley. It is a locality of surpassing beauty, with its shady nooks, bold precipitous hills, its clear rippling streams, its waterfalls and rapids, and, above all things, that best of all medicines, a pure, bracing air, which drives all distemperatures, whether of the mind or body, out of our system. People who believe there is no place under heaven like the pleasant resort they specially affect will laugh at the idea of visiting any other locality. But Brynmawr and its neighbourhood is only one out of many places in Wales which, though easily accessible, are comparatively unknown, but which when known will become as popular as the best among the familiar haunts of the day.

Having spoken in general terms of the neighbourhood and its beauties, it is only fair that we should devote some further space to a description of the particular features which characterise it. It should first of all be mentioned, however, that to Bro. Chambers, of Treda, the public is indebted for the Clydach Valley being opened up as a resort for tourists, and that it was Mr. Neat, of Beaufort-street, Brynmawr, who took the initiative in the movement. Until some three or four years since, when the enterprise was well taken in hand by these gentlemen, this valley, though not exactly *terra incognita*, was accessible only to the hardy pedestrian. Now, thanks to the formation of well-laid footpaths, the steps that have been cut in the rocks where they rise most precipitously, and to the bridge which leads to the springs, even an invalid need not deny himself the pleasure of exploring the country and enjoying some of the most exquisite scenery to be met with in Wales or elsewhere. Local poets are wont to be enthusiastic, and as they are somewhat effusive in their praises of local beauty, so are they apt to get a little "mixed"—to use a vulgarism—in their strains. However, Mr. Simpson's lines, addressed to the river Clydach, if not marked by any great poetic beauty, faithfully enough portray the scene:—

"Oh, beautiful stream,
Trees, ferns, flowers, rocks;
The sunshine's bright beam,
The pebbles, the shocks
Of each fall, but increase
Thy power to please.
While thankfully thou
Dost constantly show
Their beauty and glory."

To appreciate the description, we should be acquainted with the language of the country, but in our ignorance of the latter we must content ourselves with the lines as they are presented to us, and that they are expressive of something exceptionally attractive there cannot be the shadow of a doubt. As to the falls and springs—to which reference has more than once been made—the highest of all is the Rainbow Fall, in addition to which are the Ennis Porth y Glyn Fall, the Lesser Falls on the Tram Road side, and the Horse Shoe Fall with the Ffynon-is-faen Springs, which are remarkable for their great medicinal properties. Among other attractions are a kind of Dripping Well or Jacob's Well, as it is locally known, and the Armchair Fall, so called from the shape of the receptacle or basin, into which the water flows. These springs, though the water has not been analysed chemically, have proved a very efficacious remedy in cases of rheumatism, weakness, &c., &c., and certainly entitle the valley to a high rank among health resorts, while the varied scenery, the cascades, deep ravines, precipitous rocks, the rich verdure, &c., equally entitle it to be regarded as a pleasure resort. Only one point remains to be satisfied, and that is, as to the means of access to this enchanted valley, but no difficulty here presents itself. A few hours' journey from Easton Terminus by the London and North Western, and thence by the Cambrian Railway, over which the L. and N. W. R. Company has running powers, and we find ourselves in Brynmawr, with the Valley of the Clydach before us, with all its heights and recesses awaiting our exploration.

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

ROYAL MASONIC INSTITUTION FOR BOYS.

A SPECIAL meeting of the House and Building Committee was held, at Freemasons' Hall, at 4 p.m., on Thursday afternoon, for the purpose of examining the tenders for the erection of the new building at Wood Green. Among those present were Bros. Berridge, J. L. Mather, W. Roebuck, and Bro. F. Binckes, Secretary. The following firms, 14 in number, tendered estimates for the work, namely—Mr. E. Conder, Messrs. Bangs and Co., Humphreys and Son, E. Laurence and Son, Ashby Bros., Ashby and Horner, Perry and Co., Deakin and Son, Martin Wells and Co., Grimwood and Sons, Peto, Fish, Prestige and Co., M. Patrick and Son, and W. and T. Denne, the work for which these were submitted being ranged under the three heads of schools and laundry, assembly hall, and sundry fittings, as follow:—

	School and Laundry.	Assembly Hall.	Sundry Fittings.	Total.
D. King and Son ...	£8,530	£3,820	£985	£13,335
Ashby and Horner ...	8,543	3,627	1,054	13,224
Humphreys and Son ...	8,700	3,500	950	13,150
M. Patrick and Son ...	8,400	3,600	950	12,950
Bangs and Co. ...	8,403	3,583	948	12,934
Grimwood and Sons ...	8,475	3,440	984	12,899
W. and T. Denne ...	8,450	3,428	930	12,811
E. Laurence and Son ...	8,255	3,595	943	12,793
Ashby Bros. ...	8,307	3,482	988	12,777
Peto Bros. ...	8,273	3,442	963	12,678
Perry and Co. ...	8,129	3,525	950	12,604
Martin, Wells and Co. ...	8,400	3,250	860	12,510
E. Conder ...	8,094	3,333	910	12,327
Fish, Prestige and Co. ...	7,966	3,400	946	12,312
Architect's estimate ...	£8,282	£3,560	£943	£12,785

The tender of Messrs. Fish, Prestige and Co. was accepted, and we congratulate this firm on the result, more especially as the work already done by them for the Institution has invariably given satisfaction.

The monthly meeting of the Committee of the Royal Masonic Benevolent Institution was held on Wednesday, at Freemasons' Hall. The death of three male annuitants was announced, and it was intimated that the Supreme Council had renewed their annual gift of tea, sugar, and tobacco to the residents of the Institution. A vote of thanks was directed to be forwarded to the donors for their handsome present. Cheques for the ensuing quarter's annuities were ordered to be signed. The applications of two widows for half their late husband's annuities were granted. The petitions of one man and three widows were examined and passed. It was unanimously resolved to forward a letter of condolence to Lady Wilson on the death of Sir Erasmus Wilson.

Obituary

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SIR ERASMUS WILSON P.G.D.

THE country has sustained a heavy loss by the death of Sir Erasmus Wilson, F.R.S., whose many and valuable contributions to medical science, and whose numerous acts of philanthropy—notably his enlargement of the Sea-Bathing Infirmary at Margate—were recognised three years since, when Her Majesty conferred upon him the honour of Knighthood. As a surgeon he will be best remembered as our greatest authority on diseases of the skin, his "Students' Book of Diseases of the Skin" and "Report on Leprosy" being among his ablest and best-known works. He became a Member of the Royal College of Surgeons in 1831, a Fellow in 1843, a Member of Council in 1870, and President in 1881. No doubt the public will remember him best from his having charged himself with the entire expense—amounting to upwards of £10,000—of bringing over to this country the obelisk known as Cleopatra's Needle, which many, many years ago was presented to the British nation by the then Pasha of Egypt. In Masonry, though his career was comparatively a short one, our deceased brother won for himself a high position. He was initiated in the Lodge of Antiquity, No. 2, in 1870, of which, as well as of the Erasmus Wilson Lodge, No. 1464, Greenhithe, he was a Past Master. He was a Past Z. of

St. James's Chapter, No. 2, having been exalted to the R.A. Degree in December 1871. In 1874-5 he was a Grand Steward, being President of the Board of Grand Stewards at the Installation Festival of H.R.H. the Prince of Wales as Grand Master. In 1878 he was appointed a G.S. Deacon of United Grand Lodge, and G.S.N. of the Supreme G. Chapter. He was a Vice Patron of all three Institutions, and had five times served the office of Festival Steward, viz. twice for the Boys' School, once for the Girls', and twice for the Benevolent Institution. His funeral took place on Wednesday; among those present to pay the last tribute of respect being Bro. Col. Creaton Past Grand Treasurer.

BRO. T. MORING, P.M.

WE have also to announce the death of Bro. Thomas Moring, P.M. of the Albion Lodge, No. 9, where he was initiated on the 1st October 1850. In 1859 he was raised to the chair, and at the time of his death held the responsible office of Treasurer. Bro. Moring was a contributor to all three Institutions, and, in addition, he had served as Steward for the Girls' School and the Benevolent.

WILLIAM CARTHEW DAVEY W.M. ELECT 1512.

THE funeral of the above highly respected brother, whose almost sudden death occurred last week, took place at the Norwood Cemetery, on Monday, the 11th instant, and was attended by a large assembly of sorrowing relatives and friends, amongst whom were many brethren, members of his respective Lodge and Chapter, and others. The burial service was rendered in the private chapel of the Lambeth Workhouse, of which the deceased had been for many years the able and valued Master. Amongst those present at this service were Brother P. W. Funnell, the Chairman of the Board of Guardians, the two Vice Chairmen, Messrs. Mills and Forman, and many other influential officials and residents connected with the Parish. A large proportion of the congregation followed the cortège to the Cemetery, where had assembled numerous members of the Hemming Lodge, No. 1512, of which the deceased was W.M. elect, and of the Lebanon Chapter, No. 1326, of which he was a Past Officer. Amongst these we noticed Bros. Thomas Moody W.M., Past Masters T. Hammond, T. W. Ockenden, and C. W. Fox; W. Hammond P.M. Secretary, Ballard, Ealy, and others of No. 1512; the M.E.Z. and Comps. J. C. Woodrow, and James Stevens P.Z., with other members of the Lebanon Chapter; W. Pound P.M., J. Brown, Allison, and many brethren from the neighbouring Lodges. These, with the principal Officers of the Workhouse and several boys and girls from the Parochial Schools, constituted a gathering at the grave far larger than is usually witnessed on similar sad occasions, and testified to the esteem in which our late brother had been held by those who had benefited by association with him. At the close of the solemn and impressive ceremony, and after due respect had been shown to the bereaved relatives and sorrowing friends, the brethren and companions gathered around the grave of their lamented brother, and depositing sprigs of acacia upon the coffin, paid the last sad tribute of respect to one whose memory will long be cherished amongst them.

BRO. JAMES COVERLEY.

THE death of this venerable brother occurred on the 6th instant, in his ninety-sixth year. Bro. Coverley was a P.M., and for over forty years Secretary of the Euphrates Lodge, No. 212; and was certainly one of the oldest Freemasons in England. He was initiated in the Euphrates upwards of 49 years ago, and continued a working member, holding the office of Secretary, down to the time of his death. We believe he never joined another Lodge. The funeral took place at Ilford Cemetery, on Wednesday last, the 13th instant, and besides a numerous attendance of sorrowing relatives and personal friends, there was a large assemblage of the members of the Euphrates Lodge.

The Æolus Waterspray Ventilator, which was fixed eighteen months ago in the Physicians' Consulting Room of the London Hospital, has given such satisfaction to the Medical Staff that another installation of the Æolus System in the Throat Consulting room has been resolved on. The work is now in hand.

THE RICHMOND LODGE, No. 2023.

AN emergency meeting of this Lodge was held at the Station Hotel, Richmond, Surrey, on Tuesday, 12th inst., at half-past two o'clock p.m. punctually. The brethren were summoned thus early in the day in consequence of the full agenda paper that was presented. Notwithstanding the intense heat, there was a full attendance of the members to support their Worshipful Master, Brother B. E. Blasby. After Lodge had been formally opened, Bros. Aldin, Rowland, Covell, and Aldredge were raised to the sublime degree, Bro. Blasby conducting the ceremonies. Bros. Ford and Hampton were then passed by the Senior Warden, Bro. C. I. Digby P.M. 933, who proved himself a competent exponent of the Ritual. Bro. Blasby now resumed the chair and passed three additional candidates, viz.: Bros. Abell, Skene, and Gowing. There were several candidates for initiation, but the demands of the holiday season prevented some from attending; the ballot, however, was taken for Mr. Henry Frederick Nash, proposed by Bro. Skene and seconded by Bro. Blasby W.M.; for Mr. Edward Henry Smith, proposed by Bro. Marjason and seconded by Bro. Reynolds Treasurer; and for Mr. W. Williamson, who had for sponsors Bros. J. M. Lucas and J. H. Ford. The result was satisfactory, and Mr. Smith being in attendance, was introduced and regularly initiated by the W.M. The Draft copy of the Bye-Laws, as approved by Grand Lodge, was adopted, and orders given that they be printed and circulated. Shortly afterwards Lodge was closed. Amongst those who attended we may mention Bros. W. F. Reynolds P.M. 820 Treasurer, W. R. Phillips P.M. 975 Secretary, J. P. Houghton S.D., H. Sapsworth I.G., J. Ireland D.C., T. Callander A.D.C., and C. Maton and Messum Wine Stewards. Bro. Banks was the Tyler, and Bro. F. Albert Crowe was a most efficient Organist. The Visitors present were:—Bros. W. W. Morgan Worshipful Master 211. R. W. Forge W.M. 1656, Louis Honig 1319, and C. T. Curtis 1950. A capital banquet was supplied by Bro. John Munro, who personally superintended. The W.M. introduced the customary toasts with commendable brevity. The health of the W.M. was proposed by Bro. Forster Reynolds, who briefly touched upon the merits of Bro. Blasby, who he stated had but one desire, and that was the advancement of the Richmond Lodge. He knew the toast would receive a hearty reception, and in offering it for the acceptance of the brethren, he had every confidence that they would do it full honour. After thanking the brethren, Bro. Blasby said he scarcely felt Bro. Reynolds was justified in speaking of him in such complimentary terms. However, he was intensely gratified at seeing so goodly an attendance; this was the more satisfactory as the oppressive heat of the last few days had had a most detrimental effect upon business operations, and he had scarcely hoped to be so well supported by the members of the Lodge. He could assure them he appreciated the honour they had shown him by attending. The Visitors' toast was responded to by the brethren we name above, all expressing the pleasure they had experienced in the way the work had been carried out. Several other toasts followed, and the proceedings throughout were enhanced by some capital singing. In concluding this short notice, we congratulate the brethren of this new Lodge on the satisfactory progress it is making.

FREEMAN'S CHLORODYNE.

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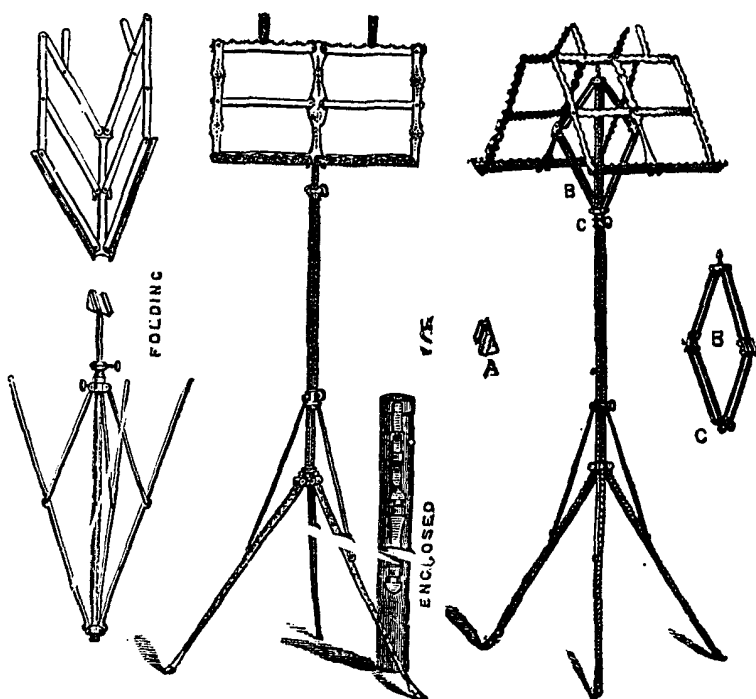
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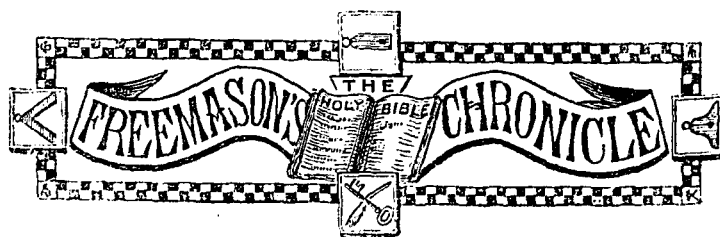
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PROVINCIAL GRAND LODGE OF ESSEX.

IT fell to the lot of the Maldon Lodges, the St. Peter,
No. 1024, and the Blackwater, No. 1977, this year to
entertain Provincial Grand Lodge, and the result of the
efforts made by a joint Committee of these two Lodges may
be regarded as most successful. The brethren of the Pro-
vince assembled at the Public Hall, Maldon, on Wednesday,
the 13th inst., at 1.45, and shortly afterwards Provincial
Grand Lodge was opened by the Right Honourable the
Lord Brooke, M.P., Right Worshipful Provincial Grand
Master, who was supported by—

Bros. Fred. A. Philbrick, Q.C., Grand Registrar, Deputy Provincial
Grand Master, Joshua Nunn President of the Board of Benevolence,
F. Binckes Secretary Boys' School, and the following Officers and
brethren:—R. Clowes S.G.W., W. Sowman J.G.W., C. H. Roberts
Grand Chaplain, A. Durrant Grand Treasurer, T. J. Ralling P.M. and
Sec. 51 Grand Secretary, A. Lucking G.D.C., H. Harper G.S.B.,
W. G. Brighton Grand Organist, T. G. Mills G.I.G., T. Sarel Grand
Tyler, F. G. Green P.G.S.W., G. A. Enstace I.P.M. 697, F. Wiseman
P.M. 1734 P.P.G.J.D., F. Horseman 51, H. E. Dehane I.P.M. 1543.

P.P.G.S.D., F. Wood P.M. and Treas. 1000 P.P.G.S.W., C. H. Parker P.M. 1024, H. J. Skinslev 697, W. Wright 1977, J. W. Harris P.M. Sec. 1817 P.P.A.G.D.C., C. Randall 1799, G. J. Glasscock P.M. 1817, P.P.G.S.B., H. Church W.M. 1817, C. Floyd I.P.M. 1817, G. Thompson P.M., D. J. Wright 1024 and 1977, W. F. Francis 1024, W. V. Willson W.M. 1734 P.M. 160, J. P. Britton 433 P.P.G.C., John J. C. Turner P.M. 51 P.P.G.O., G. Harrison P.M. 1828, W. Humphreys P.M. 276 and 1024 P.P.G.W., J. Grimes S.W. 51, R. H. Ives W.M. 51, A. S. B. Sparling J.W. 51, E. F. Ferris Org. 1543, L. F. Manley 697, W. W. Morgan W.M. 211, J. W. Potter 164, A. C. Durant J.W. 276, J. P. Lawin P.M. P.P.G. Supt. of Works, C. S. Blvth J.W. 1024, A. Barritt 1024, C. W. Ker 1024, John Turner 1977, H. Nichols 1977, W. Herbage W.M. 2005; G. Ralling 51, J. Clever P.M. 2005, F. A. White 1437, John C. Quennell J.W. 214, T. Eastace W.M. 1977, S. H. Ellis S.W. 697, J. C. Earle P.M. 214, T. J. D. Cramphorn Immediate Past Master 1024, S. J. Bruce 1977, C. J. Grove 742, J. Barrett 1343, W. T. Buck 1702, H. Burnell 1343, F. H. Bennett 1280, A. G. Spencer 1977, D. Baynes W.M. 2006, W. W. Gladwin 1977, Geo. Best 1337, G. P. Hazell I.G. 697, J. Glass W.M. 453, W. Sowman 51, H. G. Everard W.M. 650, R. Martin P.M. 453 P.P.G.S.D., J. Corble S.W. 453, J. J. Cavill 1312, J. T. Ansten S.W. 1457, A. Mead W.M. 276, D. Bartlett P.M. 1343, E. Hobbs 453, W. Dorling P.P.G.S. Suffolk, J. Ashdown 697, J. Hutley W.M. 1024, N. Tracy P.G.S. Suffolk, W. Morgan Jones 697, G. Smith 1799, C. Frost 697, George Corble 453, C. Dibben 1024, J. Raven 1977, John Taylor jun. W.M. elect 1817, Francis Bird P.M. 1024, A. Buck P.P.G.S.W., A. Welch P.M. 51 P.P.G.W., A. Richardson S.W. 1977, A. Smith S.W. 433, A. J. Manning P.P.G.D., J. E. Wiseman P.P.G.A.D.C., J. Dean P.M. 433, E. R. Horwood P.M. 1024, S. Shawyer 1977, T. Vincent P.M. 1861, W. M. Richardson 1977, W. Mead 1977, &c., &c.

After the brethren of the Province had formally saluted their chief, Brother Thomas J. Ralling, Provincial Grand Secretary, read the minutes of the last meeting held at Parkeston, on the 1st of August 1883. Communications that had been received were then referred to, and apologies for inability to attend offered, amongst others from Lord Waveney Provincial Grand Master Suffolk, Rev. C. J. Martyn, Col. Shadwell H. Clerke, Rev. S. R. Wigram, Rev. C. W. Arnold, Lord Claud Hamilton, the Right Hon. the Lord Mayor, &c. The Lodges of the Province were well represented on the roll being called, and the total membership showed a decided increase, 1007 being the number now returned as against 887 at the corresponding period last year. The report of the Auditors was received and adopted, and then Lord Brooke called on Brother Dehane, who read the Report of the Charity Committee, as follows:—

At the last meeting of the Provincial Grand Lodge, the Provincial Charity Committee was in debt 194 proxies; these have since been paid.

The following candidates have been elected, viz.:—Florence Ann Motion 1765 votes, Daniel Heigho 1314, George R. Bowler 681, S. Greenhill 788, Magdalen Jager 1541, Jane Elizabeth Ives 1256. We regret, however, that Mrs. Allen was unsuccessful; she now has 800 votes to her credit; 486 were brought forward from last election, polled 314 out of a total of 416 sent to the Committee, of which 102 were marked for Mrs. Jager and Ives, who had very considerable outside help.

On referring to the Calendar which will be brought to the notice of Provincial Grand Lodge later on, it will be found there are 417 womens' votes in the Province, which, if sent to the Committee, will be sufficient to secure her election next time. Mrs. Allen is now the only candidate before the Province.

On analysing the number of votes received by the Committee, we find there were 1090 from the Province, and 1438 outside the Province making a total of 2528. Now, up to the present time there are 1975 votes held by the brethren in the Province, being the large increase on last year of no less than 861. This is doubtless owing to a very great extent to our much esteemed and Very Worshipful Provincial Grand Master presiding at the Girls' Festival. The following statement perhaps will be interesting:—

	R.M.B.I.		Boys.	Girls.	Total.
	Female.	Male.			
1881	149	161	436	250	996
1882	149	161	471	301	1082
1883	150	163	492	319	1114
1884	383	377	496	486	1742

There are also annual subscribers with the following votes, which, of course, not being permanent, cannot be taken into count, viz.—

34	169	19	11	233
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making a grand total to the present time of 1975.

The Committee consider that all Essex Patrons or Vice-Presidents of either of the three great Masonic Charities should be members of the Provincial Charity Committee, and now ask this Grand Lodge to sanction the same. They are at present:—The R.W. Bro. the Lord Brooke 650, V.W. Bro. F. A. Philbrick 51, Bro. Joseph Clever Treasurer 2005, W. Bros. Richard Clowes I.P.M. 650, George Cooper Treasurer 214, V.W. Bro. Joshua Nunn 1312, W. Bro. Ebenezer Shedd P.M. 276, 1543, Z. 276, Fredk. Wood P.M. 1000. The Committee also consider it would be advisable that steps should be taken that representatives from the four Chapters and two Mark Lodges may be added to their number, and now ask for sanction.

The thanks of the P.G. Lodge are due to many, besides the following brethren, who very materially assisted the Committee at the elections by collecting the proxies. The numbers collected are as follows:—Bros. J. T. Austin S.W. 1457, 65; George Corble P.M. 453,

122; H. E. Dehane I.P.M. 1543, 258; J. Glass P.M. 453, 103; James Godwin P.M. 1343, 118; A. Lucking P.M. 1000, 262; Thos. J. Ralling P.M. 51, 515; E. Shedd P.M. 276 675.

We refrain from taking up more time of P.G. Lodge by tabular statements, but should any desire information under that head we shall be pleased to give it.

We trust the steps the Committee have taken to secure the election of the different candidates, and the very happy results, will meet with the approval of this Grand Lodge.

R. CLOWES,
E. SHEDD,
H. E. DEHANE,

Representatives of the Committee at the Elections.

This Report having been adopted by the members, Lord Brooke addressed the Brethren of Provincial Grand Lodge. He recalled to the minds of those present the intense gratification he had experienced on the occasion of his visit to Maldon, when the Blackwater Lodge was consecrated. Since then two other Lodges had been added to their roll; namely the Brooke, No. 2005, and the Tilbury, No. 2006. These Lodges, as indeed were all in the Province, were progressing most satisfactorily, and he thought this might be accounted for by the intense zeal displayed by his Deputy, Bro. Philbrick, and the Prov. Grand Officers generally. To all he tendered his best thanks for their cordial and hearty support. The Provincial Grand Master next referred to the Festival on behalf of the Royal Masonic Institution for Girls, in May last, at which he presided, when a sum amounting to over £13,000 was realised. This was the more gratifying as the time was essentially one of depression; but he invariably found that Freemasons were never backward in supporting their noble Institutions. Personally he thanked the brethren for the liberal way in which they had contributed. He scarcely thought there was any other feature that required to be touched upon by him, but he could not let the occasion pass without some reference being made to the loss the entire Craft had sustained by the death of the Duke of Albany. After speaking of the occasion on which he had the honour of being installed as Provincial Grand Master, and of the gratification the late Duke had felt at his reception by the members of the Province of Essex at the time of his visit to Colchester, Lord Brooke said he would not urge, after the time that had elapsed, that a letter of condolence should be sent from their Provincial Grand Lodge, but if the brethren thought well of his proposition, he would suggest that he should write a private letter to the Duchess of Albany expressing the sympathy of the Provincial Grand Lodge with her in her affliction. In conclusion, while being fully alive to his own shortcomings, he could assure the brethren he felt the greatest pleasure in coming among them, and was much gratified with the hearty reception he had met with. Bro. Andrew Durrant was re-elected Provincial Grand Treasurer, and then Lord Brooke, addressing Brother Philbrick, requested the Deputy Provincial Grand Master to continue the duties he had hitherto fulfilled so satisfactorily, and gracefully alluded to the honour recently conferred by the Grand Master on him by appointing him to the office of Grand Registrar of the Grand Lodge of England. He (Lord Brooke) trusted Bro. Philbrick might find time, amidst his multifarious engagements, to continue his exertions for the welfare of the Province of Essex, which hitherto had resulted so satisfactorily. Bro. Philbrick thanked the Provincial Grand Master. He could assure him his had been a labour of love. He fully appreciated the high honour that had been conferred on him by the Grand Master the Prince of Wales, but his first hope had been, on hearing of his appointment, that it might not necessitate any severance of his connection with the Essex brethren. The Provincial Grand Officers were then invested as follows:—

Bro. Donald S. Baynes W.M. 2006	...	Prov. G. Senior Warden
J. C. Earle I.P.M. 214	...	Prov. G. Junior Warden
Rev. W. Morgan Jones S.D. 697	...	Prov. G. Chaplain
A. Durrant P.M. and Treas. 276	...	Prov. G. Treasurer
W. Herbage W.M. 2005	...	Prov. G. Registrar
T. J. Ralling P.M. and Sec. 51	...	Prov. G. Secretary
T. J. D. Cramphorn I.P.M. 1024	...	Prov. G. Senior Deacon
J. Gillling P.M. 1280	...	Prov. G. Junior Deacon
A. Mead W.M. 276	...	Prov. G. Supt. of Works
A. Lucking P.M. and Sec. 1000	...	Prov. G.D. of Ceremonies
A. Richardson W.M. elect 1977	...	Prov. G.A.D. of Cers.
F. V. Willson P.M. 160	...	Prov. G. Sword Bearer
G. A. Enstace I.P.M. 697	...	Prov. G. Standard Bearers
John Dean P.M. 433	...	
G. F. Smith jun. 1977	...	Prov. G. Organist
H. G. Everard W.M. 650	...	Prov. G. Assist. Secretary
Daniel Bartlett P.M. 1348	...	Prov. G. Pursuivant

C. Floyd I.P.M. 1817	...	Prov. G. Assist. Pursuivant
T. S. Sarel	...	Prov. G. Tyler
R. Haward Ives W.M. 51	...	Prov. G. Stewards
John Hutley W.M. 1024	...	
W. Strutt 1977	...	
S. H. Ellis 1977	...	
A. Durrant jun. 276	...	

The several notices of motion as set out in the agenda paper were then considered. The first, which stood in the name of Bro. Andrew Durrant, P.G. Treasurer, was as follows:—

"That, in accordance with Rule 164, New Book of Constitutions, By-Law VIII. be amended by the addition of the following fees:— For Registering a new Lodge, £2 2s; for Registering By-Laws, 5s; for Registering Amendments of By-Laws, 5s."

In speaking to this motion, Bro. Durrant stated he was sure no body of gentlemen, who had it in contemplation to establish a new Lodge, would object to pay these fees; he had, therefore, no hesitation in putting it forward. The motion was seconded and agreed to *nem con.*

Bro. J. C. Turner, P.M. 51, proposed—

"That for the better custody of the Books and Documents belonging to the Provincial Grand Lodge, the Provincial Grand Secretary be provided with a Fire-proof Safe at a cost not exceeding ten guineas."

This was also agreed to. A proposition by Brother A. Lucking—

"That the Collars and Jewels for the Provincial Grand Standard Bearers be provided out of the funds of the Province"—

Elicited considerable discussion; it was urged that some of the Lodges would perhaps like to contribute these articles; in fact, would prefer to do so. Brother Glass moved as an amendment to the proposition that the question should stand over for consideration at the next Provincial Grand Lodge, and this amendment was carried. The discussion, however, had this practical result; later on in the evening it was announced that Bro. Philbrick would present Provincial Grand Lodge with a suitable sword, Bros. Herbage and Clever undertook to supply the necessary banners, and the Provincial Grand Master promised to provide the collars.

Brother James Godwin W.M. 1343 proposed—

"That this Grand Lodge approves of the Calendar compiled by Bros. E. Shedd and H. Dehane, and recommends that the same shall be distributed throughout the Province under the sanction and by the order of this Provincial Grand Lodge."

Some amount of time was spent in considering this question, but in the end the publication of the Calendar was authorised by Provincial Grand Lodge, Bro. Godwin kindly guaranteeing to make good any financial deficiency that might accrue. Amongst other matters, it was agreed that a sum of money, not exceeding £15, be voted out of the funds towards the expenses of the day; a vote of thanks was recorded to the Maldon Lodges for the entertainment they had provided; and a similar compliment was paid to the Great Eastern Railway Company for the facilities they had offered to the brethren to attend the meeting. Bro. the Rev. E. R. Horwood, P.M. 1024, replied for the brethren of Maldon, and shortly afterwards Provincial Grand Lodge was closed.

The banquet was served at the Blue Boar Hotel, and the after proceedings were of a truly harmonious character. Lord Brooke presided. Bro. Edmund Gowers superintended the musical arrangements, and was ably supported by Bros. A. S. B. Sparling, J. J. C. Turner, and G. T. Smith.

The Prov. G.M., speaking to the toast of the Pro Grand Master, the Deputy Grand Master, and the Grand Officers present and past, said that with regard to the late Duke of Albany, whose memory was still green among them, his Royal Highness considered that one of his most pleasant Masonic experiences was connected with them in the town of Colchester, and his lordship felt sure they would always look with interest to the doings of those who were dear to him—the Duchess and his children. Bro. Joshua Nunn, President of the Board of Benevolence, responded, and paid a tribute to the part Bro. Philbrick had taken in the revision of the Book of Constitutions. The Deputy Prov. Grand Master said he rose to propose the toast of the evening, the health of the Prov. Grand Master Lord Brooke. As Essex men, they were proud of their Prov. Grand Master, and their Prov. Grand Master had told them, in no unmeasured terms, how proud he felt of the Province when the Secretary of the Girls' School announced that the contributions from Essex exceeded those of any other Province in England. Long might Lord Brooke be spared to preside over them; long might the Province be prosperous, uniting, and increasing, and long might Lord Brooke find them in that state to which the Province had now attained. The Prov. Grand Master, on rising to respond, was received with applause. He thanked the brethren most heartily for their kind and warm reception; and in

paying a tribute to his predecessor the late Lord Tenterden he said he felt he could only in a very distant measure tread in his footsteps; but if he could not make so deep a mark in the Masonic history of Essex as Lord Tenterden made, he trusted they would bear with him as far as they could, and support him as heartily as they had hitherto done. The Prov. Grand Master next submitted the Provincial Grand Officers, and in doing so he referred to the discussion which had taken place in Lodge as to providing new regalia, &c. The Deputy Provincial Grand Master, replying, said his Lordship had struck the key-note when he said that, glad though they were of an accession to their numbers, quality was what they wanted. They were strong enough and respected enough to say that they could not afford to have a candidate brought forward unless "the tongue of good report" was heard in his favour. Bro. R. Clowes, in a neat speech, proposed the Visitors. Bro. Binokes, the Secretary of the Boys' School; Bro. Tracy, the Secretary of the Province of Suffolk, who expressed his earnest wishes for the prosperity of the Province of Essex; and Bro. Thompson responded to the toast. The Prov. Grand Master then proposed the Worshipful Masters of Lodges in the Province, coupled with the name of Bro. Glass, W.M. of the Chigwell Lodge, No. 453, who responded.

MARK MASONRY.

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VISIT OF THE GRAND LODGE OF ENGLAND TO EXETER.

THE annual moveable Grand Mark Lodge of England was held at the Royal Public Rooms, Exeter, on 7th instant, when the Grand Lodge paid their first visit to Devonshire. This county holds the proud position of being the senior Province of Mark Masonry in England, but no active steps were taken by the Provincial Lodge to invite the Grand Lodge to hold a meeting in Devonshire until recently. At the Torquay meeting of the Provincial Lodge last year the representatives of St. George's Lodge, Exeter, suggested that such an invitation should be given, and it met with general approval. In April last the proposition was formally adopted at the Provincial Lodge, at Newton Abbot, and the newly-installed Grand Master, the Earl of Kintore, readily accepted the invitation to pay a visit to Exeter. The general arrangements have been made by a Committee of Officers from the Provincial Grand Lodge and St. George's Lodge, who were presided over by the P.G. Master of Devon Colonel Tanner-Davy. The Royal Public Rooms were selected for the meeting, and the decorations were carried out by a Sub-Committee comprising Bros. E. T. Fulford, J. Algar, and H. Stocker. The large hall was transformed into a handsome Lodge-room, and was decorated with banners of various Lodges in the Province, Knight Templar shields, and a collection of plants lent for the occasion by Messrs. Lacombe, Pince, and Co. The banquet at the Rougemont Hotel in the evening was arranged by a Committee consisting of Bros. W. F. Quicke, O. Bodley, and J. Algar, the general supervision of the whole arrangements for the day being placed in the hands of Bro. G. F. Gratwicke, Provincial Grand Secretary. A Provincial Grand Lodge was held previously to the meeting of Grand Lodge, and brethren attending both Lodges were invited by the Dean and Chapter to look over the Cathedral. At noon a large number of visitors met at the west door, and were courteously conducted over the grand old edifice by the Rev. H. E. Reynolds, Librarian of the Cathedral, who spared no pains to thoroughly explain everything that was to be seen, and to make the visit as interesting as possible. The picturesque grounds of Rougemont Castle were also thrown open by Mrs. Gard for the inspection of the brethren, and many availed themselves of this privilege, and also took the opportunity of looking over the Albert Memorial Museum, the Guildhall, and some of the ancient houses in High-street. The Provincial Grand Lodge was opened at three o'clock. Colonel Tanner-Davy P.G.M. presided, and the other Officers present were:—Bros. Walter G. Rogers P.P.G.S.W. as D.G.M., W. Vicary Senior Grand Warden, A. Latimer Junior Grand Warden, J. Lane G.M.O., G. M. Barden Teignmouth G.S.O., W. H. R. Sanders G.J.O., E. Ilbert Cross, M.A., Grand Chaplain, G. F. Gratwicke Grand Secretary, W. H. Cawse Grand Assistant Secretary, H. Stocker as G.S.D., G. C. Searle G.J.D., J. Wills Grand Superintendent Works, A. Bodley P.P.G.J.O. as G.D.C., G. Huxham A.D.C., A. Tout Grand Sword Bearer, L. E. Bearn Grand Organist, J. Haywood Grand Pursuivant, H. Rogers Grand Steward, and James Gidley P.G. Tyler.

The P.G. Secretary (Bro. Gratwicke) announced that the addresses of condolence on the death of H.R.H. the Duke of Albany, K.G., passed at the P.G. Lodge at Newton Abbot, had been acknowledged both by Her Majesty the Queen and H.R.H. the Duchess of Albany. The letter from the Home Secretary (Sir W. V. Harcourt) was addressed to himself, in the following terms:—

"Sir, I have had the honour to lay before the Queen the loyal and dutiful address of the members of the Society of Mark Master Masons resident in the County of Devon, on the occasion of the death of His Royal Highness Prince Leopold, the Duke of Albany, K.G., and I have the satisfaction to inform you that Her Majesty was pleased to receive the address very graciously."

On the motion of the Prov. G. Master, seconded by Bro. Rogers, and supported by the Revs. Bros. Whitley and I. Crosse, it was unanimously resolved that the P.G.M.M. Officers and members of the P.G. Lodge of Devonshire desire to express their gratitude to the M.W. the Grand Mark Master for the readiness with which he has kindly accepted the invitation to honour this, the senior Province by holding his first moveable Grand Lodge in Devonshire, and in the ever faithful city of Exeter, whose Masonic records are of such antiquity. The Rev. T. Russell moved, and Bro. E. T. Fulford seconded, a hearty vote of thanks to the Dean and Chapter for per-

mitting the brethren to go over the Cathedral, and to the Rev. H. E. Reynolds for so kindly conducting them; and also to Mrs. Gard for throwing open the grounds at Rougemont Castle. The Grand Mark Lodge of England was opened about four o'clock on the conclusion of the Provincial Grand Lodge, the Right Hon. the Earl of Kintore G.M.M.M. presiding. The noble Grand Master was accompanied by the following Officers and acting Officers of Grand Lodge, besides the members of the Provincial Lodge, viz.:—The Right Worshipful Col. Tanner-Davy P.G.M.M. Devon as Deputy G.M., R.W. Bros. R. C. Else P.G.M.M. Somerset as P.G.M., H. H. Locke P.P.G.M. Bengal as S.G.W., Sir Charles Edward Palmer J.G.W., Henry Venn G.M.O., W. Roebuck P.G.M.O. as G.S.O., Thomas J. Pulley P.G.S.D. as G.J.O., C. F. Matier P.G.W., R. V. Howard D.G.M.M. Dorset, Rev. H. G. Morse and Rev. R. P. Bent P.G. Chaplains, F. Davison P.G.S.W. G. Treas., Frederick Binckes P.G.S.W. G. Sec., Charles W. Duke S.G.W. Sussex G.S.D., C. W. Radway J.G.W. Somerset G.J.D., Robert Berridge G.D.C., J. Lane G.A.D.C., Controller S. D. B. G.S.B., E. T. Falford P.G.S. as G. St. Bearer, W. Morris G.I.G., Viscount Molesworth P.G.C., Percy Wallis P.G.S. P.G.J.D., W. S. Gillard P.G.S. and P.P.G.J.W. Somerset, C. J. Martyn Deputy M.G.M. G.S.W., G. J. Palmer Dorney G.J.W., H. Horsard Hodges P.G.S.W. Berks and Oxon, H. G. Martin St. Albans P.P.G.S.B. Sussex, G. H. Baynes Reed Falmonth, Herbert Spencer Birmingham S.O., Thomas Murray Gorman Oxford P.G.C., &c. The first business was the reading of letters of apology for non-attendance from a number of distinguished brethren, by Bro. F. Binckes G. Secretary. Bro. F. Davison G. Treasurer moved, and Controller Bake seconded, that the sum of £10 10s be voted to the Hughan Testimonial Fund, and the proposition was carried unanimously. The vote was acknowledged by Bro. Radway on behalf of Bro. Hughan, who was unable to be present. The Provincial Grand Master of Devon then conveyed to the Grand Master in suitable terms the vote of thanks previously carried to the Grand Lodge for their visit to Exeter. The Earl of Kintore, in acknowledging the compliment, returned thanks for the hearty welcome extended to him by the brethren in Devonshire, and expressed the pleasure it always gave him to do anything he possibly could to promote the interests of Mark Masonry. The routine work having been got through, the Grand Lodge was closed in ample form with solemn prayer by the Acting Grand Chaplain.

In the evening a banquet was held at the Rougemont Hotel, and an excellent repast was served up by the Manager, Mr. Hussey. The Earl of Kintore presided, having on his right the Provincial Masters of Devon and Somerset, on his left Sir Charles Palmer and Viscount Molesworth, and the various present and Past Officers in the immediate vicinity. Between sixty and seventy of the brethren who attended the Lodge were also present. The vice-chairs were occupied by Brother W. Vicary, the Provincial S.W., and Brother W. G. Rogers, the Worshipful Master of No. 15. After dinner various Masonic toasts were proposed, the speeches being interspersed with music. The Earl of Kintore, before proposing the first toast, acknowledged the kindness experienced by himself and all the Officers of the Grand Lodge. Fired by a good dinner he was prepared to speak at length, but he saw at the head of the toast list the line—

Brief, I pray you, for you see it's a busy time with me.

And he should take care to conform to those words. The health of the Queen having been duly honoured, the health of the Prince of Wales was proposed, the noble chairman stating that he saw the Prince on the previous day, and was desired by him to convey to the brethren his hearty good wishes. The health of the Grand Master was proposed by the Provincial Grand Master of Devonshire, and received with enthusiasm. The Grand Master, in acknowledging the compliment, expressed great satisfaction at the flourishing condition of Mark Masonry, there being no less than 355 Lodges. He was highly pleased with the reception given them that day, and he would promise that if ever in any Masonic position he was again invited to Devonshire nothing over which he had control should prevent his attending. In conclusion, he expressed his opinion—which he was sure all would endorse—that Devonshire was presided over by one of the most able and popular Masters that ever ruled a Province. The Provincial Grand Master of Somerset proposed the Past Grand Masters of the Order, and the Deputy Provincial Master of Dorset gave the Deputy Grand Masters and Grand Officers of England, for whom Sir Charles Palmer responded. The health of the Provincial Grand Master of Devon, his Officers, and other toasts followed.—*Exeter and Plymouth Gazette.*

ASSYRIAN ANTIQUITIES AT THE BRITISH MUSEUM.

THE authorities of the British Museum have recently opened a new Assyrian Room, containing a choice selection of monuments and inscriptions, forming a series of records recovered from the grave mounds of Babylon and her sister cities, extending over a period of more than thirty centuries. The most ancient object for which a definite date can be obtained is a small ovoid of pink and white marble found by Mr. Rassam in the foundations of the temple of the Sun god at Sippara. It bears an inscription of Sargon I, King of Agade, the Akkad of the Bible. One of the quarters of Sippara. The date of this interesting object is established by the statement of the Babylonian historian Nabonidus, which is found on an inscribed terra-cotta cylinder placed beside it as B.C. 3750. Earlier, however, than this record are the cones from Tel-Ho and

the black granite socket of a gate in the same case. There is also a fine tablet, a joint ex-voto by the Elamite King Kurbur-Madunay and his son Eriaku, King of Larsa; while close adjacent is the capital of a column bearing the name of a King of Guti, the Gomi, or Nations of the Bible. These inscriptions, which are about the time of the Abrahamic migration, call to mind the Mesopotamian allies who invaded Palestine during the life of the Patriarch—Gen. xiv. 1. Of the middle age of the Babylonian empire, that is the period from the twelfth to the ninth centuries before our era, there are a most interesting and well-preserved series of monuments. The most important is the terra-cotta muniment chest which was found buried beneath the "Holy of Holies" of the Sun temple at Sippara, in which were the stone tablet of Nabubaliddina—B.C. 860—and the cylinders of Nabonidus, who repaired the Temple in B.C. 550. This tablet of Nabubaliddina is one of the most valuable records in the collection, furnishing a complete résumé of the sacrificial code of the temple, with a list of the festivals. In the cylinder of Nabonidus found with it, the war of Cyrus Astyages and the capture of Ecbatana are mentioned. We have brick and stone tablets from Kilch Shergat, the ancient Assur—the metropolis of Assyria—and the fine terra-cotta cylinder of Tiglath-Paliesor I.—B.C. 1120—which formed the test papers for the proof of the accuracy of cuneiform decipherment forty years ago. There are also fine cylinders of Sargon II.—B.C. 721—the Tartar, who came up against Samaria and Ashdod, the Taylor cylinder of Sennacherib recording the siege of Jerusalem, and the Bellino cylinder, of the same king, recording the war against Merodach Baladan. The finest specimen of these great Assyrian chronicles is the cylinder of Assurbanipal—B.C. 668—the Sardanapalus of the Greeks, which was found in 1878 by Mr. Rassam while clearing away a wall in the north-west palace at Koyunjik. Containing nearly 2000 lines of writing, it is yet in such perfect preservation that hardly twenty lines are injured. On the right of the doorway is a case filled with curious bowls, with talismanic inscriptions written in Hebrew, Syriac, and Cufic.

One example may be especially quoted on account of its illustrating the influence of Babylonian mythology on the Jews. Among the phrases are the following: "May the Almighty one of Israel be around him, like the Strong ones who surround the bed of Solomon." "May the four Arch-angels and the Seven Spirits of the Throne guard him." In the centre of the bowl are the initial letters of Peace, Rest, Safety and Truth, and rude drawings of the Tree of Life and the Breastplate.

Fragments of painted bricks, tiles, and cornices from the palaces at Koyunjik, Nimroud, and Babylon, reveal the great artistic and scientific skill of the decorative artists of the past, and portions of a frieze or fresco composed of tiles on which are drawn warriors, priests, and royal personages in procession, remind us of the designs in the Temple of Belus described by Greek writers. Some of these bricks come from the Babylonian palace discovered by Mr. Rassam in 1878 in the Imjailebe mound, which he considers was the building in which Belshazzar's feast took place.—*The Times.*

Amongst the most recent applications of the Ælius Waterspray system of cooling, ventilating and warming, are those which are being made to St. Mary's Church, Tenby, the University of North Wales at Bangor, Mr. Findlay's House, Edinburgh, and the Clerks' Café, Liverpool.

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For the fever had obtained a strong hold on me. In a few days I was quite well." This extract from a letter of C. Fitzgerald, Esq., refers to

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DIARY FOR THE WEEK.

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

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SATURDAY, 16th AUGUST.

- 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1375—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Felestone, Crown and Anchor, 79 Ebury Street S.W., at 7 (Instruction)
 1641—Crichton, Surrey Masonic Hall, Camberwell
 Street Chapter of Improvement, Union Air-street, Regent-st., W., at 8
 M.M. 205—Beaconsfield, Chequers, Marsh Street, Walthamstow
 M.M. 251—Tenterden, Anderson's Hotel, Fleet Street, E.C.
 811—Yarborough, Royal Pavilion, Brighton
 1328—Lebanon, Lion Hotel, Twickenham
 R.A. 1320—Lebanon, Lion Hotel, Hampton

MONDAY, 18th AUGUST.

- 22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough
 Junction, at 7.30. (Instruction)
 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 9 (In).
 1445—Prince Leopold, Printing Works, 203 Whitechapel Road, E., at 7 (Inst.)
 1488—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1585—Royal Commemoration, Fox and Hounds, Putney, at 8. (Instruction)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C., at 7 (Inst.)
 1625—Tredgar, Royal Hotel, Mile End Road, corner of Burdett Rd., (Inst.)
 1693—Kingsland, Cock Tavern, Highbury, N., at 9.30 (Instruction)
 1691—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 1910—Shadwell Clerke, Ladbroke Hall, Notting Hill
 R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)
 77—Freedom, Clarendon Hotel, Gravesend
 331—Phoenix Public Room, Truro
 359—Peace and Harmony, Freemasons' Hall, Southampton
 424—Borough, Half Moon Hotel, Gateshead
 823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
 925—Bedford Masonic Hall, New Street, Birmingham
 934—Merit, Derby Hotel, Whitefield
 1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport
 1037—Portland, Portland Hotel, Portland
 1199—Agriculture, Honey Hall, Congresbury
 1208—Corinthian, Royal Hotel, Pier, Dover
 1238—Gooch, Albany Hotel, Twickenham
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 1602—Israel, Masonic Hall, Liverpool
 R.A. 40—Emulation, Castle Hotel, Hastings
 R.A. 120—Palladian, Green Dragon Hotel, Hereford
 R.A. 128—Prince Edwin, Bridge Inn, Bury, Lancashire
 R.A. 277—Tudor, Freemasons' Hall, Union Street, Oldham
 R.A. 294—Loyalty, Freemasons' Hall, Surrey-street, Sheffield
 R.A. 1051—Rowley, Masonic Room, Athenæum, Lancaster
 R.C. 23—William de Irwin, Weston-super-Mare

TUESDAY, 19th AUGUST.

- Board of General Purposes, Freemasons' Hall, at 4
 55—Constitutional Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, Queen Anne's Restaurant, Queen Anne's Gate, St. James's Park
 Station, at 8. (Instruction)
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 554—Yarborough, Green Dragon, Strenney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Malia Hill, at 8
 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 840—Dulhouse, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1327—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In).
 1339—Stockwell, Surrey Masonic Hall, Camberwell
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
 1388—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1391—Kennington, The Horns, Kennington. (Instruction)
 1420—Earl Spencer, Swan Hotel, Battersea Old Bridge
 1446—Mount Edgumbe, 19 Jermin-street, S.W., at 8 (Instruction)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich (Instruction)
 1540—Chancer, Old White Hart, Borough High Street, at 8. (Instruction)
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
 1919—Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)
 Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30.
 R.A.—Camden, The Boston, Junction Road, Holloway, at 8 (Instruction)
 R.A. 1345—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
 M.M. 238—Prince Leopold, Anderson's Hotel, Fleet-street, E.C.
 213—Perseverance, Masonic Hall, Theatre-street, Norwich
 241—Merchants, Masonic Hall, Liverpool (Instruction)
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon
 418—Menturia, Mechanics' Institute, Hanley
 667—Alliance, Masonic Hall, Liverpool
 960—Bute, Masonic Hall, 9 Working-street, Cardiff.
 1008—Tregunlow, Masonic Rooms, St. Dav, Scorrier, Cornwall
 1052—Callender, Freemasons' Hall, Manchester
 1276—Warren, Queen's Hotel, Birkenhead, Cheshire
 1325—Stanley, Masonic Hall, Liverpool
 1427—Percy, Masonic Hall, Maple-street, Newcastle
 1470—Chiltern, Town Hall, Dunstable
 1473—Bootle, 146 Berry-street, Bootle, at 6 (Instruction)
 1534—Concord, George Hotel, Frestwich
 1551—Charity, Masonic Hall, New-street, Birmingham
 1570—Prince Arthur, 140 North Hill Street, Liverpool
 1726—Gordon, Assembly Room, Bognor
 1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton
 1941—St. Augustine's, Shrewsbury Arms Hotel, Rugeley
 R.A. 41—Royal Cumberland, Masonic Hall, Old Orchard Street, Bath
 R.A. 105—Fortitude, Hayshe Masonic Temple, Plymouth
 R.A. 340—Alfred, Masonic Hall, Alfred Street, Oxford
 R.A. 448—Avalon, Town Hall, Wells, Somerset
 R.A. 460—Perseverance, Castle Hotel, Newcastle-under-Lyne
 R.A. 761—Pawcett, Freemasons' Hall, West Hartlepool
 R.A. 792—Oliver, Masonic Hall, O-bor'e Street, Great Grimsby
 R.A. 804—Clarnarvon, Masonic Hall, Havant
 M.M. 168—East Sussex, Castle Hotel, Hastings
 M.M. 269—Amhorst, Masonic Hall, Sandgate

WEDNESDAY, 20th AUGUST.

- General Committee of Grand Lodge and Lodge of Benevolence, Freemasons
 Hall, at 6
 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
 30—United Mariners', The Lizard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
 186—Industry, Railway Hotel, West Hampstead, at 7. (Instruction)
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
 228—United Strength, Prince Alfred, 13 Crown-lale-rd., Camden-town, 8 (In)
 533—The Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)
 619—Beacon, Greyhound, Dulwich
 720—Panmure, Balham Hotel, Balham, at 7 (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 913—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 861—Finsbury, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
 881—Whittington, Red Lion, Pinner's-court, Fleet-street, at 8 (Instruction)
 902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)
 1278—Burdett Courts, Duke's Head, 79 Whitechapel Road, E., at 8. (Inst.)
 1284—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1382—Corinthian, George Inn, Gleggall Road, Cubitt Town
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
 1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)
 1791—Creston, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
 R.A. 177—Domestic, Union Tavern Air-street, Regent-st., at 8 (Instruction)
 R.A. 159—Ley Spring, Red Lion, Leytonstone
 M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)

- 20—Royal Kent of Antiquity, Sun Hotel, Chatham
 131—Mount Sinai, Public-buildings, Penzance
 178—Antiquity Royal Hotel, Wigan
 200—Old Globe, Private Rooms, Globe-street, Scarborough
 325—St. John's, Freemasons' Hall, Islington-square, Salford
 342—Royal Sussex, Freemasons' Hall, 79 Commercial Road, Landport
 581—Faith, Drover's Inn, Openshaw
 591—Buckingham, George Hotel, Aylesbury
 594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
 633—Yarborough, Freemasons' Hall, Manchester
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
 758—Ellesmere, Masonic Hall, Runcorn, at 7.30. (Instruction)
 785—St. John, Ray Mead Hotel, Maidenhead
 816—Royd, Spring Gardens Inn, Wardle, near Rochdale
 823—Everton, Masonic Hall, Liverpool
 962—Sun and Sector, Assembly Rooms, Workington
 972—St. Augustine, Masonic Hall, Canterbury
 1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield
 1040—Sykes, Masonic Hall, Driffeld, Yorks
 1086—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
 1161—De Grey and Ripon, Brunswick Hotel, Piccadilly, Manchester
 1208—Cinque Ports, Bell Hotel, Sandwich
 1301—Brighthouse, Masonic Room, Bradford-road, Brighouse
 1337—Anchor, Masonic Rooms, Durham House Northallerton
 1353—Duke of Lancaster, Athenæum, Lancaster
 1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30 (Inst.)
 1443—Salem, Town Hall, Dawlish, Devon
 1501—Wycombe, Town Hall, High Wycombe
 1511—Alexandra, Masonic Hall, Hornsea, Hull.
 1536—United Military, Masonic Hall, Plumstead
 1634—Starkie, Railway Hotel, Ramsbottom
 1638—Brownrigg, Sun Hotel, Kingston on Thames
 R.A. 258—Amphibious, Freemasons' Hall, Heckmondwike
 R.A. 261—Sincerity, Masonic Hall, Taunton
 R.A. 261—Shakespeare, Masonic Room, 9 High Street, Warwick
 R.A. 298—Loyal Todmorden, Masonic Hall, Todmorden
 R.A. 361—Industry, Norfolk Arms, Hyde
 R.A. 417—Faith and Unity, Masonic Hall, Dorchester
 R.A. 491—St. Peter, Masonic Hall, Maple-street, Newcastle
 R.A. 533—Warren, Freemasons' Hall, Congleton, Cheshire
 R.A. 1000—Priory, Terminus Hotel, Southend
 R.A. 137—Chorlton, Masonic Hall, High Lane, Chorlton-cum-Hardy
 M.M.—Newstead, Masonic Hall, Goldsmith Street, Nottingham

THURSDAY, 21st AUGUST.

- House Committee Girls' School, Battersea Rise, at 4
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Vivian, White Hart College-street, Lambeth, at 8 (Instruction)
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 901—City of London, Jamaica Coffee House, Cornhill, at 8.30. (Instruction)
 1159—Southern Star, Phensant, Stangate, Westminster-bridge, at 8 (Inst.)
 1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
 1227—Upton, Spotted Dog, Upton
 1339—St. ckwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 7.30 (Inst.)
 1554—D. Connaught, Palmerston Arms, Grosvenor Park, Chiswick, at 8 (In)
 1614—Covent Garden, Bedford Head Hotel, Maiden Lane, W.C., at 8. (Inst.)
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 R.A. 507—United Pilgrim, Horns Tavern, Kennington
 R.A. 742—Crystal Palace, Thicket Hotel, Anerley
 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, Canbury,
 at 8. (Instruction)
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)
 56—Howard, High-street, Arundel
 99—St. Martin, Town Hall, Burslem
 203—Ancient Union, Masonic Hall, Liverpool
 268—Union, Queen's Arms Inn, George-street, Ashton-under-Lyne
 343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston
 345—Perseverance, Old Bull Hotel, Church-street, Blackburn
 367—Probity and Freedom, Red Lion Inn, Smallbridge
 600—Harmony, Freemasons' Hall, Salom-street, Bradford
 1011—Richmond, Crown Hotel, Blackfriars-street, Salford
 1042—Excelsior, Masonic Hall, Great George-street, Leeds
 1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.3. (Instruction)
 1299—Pembroke, West Derby Hotel, West Derby, near Liverpool
 1320—Blackheath, Green Man, Blackheath
 1327—King Harold, Britannia Hotel, Waltham New Town
 1332—Unity, Masonic Hall, Credon, Devon
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 R.A. 97—Strict Benevolence, Masonic Hall, Park Terrace, Sunderland
 R.A. 107—Philanthropic, Masonic Hall, King's Lynn
 R.A. 317—Affability, Freemasons' Hall, Cooper Street, Manchester
 M.M.—Canynge, Freemasons' Hall, Bristol

FRIDAY, 22nd AUGUST.

- House Committee Boys' School, Wood Green, at 4
 Emulation Lodge of Improvement, Freemasons' Hall, at 7.
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 597—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruct.)

786—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 834—Ranelagh, Six Bells, Hammersmith (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 1158—Belgrave, Jermyn-street, S.W., at 8. (Instruction)
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
 1368—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1842—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S. W., at 7.30. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 R.A.—Pannure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)
 R.A. 95—Eastern Star Chapter of Improvement, Hercules Tav., Leadonhall St.
 R.A. 1802—Sir Hugh Myddelton, Agricultural Hall, N.
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 453—Chigwell, Loughton Tavern, Station Road, Loughton, at 7.30 (Inst)
 1393—Hamer, Masonic Hall, Liverpool
 1712—St. John, Freemasons Hall, Grainger Street, Newcastle upon Tyne
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
 R.A. 61—Sincerity, Freemasons' Hall, St. John's Place, Halifax
 R.A. 1088—Walton, Skelmerdales Masonic Hall, Kirkdale, Liverpool
 M.M. 184—Southdown, Station Hotel, Haywards, Heath, Sussex

SATURDAY, 23rd AUGUST.

198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1541—Alexandra Palace, Imperial Hotel, Holborn Viaduct
 1824—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1871—Gosling-Murray, Town Hall, Hounslow
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
 1482—Wharnccliffe, Rose and Crown Hotel Penistone

CHINA.

—:—

A SPECIAL Communication of the District Grand Lodge of Northern China, was held at the Masonic Hall, Shanghai, on Wednesday, 18th June, when there were present Right Worshipful Bros. Cornelius Thorne District Grand Master (in the chair), J. I. Miller Deputy District Grand Master, H. Evans Past District Senior Grand Warden, and many other present and Past District Grand Officers and Visitors. The members of the District Grand Lodge and Visitors having taken their respective places in the Lodge, the Right Worshipful District Grand Master Bro. C. Thorne entered, accompanied by the District Grand Officers, and was received in due form. Letters of apology for non-attendance were read from Worshipful Bros. O. Middleton W.M. Tuscan Lodge No. 1027, D. M. David W.M. and G. A. Allcot P.M. Doric Lodge No. 1433 Chinkiang, J. Innocent W.M. Union Lodge No. 1951 Tientsin, and a telegram from Worshipful Bro. D. A. Emery P.M. Doric Lodge No. 1433 Chinkiang. The Right Worshipful District Grand Master said that the circular informed the brethren that they had met to pass a vote of condolence on the death of their deceased Right Worshipful Bro. His Royal Highness the Duke of Albany. The brethren might, perhaps, consider that the meeting had been delayed rather long, but a meeting of the District Grand Lodge in a place like Shanghai could not be called at a moment's notice. At the time the news was received of the death of their distinguished brother, many members of the District Grand Lodge were absent from Shanghai, either in Hankow or elsewhere, and it was deemed advisable to delay the meeting till now. He was pleased to see so many brethren present, especially those from the sister Lodges. Their Right Worshipful brother who had passed away was not known perhaps personally to any one present, but they had all heard and read of his many good acts during his lifetime; he had rendered most valuable service on educational and other important subjects; and had not only laboured for the good of Freemasonry, but in other good works that conduced to the benefit of his fellow countrymen. Knowing that it was impossible for him to speak as he would wish, he would read from the FREEMASON'S CHRONICLE, of 26th April, the speech made by Bro. W. W. Beach in seconding the address of condolence at the meeting of the United Grand Lodge of England, on 24th April 1884, as it set forth more fully than he was able to do the manner in which his Royal Highness had worked for the interests of Freemasonry. Having read this speech, the Right Worshipful Master said it expressed the general feeling of the brethren in England, and he would, without further preface, move the adoption of a vote of condolence which he had prepared to be forwarded to his Royal Highness the Prince of Wales. The Right Worshipful District Grand Master then read the vote of condolence which he proposed. Bro. J. I. Miller Deputy District Grand Master said, that after the very able manner in which the District Grand Master had placed the resolution before the District Grand Lodge, it would be presumption on his part to say much. He begged to second the motion, and to heartily endorse every word that the Right Worshipful District Grand Master had said, and he was sure it was the feeling of every member of the District Grand Lodge that the vote of condolence should be passed unanimously. Bro. C. J. Holland W.M. of the Cosmopolitan Lodge Scottish Constitution, on behalf of the members of his Lodge, expressed their regret at the loss the Craft had sustained by the death of their distinguished Worshipful Brother, and begged to endorse the sentiments expressed in the vote of condolence. Bro. M. H. Cook P.M. in the unavoidable absence of the W.M. of the Ancient Landmark Lodge, Massachusetts Constitution, on behalf of his American brethren, also cordially endorsed the sentiments that had been expressed. The Right Worshipful District Grand Master remarked that it was gratifying to the members of the District Grand Lodge to know that the brethren of their sister Lodges working under the Scottish and American Constitutions so cordially joined with English Masons not only in their pleasures but in their sorrows, and he warmly thanked them for their presence and the kind feeling they had expressed. He then asked whether it was the will and pleasure of the members of the District Grand Lodge that the vote of condolence he had read

should be adopted and forwarded. The vote of condolence was then unanimously passed, and the Right Worshipful District Grand Master said it would be forwarded to his Royal Highness the Prince of Wales, together with a printed copy of the minutes of the last meeting.

THE EDUCATION OF MASONS' CHILDREN.

The Right Worshipful District Grand Master said that before he closed, he should like to mention that an important subject had been mooted in one of the English Lodges, and before long action would have to be taken. It was the subject of forming some school, or at least subscribing to some fund, whereby Masons could do something towards the education of the children of brethren who died poor, instead of leaving them to the charity of brethren in a casual manner. Brethren were aware that during the last few years applications had been made on behalf of children of Masons who had belonged to the Cosmopolitan and Ancient Landmark Lodges, and it seemed to him that any action that was taken should be united. He asked brethren to seriously think the matter over, and if any brother at any time had any suggestion to make he would be pleased if he would communicate with him, and he would call a general meeting so that the matter could be discussed.

There being no further business, and nothing more offering for the good of Freemasonry, the District Grand Lodge was closed in due form, the brethren separating in peace, harmony, and brotherly love.

CURIOUS MASONIC INCIDENT.

THE following sketch of the burial of Bro. Isaac G. Wile, of Rochester, N.Y., who died in New Mexico, was written for the Albany Press by Mr. Lamb, who was one of the party with whom Mr. Wile was travelling, and who is now one of the Press editorial staff. After describing the journey from Fort Garland, N.M., to Conejos, the last scene was described as follows: Wile was the son of a prominent Rochester merchant. He had been married about two years before, and at the time of his departure from home carried with him his wife's portrait and that of their child, a sprightly-looking infant of a year's growth. From the poor man's constant reference to both, we almost grew to know them, and the most melancholy task ever allotted to me was to convey to that broken-hearted woman the intelligence of her husband's sad death. The piteous calls for his wife and child were heartrending in the extreme. At ten o'clock a signal from Mac drew us to the tent, and in a few moments the agonising suspense was over. One of our party lay dead in our midst. No words can express the feelings that had possession of all at that moment. Thousands of miles from those he loved, a buffalo robe strewn on the grass his couch of death, without a single person other than ourselves within reach who could speak a word of English, and we as complete strangers beyond the associations of a month, there was something peculiarly desolate about the death-bed.

At this moment occurred one of those curious incidents that sometimes will happen, that are beyond all explanation and carry with them in memory a sense of weirdness and astonishment. We had not for three weeks met with a single person who could speak English. All our surroundings were Mexican. We were far away from travelled lines, 180 miles distant from telegraph or railroad, and at a point where visitors rarely if ever entered. As breakfast was preparing the following morning, six fine looking men strolled into camp, each bearing on his face a look of earnest seriousness. They inquired closely, but respectfully, into the circumstances of Wile's death, and asked to be permitted to view the remains alone. The request, while it occurred to us as singular, was granted, and the party passed to the spot where lay all that was mortal of our departed friend, awaiting burial. After some time spent in consultation, the oldest of the party returned to camp and said: "Gentlemen, your dead companion was a Mason, as we are. We desire to take charge of his burial, in order to conduct it in accordance with Masonic custom. We feel the delicacy of the situation, but ask your indulgence of this request."

It is unnecessary to say that the request was granted, and the six Masons secured some rough boards, out of which they improvised a rude coffin, prepared the body with every token of respect, conducted a full ceremonial, dug a grave with their own hands, and laid poor Wile to rest, as we stood by, interested spectators of the proceedings. The strangers then took their leave, disappearing as quickly and mysteriously as they had come. Whom they were we did not know, nor whence they came, nor how they had learned either of Wile's death or of the fact that he was a Brother Mason. The incident made a very deep impression upon our minds. None of us members of the Fraternity, we remarked with astonishment the mystery and completeness of the entire proceeding, and became satisfied that there was more in Masonry than we had before suspected, in an experience in which tape and flurry, and, to our mind, meaningless terms and ceremony made up the total. To those of the Fraternity who read these lines, it will be gratifying to know that the real benefits of the Craft found an exemplification in such a remote locality and under such peculiar circumstances, and it cannot fail to create and foster a feeling of confidence and pride in the recognition of its possibility. Whatever may be said against Masonry, no member of that party who watched the tender care and solicitude of utter strangers for a fallen Brother, can remove from his mind the conviction that Masonry, in some degree at least, as exemplified by that illustration, means a common Brotherhood among men.—Rochester Morning Herald.

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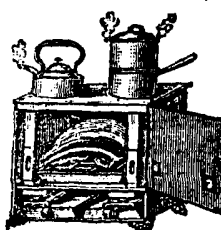
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