

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

Registered at the G.P.O. as a Newspaper.

VOL. XVIII.—No. 448. SATURDAY, 11th AUGUST 1883.

[PRICE THREEPENCE.
13s 6d per annum, post free.]

GRAND LODGE AND THE NEW RULES.

BY some a protracted sitting of Grand Lodge was expected on Wednesday evening, when the adjourned meeting was held to consider the Revised Book of Constitutions. This anticipation was not realised, and rarely have we seen a more business-like temper displayed than was exhibited on the occasion we refer to. About two hours and a half sufficed to get through rules from 184 to 308 inclusive, and yet there did not appear to be any undue haste, and certainly no brother was debarred from having his say. Bro. Lord Holmesdale, P.G.M. Kent, presided, and conducted the business with skill and courtesy. Bro. Rev. R. J. Simpson P.G.C., who officiated as Grand Senior Warden, was inclined to be garrulous, but he was kindly checked, and in that spirit of obedience which long acquaintance with the laws of the Craft enjoins, he submitted with grace. Bro. the Rev. Ambrose W. Hall, also a P.G. Chaplain, occupied the Grand Junior Warden's chair. While giving due credit to the admirable tone that prevailed, we must add that the comparatively small attendance, and the strong element of Provincial brethren present, helped the progress of business considerably. There was no lack of interest, but the members from the country were too strongly represented to make opposition formidable, had there been a desire to contest many points. There was, however, a serious discussion on the question as to the position of Past Masters who upon leaving their own localities join other Lodges. It was stoutly contended that at present these brethren were placed at a disadvantage, that they lost rank in consequence of circumstances over which they had no control. Many brethren who had done good suit and service in their mother Lodges were deprived of the proud place they had attained by long and valuable labours, and it was held that they should, as a matter of right, take rank, under certain conditions, of P.M. of any Lodge they might join, without necessarily passing through the chair again. On the other hand, it was urged that the Constitution assigns the position of P.M. of the Lodge and of P.M. in the Lodge, and that Private Lodges had the power to give honour to any joining Brother who, being a P.M. of another Lodge, might be considered entitled to merit. This point was questioned, and the Grand Registrar was appealed to. He said it was a fact that Private Lodges had conferred positions upon joining Past Masters, and that there was no written law against the practice. He declined to go farther, and as his statement was not held to be conclusive, the discussion was continued. It was advanced that even if no such power existed Private Lodges could recognise distinctive worth by electing a joining P.M. to the chair, but the retort came that that would be unjust to those who were working up to position, by putting them back a year. Ultimately the following resolution was carried: "Every such joining member, if a Past Master, shall have the rank and position of a Past Master of the Lodge, ranking next after the then junior Past Master and the Worshipful Master of that Lodge, provided he has not ceased to subscribe to a Lodge for twelve months." There is no ambiguity about this, and if the rule is to stand, a great revolution, and we fear much heartburning will ensue. It is right that service should be recognised, but how is it to be judged? If all Past Masters were alike

worthy the difficulty would not be so great. Even if that were so, it would not be wise to deprive Private Lodges of the right to determine the rank a joining P.M. of another Lodge should occupy. By the hard and fast rule now adopted by Grand Lodge a new right is created, and Private Lodges, where they consider self-defence necessary, will have no other resource than exclusion. The ballot will be called into requisition in a manner little calculated to promote peace and goodwill, and the obnoxious system of blackballing will assume a power we should sincerely regret. It is a pity that the matter was not left for Private Lodges to deal with, especially as it was recorded that they have, in some cases at least, awarded honour where they considered it was due. We cannot see in what way a Past Master is prejudiced by the present usage. He is a Past Master wherever he goes, provided he has complied with the necessary and recognised conditions of the Craft, and no subsequent honour can equal that conferred upon him by his mother Lodge. By this new rule he takes a status he has not earned. It is all very well to say that he laboured in another field; true, and he got his reward at the hands of those he so well and honourably served. It is assumed that all Past Masters are equally worthy, but that is a contention that will not hold good for a moment. Great inequalities exist, but the rule we are discussing places all on a level, and if private Lodges accept them as joining members in the future, they have no choice but to give them a rank to which they may or may not be really entitled—that is, so far as merit is concerned. Trades Unions go upon the theory of fixing the minimum wages a man shall receive; he may get more if he can, but he must not take less. This new rule is more arbitrary still, and allows no choice except the acceptance or rejection of a joining Past Master. Inequalities will be legalised, and the privileges of private Lodges seriously curtailed. Besides, there is something mean in taking a position for which nothing has been done, except the payment of a sum of money. There are many brethren who cannot afford to pay another joining fee, who keep up their connection with their mother Lodges out of affection for the home of their Masonic birth. They may have done as good service as their richer brethren, quite as worthy of honour, it may be more worthy, but they must be content with their lot. We do not say that their position could be improved by any law of Grand Lodge, but we do urge that contrasts that must be painful to them ought not to be multiplied. Were Past Masters honoured for work done in the Lodge, no such contrast would arise, and the brother removed from his Mater would not feel so acutely the distinction that the possession of money creates. We have said nothing about the opportunity for abuse that the new rule will give, but it is not the least of its faults. A brother may quarrel with his Lodge, and knowing that he will only have to pay a certain sum of money, a matter in many cases of no importance to him, he will seek another Lodge, and if accepted will obtain the rank of Past Master of that Lodge. It is making separation easy, and like the law of divorce in the case of marriage, it is calculated to lower the sanctity of Lodge ties. We deplore the decision of Grand Lodge, and fervently hope that it is not too late to prevent the consummation of what may turn out to be a grievous wrong.

We cannot help observing that the anxiety for Past Masters did not extend to the poor Tyler. Some may take

this office from choice, but there are others who fill it because it is the only means they have of obtaining a livelihood. It was moved that a serving brother seeking admission to a Lodge must have ceased holding his office for two years before he would become eligible. He was to be put in quarantine in order that the taint of his former poverty should be purged from him. We always thought that Masonry knew no distinction between rich and poor, and that even a serving brother did not part with his right of equality when he put on the Tyler's collar. No doubt the mover of the amendment had other and different reasons for the course he took; we hope and believe he had no unkind or ungenerous motive, that he did not see the full effect of his proposal. Whatever causes actuated him, the effect could not have been otherwise than painful and unjust. Fortunately Grand Lodge negatived the amendment, and so prevented a great wrong from being done. This is not the time to lessen the bonds of charity; rather should they be strengthened. Money subscriptions are valuable aids; they accomplish much; but the nobler test of Freemasonry is that which springs from the higher motives, which loves the Craft for the grand lessons it teaches, not the least of which is Brotherly Love.

"TOO LATE!"

A TRUE STORY OF THE FIFTH POINT OF FELLOWSHIP.

"BRETHREN, you are too late, too late!" The earnest tones of the speaker, in which a calm despair seemed blended with resignation to an inevitable doom, sounded like the notes of a funeral dirge to the little circle who had, by appointment, assembled to discuss the matter under consideration, the emphatic answer to which seemed to banish all hope of success in the effort which was being put forward by those to whom this ominous declaration was made. The speaker was a man who had barely reached that period which we term the prime of life, a young man of fine intellect, thoroughly educated, standing in the front rank of his profession, happily wedded, and blest with interesting and loving children; there seemed really nothing lacking to complete his happiness. He had for many years been a Mason, and his heart and purse were always open to the needy brother, yet scarcely less so to all who possessed a legitimate claim upon his sympathy and charity. A prince of good fellows, he was naturally fond of lively, sociable associations, and, like too many others of his temperament and disposition, was fond of his glass only because of the social pleasures with which it was connected. Thus for a few years he drifted along in the channel of social and convivial indulgence, occasionally "making an evening of it," but never becoming absolutely drunk, and nearly always ready to attend promptly to his business duties. Some of his older and more discreet friends would shake their heads ominously when speaking of his habits, but as he was a man of a very proud, sensitive nature, they feared to wound his feelings by admonishing him, and so he drifted gradually into regular channels of dissipation, which in time began to show its inroads on his health and constitution.

At length it became evident that unless something were done promptly to arrest his career he must succumb to the relentless foe by which he was enchained, and accordingly several of his Masonic brethren awoke to a realisation of what had for years been a sacred duty, and jointly addressed him a note, couched in the most fraternal language, calling his attention to his bibulous habits, admonishing him of the danger in which he stood, and entreating him to curtail and if possible to abandon the pernicious habit before it became too late. He responded by inviting us to meet him on the following evening at his office, and, hoping that we had been successful in our effort, we all were there promptly at the time named, when after speaking of having received our note, he addressed to us the ominous words above written, "Too late." We endeavoured to reason and remonstrate against this decided opinion, when he smiled sadly, and said, "Brethren, pardon me; there are only two of you who have any right to expostulate with me. It may be and doubtless has been your duty for several years past, but had you not better remove the motes from your own eyes before offering your advice and aid as to drawing the beam from

mine? Understand me, that I desire not to give offence, that I appreciate your kindness, and hence speak plainly, and beg of each of you to accept and profit by the advice which you have tendered me; for, even should you never reach my unfortunate position, you may nevertheless be the means of aiding other men to do so, by the force of your example. You are occasional tipplers, social drinkers, and thus by frequenting drinking saloons give respectability and tone to them, and by your example attract others to those places, who may in turn become drunkards. Some of you I have seen drunk. You cannot say as much of me. But, fortunately for you, you had not a strong appetite for drink, and hence could, as you boast, drink or let it alone. But some men cannot do that. Many, who never dream but that they are perfectly able to control themselves, find out their error only when it is too late. You, Brother A, are Worshipful Master of our Lodge. I have often heard you, in your earnest manner, explain the five points of fellowship, and enjoin the practice of all those virtues therein taught, especially the fifth, and yet up to this time you have witnessed my gradual but certain approach to the maelstrom of strong drink, often quaffing a social glass with me, without addressing me one word of admonition or fraternal counsel. Take this whole matter home to yourself; yes, to yourselves, all of you, and hereafter if you see a brother who needs fraternal counsel, admonition, or, if necessary, discipline, try to do your duty. Mark well, I do not complain, do not charge you with being even passively, by non-action, the authors of my unfortunate condition. I will not say that had you done your duty in time it would have averted my certain doom, nor can I say that it would not have prevented it; I leave that all to yourselves, and ask you in the name of your duties as Masons, by that fraternal regard which you are now shewing toward me, to first place yourselves in a position where you are justified in reproofing others, and then, when necessary, to do your duty fearlessly, as Masons should do.

"My race is nearly run. For me there is no halting, no looking back, no escape. Before the violets bloom you will be called to deposit the acacia in a drunkard's grave, and now, brethren, I thank you each and all, and were there any possibility that I could do what you have requested, I would make the attempt, but, it cannot be done; it is now too late."

His sad apprehensions were realised, and while yet the snow lay upon the cold earth, we bore him to his final resting place. What was the result of his advice to us? you ask. Two of those to whom it was addressed—at least I can answer for one of them—drew the motes from their eyes, and have never since felt constrained to remain silent when a word of fraternal admonition was needed at their hands.

How well we as Masons perform all the duties enjoined by the fifth point of fellowship will, probably, not be a legitimate subject for boasting. We are too prone to mentally shift upon others the performance of those duties which rest equally upon all, and to place those responsibilities upon the officers of the Lodge, which may and should be performed by any and each of the brethren. Of course, as in all things, "circumstances alter cases," but no true Mason will ever resent a word of warning or admonition, given in a fraternal manner, by even the youngest or humblest member of the Lodge. And, in view of the inroads which intemperance is making in our membership, intemperance, the enemy which injures Masonry tenfold more than all the Cynosurists and Blanchardites, is it not time that the Craft, and especially those on whom its government devolves, should make the first point of entrance in practice what it is in theory. While I do not expect that Masonry will ever require total abstinence at the hands of its membership, I still hope that it may do its duty, as clearly defined in its ritual on the first point of entrance, and if this is done we shall never be compelled to hear the despairing words, "Too LATE."—Voice of Masonry.

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

THOUGHTS ON THE NEW HISTORY.

BY BRO. JACOB NORTON.

(Continued from page 68).

SOME few weeks after my return from England, Bro. Nickerson ordered several sets of the new History—one set was for me; the volumes came slowly, by *drips and drabs*. I was about to mail the first part of this series before the second volume came, and as I had not then read through the first volume, I put the second aside, without knowing about its contents. I somehow neglected reading the criticisms or comments on the new History which appeared in the Masonic papers. I, therefore, supposed that the author gave all he had to tell about the MSS. and Statutes; and as I found the ordinances by the Mayor and City of London authorities of 1356 were not mentioned I, therefore, called attention to the said ordinances. I have since then, however, received a hint that the author resumed the subject of MSS. and Statutes in the second volume, and I just looked at the inside long enough to find the ordinances of 1356. If, therefore, I had known that the said ordinances would appear in the second volume, I might either have omitted mentioning the subject, or would have referred to the second volume.

It is more pleasant to agree than to differ, especially so when the party happens to be a friend whose friendship is highly prized. Without further circumlocution I am in duty bound to find fault with some of Bro. Gould's theories, and I do not mean to let him down easily either.

Bro. Gould found that the Martel legend was known to some French Masons. Thereupon he remarks, "All the English Masonic MSS. but one retained that legend" (or words somewhat like), and then proceeds to give a reason why that "one" omitted it. The above remark implies that, whereas we have over fifty MSS., consequently we have fifty witnesses testifying to one who is silent. The truth, however, is only one witness testifies, viz., the Cooke MS., and all the rest are mere repeaters.

Bro. Gould assumes that because Martel gave offence to the church, and the author of the first MS. having been a priest, he, therefore, omitted the name of Martel. I think his theory is *far fetched*. The poet was not at all a well-informed man; he was ignorant of Bible history, otherwise he would have known that "*Nahogodonozor*" did not build the Tower of Babel. The only book he specifies in the poem is "The Lives of Saints," from which he copied the legend of the four martyrs; as far as I know he may never have heard of the name of Charles Martel. I will, however, hazard a theory how the Martel legend might have found its way into the Cooke MS.

According to Bro. Woodford, the poem was written in 1390, and the Cooke MS. in 1490. During the interim Henry V. and Edward IV. invaded France; England was invaded by Edward IV., by the Queen of Henry VI., and by Henry VII. Some of the foreign troops enlisted by the invading or returning parties may have been French stonemasons, who eventually gave up *solliering*, and found work in an English stonemason's workshop, and from the said Frenchman the author of the Cooke MS. may have directly or indirectly obtained the Martel legend. If, therefore, we must have a theory, I prefer the above to Bro. Gould's theory. But I must now proceed to Bro. Gould's theory that our speculative Masonry was derived from, or was in some way at one time connected with, the French Compagnons.

"Coming events cast their shadows before." On page 58 our author casts forth the shadow of the Compagnonage: and, somehow, his reasoning thereupon failed to make an impression on me; he says, "The points of similarity are so varied and distinct, that if it be conceded that the present legends of the two bodies have been faithfully transmitted from their ancestors in the Middle Ages, the inference is irresistible, either that the Masons borrowed from the Compagnonage, or that the traditions of both associations are inherited from a common original."

Here the question suggested itself to my mind, Why could not the Compagnonage have stolen their legends from the Masons? However, as I know that a whole chapter of the book was devoted to the Compagnonage, I did not immediately trouble myself about it, but on proceeding further with the history, I came across other passages where his theories jar with each other. Thus, in the above quotation Bro. G. bases his argument upon "points of similarity" between the two bodies, but on page 11 he maintains that *similitude is no proof of identity*. Again, on page 148, when combating Bro. Fort's theory, the author cites with applause Mr. Hyde Clarke's remark, viz., "the doctrine of chance coincidences," and says, "we may safely infer that whatever resemblances may appear to exist between the Masonic ceremonial and the attitudes to which Fort has alluded, are as much the product of chance as the 'suppositious Masonry' of our own time, which has evoked the excellent definition of Mr. Clark." Why the similitudes between the Compagnons and our Masonry cannot also be imputed to *chance coincidences* is more than I can understand.

In order to make myself fully acquainted with the question at issue, I consulted the Masonic Cyclopedias to which Bro. Gould refers. Dr. Mackey's account of the Compagnons is full and fair. It seemed, however, strange, that while Dr. Mackey, who was always prone to "magnify a molehill into a mountain," who could deduce from a book called "*Long Livers*," that the English Masons had *high degrees* in 1722, would see no Freemasonry in the Compagnonage. Our clear-headed Bro. Gould, who so cleverly drags our Fraternity out of several swamps, becomes himself fascinated with the Compagnonage swamp.

There is no evidence, says Brother Gould, of the German Masons having had mysteries (or words to that effect), while the Compagnons had mysteries, legends, symbolisms, &c. These are some of the *similitudes* between Freemasons and the Compagnons. Now, symbolism signifies the art of making *one something mean another some-*

thing; the question is, was *symbolism* confined to Masons and Compagnons only? Surely not. Why, the Christian Church is made up of Symbolism. Look for instance at the headings of the chapters of the Old Testament in Christian Bibles, and one is led to suppose that the writers of the Old Testament were all Christians. True, there is no direct mention in either of its books about Christianity, but our Christian commentators claim that *some things therein mean other somethings*. For instance, Christians believe that the picture of a lion on Judah's banner was not a real lion at all, but a representation of the founder of Christianity, and as the tribe of Judah was marshalled under a Christian banner the tribe must have consisted of Christians. Hence, while to the *benighted mind of Jews* the tribe of Judah was *Jewish*, to the mind of the profound Christian, enlightened by symbology, the said tribe was *Christian*.

Upon such basis of reasoning Mr. Miller, founder of the Millerite Church, in a sermon preached by him in Boston in 1844, proved from the Bible that the Hebrew prophets foresaw the coming events up to his own time; ample texts were furnished by him to show that the prophets knew all about the doings of Julius Cæsar, Pompey, Antony and Cleopatra, and of course the coming of Christ. And after proving from Bible texts the coming of every king and ruler, and what they would do, and what they did, the doings of Washington, Napoleon and so on, and so on, were all shown to have been foretold by the prophets. And I have no doubt that had Mr. Miller been alive to-day he would have proved that Isaiah foretold that General Butler would be governor of Massachusetts in the year 1883. Well, then, the Millerites are symbolisers, and Masons are symbolisers; but yet Millerites are not Masons and Masons are not Millerites. The same may be said about mysteries and legends—quite a number of secret societies have had mysteries and legends, but these did not make them into Masons.

And now for the Compagnons. Well, it was known that for many years French work people belonged to several secret factions, all were known as "Compagnons," but whenever members of opposite factions happened to meet, a battle ensued, and sometimes many of them were killed. It was also known that similar organisations were prohibited to hold meetings by Francois I. And, furthermore, in the seventeenth century, owing to a religious shoemaker having become disgusted with their mysteries, he, therefore, exposed them, which brought down upon the Compagnons the wrath of the Church, and the thunder of the doctors of Sorbonne. The said mysteries consisted in representing the crucifixion, the resurrection, the ascension, the five wounds, and other matters appertaining to Christ. They also administered baptism, the "Lord's Supper," &c. The said mysteries are not unlike the mysteries described by Hone in his work upon "Ancient Mysteries." They resemble still more strongly the mysteries of our so-called "Masonic Knight Templars," and some other so-called Christian degrees where the crucifixion, the resurrection, the ascension, the "Lord's Supper," and baptism form part, if not the whole, of the ceremonies.* Some writers supposed that the mysteries of all the factions were founded on the New Testament. But strange to say, what the mystery of the *Mason Compagnon* was Bro. Gould could not find out; all that he says about the Mason's mysteries is derived from *conjecture* and *inference*.

In 1841, Agricol Perdignier, a joiner by trade, and a Compagnon, in order to put a stop to this enmity among the factions, and to teach their common sense, published a small book, which furnishes a certain amount of information about the Compagnons. I must here add that with the exception of the *exposé* furnished by the shoemaker already referred to, Perdignier's book is the first of the kind ever published by a Compagnon, and, as far as I know, it is the *last one*. These organisations, though doubtless old, are not in possession as far as we know of a scrap of MS. Now Mr. Perdignier informs us, that the Compagnons are divided into three distinct parties, and are respectively known as "Sons of Solomon," "Sons of Jacques," and "Sons of Sonbise." When they became so divided no one knows. Perdignier furnished a legend of the *Jacquistes*, but withheld the legends of *Solomonites* and *Sonbisites*; he is indeed provokingly reticent about the *Solomonites*; he says, however, that the Sons of Solomon had a legend about Hiram or Adoniram. Now, had Perdignier claimed that the Freemasons obtained a Hiram legend from the Compagnons, even then there would be reason to doubt his assertion; had he said nothing at all about Freemasons, there would be room for conjecture. But Perdignier does say—and says to the purpose; and here is what he says:—

He says, in answer to a letter of Beau Désir Gascon:—

"As to this history of Hiram's, I regard it as a mere fable, ingenious enough, but of which the consequences are horrible, for it tends to separate those who take it seriously.† The Bible—the only book of any real authority concerning the construction of Solomon's Temple—says nothing about Hiram's murder; and for my part, I do not believe it. The *Compagnons étrangers*, and those of Liberty, have no authentic details of this fable, which is quite new to them, and I fancy that the Compagnons of the other Societies are not more advanced. I look upon it, therefore, in the light of a Masonic invention, introduced into the Compagnonage by persons initiated into both of these secret societies. Freemasonry, according to the most zealous historians—and M. Bazot is of the number—was only introduced into France in 1715. The Compagnonage is indisputably anterior; nevertheless, from the day it was introduced into this country, our Compagnons frequented it, and found in its bosom useful truths, but also numerous errors." (Vol. I. p 241.)

* I was informed by a brother who had gone through the ceremony—a distinguished brother, on whose testimony I can rely; one whom we all know, but who now is no more, that the sacrament of the Lord's Supper was administered. (See Oration by E. Comp. J. H. Scott in Bro. Thomas Francis' "History of Freemasonry in Sussex," p 114). And I have received equally reliable information about the so-called Christian degrees as given above.

† The lines above italicised by me indicate a dissimilarity in the respective legends of the Freemasons and Compagnons.

Bro. Gould, who had already wrought himself up to a mild pitch of enthusiasm about his theory, is of course dissatisfied with the joiner's commonsense statement; and, what is worse, Perdiguer was a "Son of Solomon." I shall not, however, attempt to give Bro. Gould's arguments; they are too weak for a serious rebuttal. It is indeed very difficult to deal with his arguments, because he foresaw all that could be said against his theory; but here he begs the question, and there he has an *if* or a *but* to excuse the deficiency of argument; a system well understood by gentlemen trained to the legal profession, and which they know so well how to handle when defending a weak cause. I shall, however, proceed to show the possibility of a legend being introduced into the ritual of a secret society, the origin of which, after a while, might be altogether lost and forgotten; similar to the introduction of the Hiram legend into the Compagnon ceremony—that is, if it formed part of their ceremonies at all.

In 1873 I undertook to hunt up the origin of the legend of the monument which King Solomon is said to have erected to the memory of Hiram. Well then, I went to work, examining all the American Masonic books, Monitors, Trestle Boards, and Manuals that I could lay hands on. At last I found the engraving of the monument in the first edition of "Cross's Chart." Agreeably to my theory about legends, stated in my first communication upon this subject, I became convinced that Jeremy L. Cross was the father thereof. I afterwards told it to Bro. John W. Simons, P.G.M. of New York; he, however, had something more to tell me about it. It seems that Cross, whose business was to lecture on Masonry, and to sell Webb's Monitors, aspired in 1819 to get up a manual of his own, illustrated with engravings; when he took a notion into his head that Hiram ought to have a monument erected to his memory. In vain he was reminded that Jews had no monuments in their burying grounds. But what did Bro. Cross care whether Jews had, or did not have, monuments? he was determined that Hiram, at least, should have a monument; and so he went searching in churchyards for a model; and in Trinity Churchyard, in New York, he found a monument that took his fancy, which he copied with slight variations, and had it engraved for his Chart; but he left out the legend. Even the third edition, printed in 1824, was minus the legend. In 1826 he had a legend, when the symbol and story was introduced into the New York ritual, and with the exception, perhaps, of Pennsylvania, the said legend was introduced into all the rituals of the Lodges in the United States. From 1842, when I first came to Boston, no one could inform me about the origin of the monument and its legend, and the only answer I could get was, "Tradition informs us," &c. I was the first writer who made the above facts known to our Fraternity. (See *Freemason*, 1873, vol. vi. p. 798). I must here add that the well-known Dr. Folger, of New York, was in or about 1850 Grand Secretary of the A. and A. Rite, when Cross was the S. Grand Chaplain. Bro. Folger then received the history of the monument from Cross himself, who communicated it to Bro. Simons, who, in turn, told me about it. Bro. Folger a few years ago published the same facts in an American paper. Dr. Mackey, though prejudiced against me, in his *Cyclopædia* admitted that Cross was the author of the monument story. Dr. Rob Morris still believes that the legend is ancient, while the great mass of American Masons never heard that there was any doubt about its antiquity.

Now, if no Masonic books whatever had been printed in America up to the present time, and if Cross had not told to Dr. Folger what he did, the origin of the monument and its legend would have been forgotten by this time, *past recovery*. Now, the Compagnons, as already stated, have no kind of written or printed matter in their possession calculated to throw light upon this intricate question. The Hiram legend was most probably obtained by them, as Perdiguer believes, by one or more of their members having been initiated into an early French Masonic Lodge. The difference in time between 1726 (when Masonry, according to Bro. Gould, was planted in France) and 1841 (when Perdiguer published his book) is one hundred and fifteen years; and the difference between 1819 (when the monument symbol was manufactured) and now, is only sixty-four years. If, therefore, sixty-four years would have been sufficient to have obliterated all recollection of the origin of Cross's legend, why could not a hundred and fifteen years have sufficed to obliterate all recollection of the introduction of the Hiram legend into the Compagnonage.

I shall here add, that though Bro. Gould argues a great deal, he nevertheless has not irretrievably committed himself to his theory; he seems to think that we ought to have a theory, and if this one is not adopted, we cannot get another.* It is not impossible, however, that our brother may be in possession of a clue leading to some further information; and who knows whether his theory may not after all turn out "right side up." If so, I shall apologise for the hard hits I have administered; so far I am not to blame; I could judge and reason only from the statements before me. The subject is, however, likely to attract the attention of the curious. I think, therefore, that Perdiguer's book should and ought to appear in an English garb. We shall then have a larger field for observation.

* "To the question, what opinions I would substitute in place of those to which I object? I answer, none. Ignorance is preferable to error: he is nearer to truth who believes nothing, than he who believes what is wrong."—(Dr. Lawrence's Lectures on Anatomy, &c., Bohn's Edition, p. 10.)

A meeting of the North London Chapter of Improvement was held on Thursday, the 9th instant, at the Canonbury Tavern, St. Mary's-road. Comp. Edmonds Z., Gregory H., Killick J., Strugnell S.N., Sheffield P.S. There was a large gathering; the Companions of the Metropolitan Chapter paid a complimentary visit. The ceremony of exaltation was conducted by the Officers in a very able manner.

HOLIDAY HAUNTS.

—O:—

MIDLANDS, ENGLISH LAKES, AND SCOTLAND.

A SOMEWHAT irregular, though pretty direct trunk line, leads from the St. Pancras Station, London, to Carlisle, where it diverges, one branch on the right going to Edinburgh, and the left to Glasgow. This line is the main artery of the Midland system, out of which spread a host of other lines leading to every part of the country. Between Trent and Claycross, on the left, there is a loop which connects another main artery at Derby, running south through to Birmingham, Worcester, Cheltenham, Gloucester, Bath, Wimborne, Poole, and Bournemouth. Bristol is reached by a branch just before arriving at Bath. The line in the other direction from Derby goes north-west, and serves Matlock, Buxton, Stockport, Manchester, Warrington, and Liverpool. A glance at the map that is issued with the Company's time table will show that the Midland Railway main lines traverse the very heart of England and Scotland, while their branches and other lines, in direct communication, convey passengers to almost every part of the land opened up by railway connection. Broadly speaking the Midland Railway is an inland system, passing through towns and districts full of absorbing interest to Englishmen, and in some instances revealing beauties which poets and artists revel in depicting. It would be impossible in one article to embrace one-tithe of the sights that are to be seen, they are almost inexhaustible. We purpose therefore pointing out some of the more salient features, feeling sure that we shall but whet the appetite for further pleasures. The hungry will know where to fill themselves; our duty shall be to give a flip to their desires, to satisfy some and to give zest to the remainder.

Almost at the very outset interest is awakened by the views of Hampstead and Highgate, which cannot fail to open up vistas of a long past to those who are acquainted with the history of the locality and the many persons of note who have been associated therewith. Then there is St. Alban's Abbey a few miles farther on, with its long nave and gaunt appearance. Whatever the building lacks in beauty is made up by the story of its foundation, by its surroundings, and the origin of the town itself. St. Albans was a British settlement, enclosed within earthworks, the remains of which can be traced to this day. It was the stronghold of the Casii, whose king, Cassivelaunus, offered a stout resistance to the Roman legions under Julius Cæsar. When they had subdued the natives, they erected a fortification in another part of the town, and called it Verulamium, after the river Ver, by the side of the famous Roman road known as Watling Street. The name of the town is taken from one Alban, a Roman of good family, who sheltered a persecuted Christian named Amphibalus, who succeeded in converting his protector to the new faith. Alban, in his zeal, tried to pass himself off as Amphibalus, but was detected. Declining to sacrifice to the gods, he was cruelly tortured, afterwards beheaded, and became the protomartyr of Britain. It is believed that the present Abbey is built on the site of Alban's martyrdom, and was founded towards the end of the eighth century. It was rebuilt in the time of the Conqueror, but has since undergone many alterations, until now the tower and transepts, and part of the nave alone remain of the Norman builder. St. Alban's was rich in the patronage of saints and kings, and for centuries maintained a glory that was second to none in the kingdom. The Abbey however went to decay, and it was not until about half a century ago that active steps were taken to restore this massive structure to something like its wonted character. The work has been continued ever since, and in 1875 St. Albans was made a city, and the centre of a new bishopric carved out of the sees of London and Rochester. Freemasons have done something towards the good work of restoration, which is still going on. Many romantic stories are told in connection with the Abbey and its occupants, and those of the present who wish to live in the past must bring a cultivated imagination to bear. The result would be worth the effort.

Beyond, to the left, are the Chiltern Hills, which extend from Goring in Oxfordshire through Bucks to Tring. These hills were at one time the haunts of gangs of outlaws, and an office called "Steward of the Chiltern Hundreds" was created by the Crown to put these gentry down. The office still exists, but instead of being used for its original purpose, it is now the means resorted to by Members of Parliament who wish to relinquish their seats without resigning them, hence the practice of accepting the "Chiltern Hundreds," nominally now, but at first really a paid office under the Government. Elstow Church and Village, just before entering Bedford, will remind the traveller of John Bunyan, tinker and dreamer, author of one of the finest books in the English language. As an allegory "Pilgrim's Progress" stands unrivalled; as a British classic it takes first rank for simplicity and power. Some time could be spent here and at Bedford if only in viewing the scenes connected with the career of Bunyan. Leaving the main line, a branch passes through Olney, a village linked with the name of Cowper, who is scarcely less honoured than the once reprobate of Elstow. The line continues on to Northampton, a town that has gained a kind of reputation in consequence of its modern Parliamentary history. The county is full of old-time associations, and the town itself is not without considerable interest. Returning to the main line, Kettering is next reached. It was here that British missions had their birth, and from hence a line to the right turns off to Huntingdon and Cambridge. It is impossible to sever Huntingdon from the name of Cromwell. Here the Protector was born, and in the county, at Hinchinbrook House, his progenitors lived in wealth and splendour for many years. We cannot dwell upon the incidents connected with the name of Cromwell, but it is not a little noteworthy that the elder branch were loyal to the backbone and prosperous, and that it remained for the last descendant of the elder line, and for Oliver, to depart from its traditions and sow the seeds of decay that rapidly followed the death of the Protector. Going north, another branch line leads to Manton,

Melton Mowbray, and Nottingham, places associated with racing, hunting, and lace. Leicester, another venerable town, with large modern additions, is on the main line, but a link connects it with the celebrated hunting town, and no less famous for its savoury pies. From Nottingham it is easy to reach Newark and Lincoln. Nottingham is a wonderfully busy town, and the market-place is, we should say, the largest in England, covering as it does four and a half acres. There are a few ancient remains in the town, and it has a history too, that is interesting reading. At Colwick Hall lived the "Mary" Byron delighted to honour, and who inspired him to write some of his most impassioned lines. Newstead Abbey, the home of the poet, is only nine miles from Nottingham. Robin Hood, from his forest haunts close by, is said to have visited the town frequently, but that is legendary; what is real is, that among those born in, or associated with the town, were some men of sweetness and light, and include the names of Jas. Bailey, the author of "Festus," Hy Kirke White, and others. Newark is a clean little town, and had the honour of first returning Mr. Gladstone to Parliament. It has just been favoured with the gift of a free library by a native of the town, but who now resides in Suffolk. Lincoln is worth a journey to see. It has many curious sights to show, and its Cathedral ranks among the finest in England. It is nobly situated, and from the top of its massive central tower a magnificent view is commanded, almost to the sea beyond Boston. Hailing back to the main line, which we left at Leicester, we proceed to Trent. Here the loop we have referred to before commences, and takes in Derby. Going north, it divides at Ambergate, one portion going to the trunk line at Clay Cross, and the other, through most charming scenery and places that have attained a wide popularity, right on to Manchester and Liverpool. Hill, dale, and river unite, to form some glorious pictures of Nature's creation along this portion of the line, especially from Matlock to Buxton. Matlock Bath nestles in a valley; on either side huge tors rear their lofty heads, while the beautiful Derwent meanders through leafy groves that line its banks. From the High Tor, Masson, or Abraham's Heights, grand views can be obtained, embracing the valley of the Derwent. The country all around is delightful for either walking or riding, while the petrifying wells, the stalactite caverns, and the exhausted mines afford daily amusement. There are capital hotels at Matlock Bath, and all that can rejoice the hearts of those who love God's handiwork in some of its most varied and picturesque forms. Matlock Bridge, about a mile further on, is famous for its hydropathic establishments. Rowsley, four miles beyond, is the station at which visitors alight for Haddon Hall and Chatsworth. There is a quaint old tavern, called the "Peacock," at Rowsley, which is sure to detain those who love old buildings, clothed with ivy and other clinging plants. It is a fine specimen of a British inn, and dates as far back as the middle of the sixteenth century. Haddon Hall is full of weird and romantic stories. The building is the growth of centuries, and the lovely setting in which it is placed is the work of ages. Haddon Hall seems to have had a peaceful career, if we except the course of true love, which never does run smooth. Originally it belonged to William Peverill, a natural son of the Conqueror, from whom it descended to the Avenalls, and thence to the Vernons. One of the daughters of this latter family, Dorothy by name, was deeply attached to John Manners, second son of the Earl of Rutland. This love match was forbidden by the friends of the lady, and she was subjected to all kinds of restraints, but love laughs at locksmiths, and one fine night, during some festivities at the Hall, Dorothy, like Jessica, stole forth and eloped with the choice of her heart. She was afterwards forgiven, and Haddon Hall became the inheritance of her husband's family from that time to the present. Chatsworth is one of the grandest residences in England, a mansion, and not inaptly called the "Palace of the Peak." The glories of this magnificent place are beyond detailed description here; its loveliness can only be realised by seeing it. It was here that Mr. Joseph Paxton, the Duke of Devonshire's head gardener, designed the conservatory which covers an acre of ground, and from which, we believe, that noble building the Crystal Palace sprang. Like Haddon Hall, Chatsworth owes much to its situation, nature has come to art in all her charms, and has enriched it with beauties that are indeed a joy for ever. We must leave these charming resorts, and, continuing through scenes of enchanting variety, we approach Bakewell. On the right from here is Long Stone Edge, bare and cold, while on the left is Monsel Dale, rich and luxuriant. Then comes Miller's Dale and some wilder scenery, including Chae Tor, the finest rock specimen in Derbyshire, and Buxton. The mineral springs here are the great attraction. They appear to have been celebrated for centuries, but the town itself is of comparatively modern date. It is situated a thousand feet above the sea, but high as it is there are still greater heights which prevent the fine bracing air from becoming bleak. The walks and rides in the vicinity are delightful, and some of the spots are romantic enough in character, and, as at Matlock, rejoice in sentimental names. We must leave the Derbyshire Dales and all their attractions with the remark that nowhere will the tourist find greater charms. They are crowded with beauties of the most diversified character, and the residences in the locality and the churches are associated with eventful times. It will not be necessary to dwell upon Manchester and Liverpool. Both towns are marvels of modern progress, and are worth a visit, if only to see how the heart of Lancashire beats in its two great centres. Many large towns have branches leading out of this western trunk, all of them of commercial interest. The other trunk going south leads to towns that possess many and varied attractions. Birmingham has features of its own, both of a trade and political character, which give it the stamp of originality at least. Worcester is adorned with a beautiful Cathedral and from the city branches out a line that takes the tourist to the glorious Malvern Hills and to Tewkesbury, when the trunk line is reached at Ashchurch just beyond. We have dealt with most of the other towns going south in a previous paper, and have only now to add that some of the attractive features of Dorset are opened up by the main line, which leads on to Wimborne with its Minster, Poole, and delightful Bournemouth.

Pursuing the trunk line northwards, from Clay Cross, we reach Chesterfield, Sheffield, and Swinton. Sheffield, like Birmingham, has made a distinct name and trade for itself, and its cutlery is known everywhere; probably the "Sheffield Whittlers" are as popular now as ever. At Swinton a loop line on the right leads to Doncaster, and another just above it goes to Pontefract, thence via Milford Junction to York, Scarborough, and Whitby. From Milford Junction the line debouches to Hall. Continuing on the main line to Leeds, a branch goes to Harrogate, divides at Northallerton for Middlesbrough and Hartlepool on the one hand, and to Stockton, Durham, Newcastle and Berwick on the other. We cannot pause to dwell even upon the chief features of the districts enumerated, besides, we may have something to say about several of the places of interest that come within range in connection with another line. We may state, however, that Kirkstall Abbey ruins are worth inspection in conjunction with Leeds. York Cathedral and the vast stores of antiquarian objects contained in this ancient city will supply food enough for more than a passing visit. Indeed York might be made the headquarters from which a tour might be worked out with advantage. Then there are aristocratic Scarborough, Whitby, Richmond and Harrogate. Although widely scattered, all these places will be found very attractive by tourists. Bradford lies beyond Leeds, on a spur of the main line, before reaching which a branch takes visitors to the Valley of the Wharfe, where are situated Ilkley and Ben Rhydding, places familiar to health seekers. Again seeking the main line, Saltaire is soon seen on the right. This is a modern, and we might add a model, colony, founded by the late Sir Titus Salt. The prefix of the title comes from the name of the founder, and the affix from the river Aire close by. Saltaire is the outcome of enterprise, skill, and a wise benevolence, and we cannot imagine a more interesting treat than a visit to these works. Leaving the main line at Skipton, for Bolton Abbey and Castle, to which we shall allude in another paper, the traveller comes back, and goes on to Settle. From here to Carlisle the line passes through a district rich in valleys, and wild, picturesque scenery. The engineering difficulties of construction were of the most serious kind, and were only overcome by the exercise of that energy and pluck characteristic of Englishmen, and which seem to defy the impossible. The distance from Settle to Carlisle is seventy miles, the making of the line took seven years, and cost over three millions sterling. These figures are startling in their magnitude, and show the huge nature of the undertaking. The labour has not been in vain, especially in behalf of pleasure seekers, for the whole district is rich in romantic charms of fell and dale, of moor and river. Wildness alternates with beauty, and thus the taste is kept from palling.

On the left of the district just referred to lie the English lakes. They are bounded on the east and north-east by the trunk line, and largely embraced by Morecambe Bay on the south, the Irish Sea on the west, and the crab-claw-like form of the Solway Firth on the North. From Settle to Lancaster, thence to Morecambe, is a short trip. Out of this short line several branches spread, going in various directions, some leading to the heart of the lakes, and others going round Morecambe Bay, skirting the coast and diverging at Workington for Penrith on the right, and Carlisle on the left. The railways take to centres, but in order to make every place of interest accessible, it is necessary to walk, to ride, and to sail and steam; by these means the following and other beautiful spots can be visited:—Kendal, Windermere, Ambleside, Conistone, Keswick, Troutbeck, Ullswater, Derwentwater, and Skiddaw. On the other side of the Bay, commencing from the treacherous sands, between Arncliffe and Grange, are several attractive spots. At Carl and Cartmel there is a church, originally attached to a Priory, which is stated to be "the only conventual building in Lancashire which escaped mutilation in the dissolution of the monasteries." This church, too, is said to possess some remarkable architectural features to be found nowhere else in this country. The only thing like it, says Mr. Pettit, is to be found at Rheims. A little further on is Ulverston, from whence runs a spur line to Lake Side. Beyond Ulverston is Furness Abbey, a place of considerable interest. The best way to see the Lakes is to begin as we have indicated, at the south, and work up to the north, proceeding from simple beauty to the majestic. We cannot describe the Lakes; abler pens than ours have essayed the task, but their charms are only for the eyes of visitors. A very useful little book has been issued by Messrs. Cassell and Co., with this and the Company's Time Table and Tourist Arrangements, no difficulty need be experienced in undertaking the tour of the enchanting Lake District.

What is termed the Waverley route from Carlisle to Edinburgh abounds in historic and daring interest, and the readers and admirers of Sir Walter Scott, whose names are legion, will find plenty to engage their attention as they proceed along their journey. When quite clear of Carlisle a sight is caught of the Cheviot Hills, and some distance farther on, observable from the railway, lies Netherby. It was at Netherby Hall that young Lochinvar paid his tardy visit to fair Ellen, whom he carried off under romantic circumstances. Who does not remember the following lines?

"There was mounting 'mong Graemes of the Netherby clan;
Forsters, Fenwicks, and Musgraves, they rode and they ran;
There was racing and chasing on Cannobie Lea,
But the lost bride of Netherby ne'er did they see."

A short distance from St. Boswell's is Dryburgh Abbey, memorable as the burial place of Sir Walter Scott, and further on is the valley of the Tweed and Melrose, whose Abbey can be observed on the right. Not far off too is Abbotsford, the home of one who has stamped his name in the indelible colours of genius, and whose productions will last as long as the English language survives. Nearing Edinburgh may be seen, on the left, the ruins of Borthwick Castle, originally a fortress built in 1430. Here Mary Queen of Scots and her third husband Bothwell occupied a room when they fled to avoid the conspirators, and it was from this place that she escaped in the disguise of a page to Dunbar Castle. After passing the grounds of Dalkieth Palace, the seat of the Duke of Buccleuch, the remains of Craigmillar

Castle, one of Mary's favourite resorts, some of the most prominent views of Edinburgh come into sight. The city is itself called "Caledonia's Queen," but when Sir David Wilkie avers that "What the tour of Europe was necessary to see I find congregated in this one city," we may be pardoned if we say that he has borrowed a good deal of the colour of language to paint his flattering picture. That Edinburgh is beautiful goes without saying; it possesses grand natural advantages, and then it has such a history, such thrilling associations, as to endear it to all who love their country. Before leaving Edinburgh a trip should be taken to the Trossachs. This tour involves variety in the mode of travelling as well as of scene, and such places as Linlithgow, where Queen Mary was born, Stirling and Callender are embraced in it. Lochs and glens are interspersed, rail, coach, and river are utilised, and the whole journey is one of picturesque beauty and change.

The route from Carlisle to Glasgow is not so full of historic interest as that to Edinburgh, and yet it passes through some choice bits of scenery, a great deal of it associated with Burns, Scotia's immortal bard. A few miles from Carlisle is Gretna Green, where marriage difficulties used to be settled in the most summary manner. Either along the line or not far from it are many interesting spots, notably Dumfries, where Burns spent the latter part of his life; the Ettrick Hills, where Hogg wrote and gained his inspiration; Closeburn Hall, once the seat of the Kilpatrick, from the male line of whom it is stated the ex-Empress Eugenie is descended. A capital view is obtained of Drumlanrig Castle, one of the choicest bits of scenery in Nithsdale. At Mauchline, where the Covenanters obtained a great victory, a branch line leads to Ayr, a shrine which attracts pilgrims from all parts of the world. Amid the scenes around Burns wrought as a ploughman and drank deep of nature. It is hallowed ground, sacred to genius and the memory of a great, loving, and tender heart. There is little else on the journey after Ayr to gratify the tourist. Glasgow is a busy hive, and possesses some fine buildings, among which the New University is one of the most beautiful and conspicuous objects.

From what we have written it will be gathered that the Midland line affords ample resources for the gratification of all pleasure seekers, and that it leads in some cases to spots of excelling charm.

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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THE PRICKED WINDBAG.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—It is evident that Brother Perceval is determined to achieve a cheap notoriety by his persistence in his somewhat reckless charges against the executive of Grand Lodge and the late Board of General Purposes, and by his not accepting the crushing defeat inflicted on him by "WATCHMAN" in the CHRONICLE of the 21st July.

There are, however, two or three points not touched on in that letter which I should ask a little space to advert to.

Brother Perceval makes four specific charges:—

1st. That the Grand Registrar and Grand Director of Ceremonies conspired together to obstruct the business of Grand Lodge of 6th June until 10 o'clock was reached, in order to prevent Brother Perceval's motion as to the Revision of the Constitutions coming on.

2nd. That the Board of General Purposes in fixing the day for the Special Grand Lodge to consider that revision, carefully selected a certain day and hour in order to stifle debate, and neglected their duty by not informing the Grand Lodge of 6th June of the fixture.

3rd. That the Board of General Purposes had officiously and improperly undertaken the Revision, thus showing great disrespect to Grand Lodge.

4th. That the Board of General Purposes having had the amendments referred to them for consideration, with instructions to report to Grand Lodge in June, had failed to make any report, thus committing a breach of their duty.

That each charge is utterly unfounded I now proceed to point out.

1st. The charge of conspiracy is so serious that Brother Perceval might fairly expect to be summoned to answer for it before a Masonic Tribunal, but I fancy the two distinguished brethren incriminated will treat it with the contempt it deserves. Those who know them—and they are legion—well know how utterly incapable they are of such conduct. But the question in all such cases is, what would the object be? the answer is, *none whatever*. Had Brother Perceval brought on his motion, it would, no doubt, have been at once gladly met by the President of the Board of General Purposes, stating what was the fact, that the Board had just finished their work, and that the result was ready for the consideration of Grand Lodge. As for the Grand Director of Ceremonies consulting his watch, Brother Perceval forgets that it is his duty to inform the Grand Master when the time arrives, after which no fresh business can be commenced.

2nd. Bro. Perceval sets himself up as an expert in Masonic law. May I ask him where he has ascertained that it is within the power, or any part of the duty of the Board of General Purposes, to fix the day and hour for Special Grand Lodges? Let me tell him that it is no more their business than his—but belongs to the Grand Master or Pro Grand Master alone. I have some reason for believing that in this present case the day and hour were fixed by the Pro Grand Master after the meeting of 6th June. The late Board cannot there-

fore take credit for the deep cunning which Bro. Perceval so charitably ascribes to them.

3rd. The Board of General Purposes (of last year) are charged with acting improperly in suggesting certain alterations in the Book of Constitutions. I refer Bro. Perceval to paragraph 21, page 113, Book of Constitutions, wherein he will find ample and clear powers given to the Board to originate such matters.

4th. As to the Board of General Purposes neglecting to comply with the order of Grand Lodge to report on the amendments to the Grand Lodge of June. This is so precise a charge that your readers have no doubt accepted it as of necessity correct, they will probably be astonished to hear that Grand Lodge, in referring the amendments to the Board, prescribed NO DATE on or before which their report was to be furnished.

I think I have now said sufficient to satisfy your readers, and even Bro. Perceval, that he has put forward charges which are entirely groundless and untrue, and I therefore call on him to fulfil the promise contained in his letter in the CHRONICLE, of the 28th July, as to making "the most ample apology that can be required."

I am,

Yours faithfully,

A MEMBER OF THE LATE BOARD OF GENERAL PURPOSES.

2nd August 1883.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—As Bro. "WATCHMAN" declines disclosing his individuality, I must decline continuing this one-sided correspondence with an unknown adversary who persists in shooting from behind the hedge. I will, therefore, leave unanswered any of the accusations he has brought against me in his last letter, which appeared in your issue of the 4th instant. I would, however, recommend him, when quoting from mine or anybody else's letters, that he do so directly; for instance, in my letter of the 16th July, "a Committee should be formed outside of the Board of General Purposes;" and yet in his of the 21st the following appears:—He (Bro. Perceval) "condemns the Board of General Purposes, and yet he would select six of their number," and other instances in which he has misrepresented the meaning of my text, though he may have nearly quoted the words correctly. I now say, good day to Bro. "WATCHMAN," and when he feels inclined to reveal himself I shall have no objection to enter the arena with him in friendly contest.

The Special Grand Lodge, with Bro. Lord Holmesdale in the chair, completed its work on Wednesday. There was not much discussion, except with regard to the status of joining Past Masters. The decision arrived at, as I understand it, is this, "That upon any P.M. of one Lodge joining another Lodge, he shall take rank immediately after the Junior or Immediate P.M." It is a very vexed question, and it is difficult to satisfy all. How this new law will work time alone can show. There are some Lodges where even the promoters, if Past Masters, are debarred from passing the chair, or where a brother belonging to two Lodges, and holding office in each, in the one in which he elects to pass the chair first he is of course a P.M.; but the other chair is forbidden ground to him. He may serve as S.W., and then be relegated to the ranks. I think that something of this kind might meet the case—that the Past Masters have a distinct status of their own in a Lodge, without interfering with the members proper, and have a distinctive title, say extra P.M. Something of this kind might be done to do away with any little acerbities or chances of P.M.'s of one Lodge being excluded by withdrawal or blackballing from others.

A large number of the clauses required slightly technical alterations; these were generally received and adopted. Many others remained without any alteration, and altogether this meeting was far more satisfactory and successful than the former; the contrast between the attendance of Provincial and London brethren was strikingly in favour of the former, and if the latter are not satisfied with what took place, they will only have themselves to blame. As it seems impossible to obtain anything like a unanimous feeling amongst them to fight their own battles, it is hopeless for one or two individuals to take upon themselves the thankless task, thus being deemed obnoxious and troublesome, causing ill-feeling amongst friends, for which no occasion ever existed.

Yours fraternally,

P.M. 1607.

THE INSTITUTION AT CROYDON.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I am not unmindful of the interest taken in Masonic matters once a week by the *Evening News*, a paper I read and often enjoy. I know the writer of the "column" by repute, but I have not the pleasure of his acquaintance.

It appears, Sir, I have excited the ire of the writer referred to; it may be also that I have offended Bro. Terry. I intended no such offence. There is not a word in my letter which appeared in your last issue reflecting upon the treatment of the inmates of the "Institution." I called the houses there Almshouses, and still maintain that that is a proper name for them. My argument went to show that the cost of the "Institution," meaning of course the houses in question, was in disproportion to their real value, and that it would be better to allow all the recipients of the Benevolent Fund a fixed sum of money, to enable them either to live in their own homes or with their friends, so that they might "be free in the sight of the world from the badge of dependence." I do not question for one moment the assertion that the inmates are kindly treated. I have said nothing to the contrary, nor do I wish to imply censure of any kind on the management.

Is it not a fact, however, that the inmates of the "Institution" are there because of their change from better to worse circumstances? and are they not in the eyes of the world as much recipients of charity as the inmates of any almshouses in the country? It seems to me that the writer in the *Evening News* takes up the position of a man without a shirt who buttons up his coat to hide his nakedness. It is nonsense to talk about charity in this case being optional; it is optional in every case—just "Hobson's choice." Necessity forces effort, and wherever and in whatever form relief is offered urgency as a rule compels acceptance. The question is, What is the best way to afford assistance to a suffering brother or his widow without openly recalling to their minds the alteration in circumstances? The Benevolent Fund does this in a way that need not be known beyond those immediately concerned; whereas almshouses are constant sign posts, pointing to the fact that they are homes for decayed people. I am not arguing against almshouses *per se*, only in favour of the higher mode of giving relief, which seems to be more consonant with the character and high aims of the Craft. As a further reason I have suggested that the end desired might be obtained at a less cost, not only in money, but also in self-respect, by the adoption of the practice now pursued in the case of the Benevolent Fund. God forbid that I should cast reproach upon any unfortunate Brother or those belonging to him. I would rather lift them up, and that is my object. In dealing with the question I am obliged to use plain terms, not with the idea of hurting the feelings of any brother, nor yet of casting reflections upon the management of the "Institution" at Croydon; but simply to show that the expenditure is not prudent in principle, and in that sense the Almshouses are a "white elephant."

I am, Dear Sir and Brother,

Yours fraternally,

WATCHMAN.

3rd August 1883.

"PRICKING A WINDBAG."

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Attacked on two sides for what I have not said, renders it necessary that I should trouble you with a second letter this week. My first I had hoped would have appeared in your last issue, so that the misrepresentations of the writer in the *Evening News* might at once have been met with a counterblast. Perhaps I was too late, Mr. Editor, and that you will now grant me a hearing against my accuser, who seems to be not only thin-skinned, but to be a partizan as well.

As might have been expected, Bro. Perceval's charitable (?) mode of dealing with opponents has been applied to myself, and I am forthwith dubbed a member of the House Committee of the Girls' School. He thinks me capable of adopting the mean method, under a *nom de plume*, of sounding my own trumpet, and attacking my opponents behind a hedge. In the "innocence of my mind" I never thought of such a thing. How wise Bro. Perceval is—as wise as the fabled serpent, if not as innocent as the sucking dove. Unfortunately for Bro. Perceval his suspicions with regard to myself are utterly baseless; there is not a scintilla of fact to warrant them, and he stands convicted of being, in this instance at least, a leader as blind as was Bartimæus of old. I am not, nor ever was, a member of any committee or board connected with Grand Lodge or with Masonic Charitable Institutions; I am neither a member of any clique, nor the slave of any ruling person or body. I hold no brief for any person or party, nor do I consult any one when I consider I am at liberty to form my own conclusions, and I am entirely free from prejudices and personal jealousies. But supposing I did belong to the House Committee, or to any other Committee, how does that alter the force of anything I have said? Are my arguments sound? Do I speak the truth in sober earnestness? Those are the questions that Bro. Perceval has to meet; not "Who is he? What is his position? Take away the gilt of office, of wealth, of social standing, and how much dross does the remainder too often represent? If it will please Bro. Perceval, I may say that I am a P.M. of my Lodge, and at the close of my year of office I was presented with a jewel, of which I am proud, and still prouder of the esteem in which I have reason to believe I am held by the brethren of my mother Lodge, whose good I have ever sought, and the work of which I have the credit of discharging with fervency and zeal. So much for my *bond fides*; I shall not return to them if I can help it. I have not sought the infliction, and am sorry to be compelled to say so much of myself. The ground is clear so far as my personality is concerned, and all I ask is for a fair hearing, and no favour, for justice and Masonic equality.

I pass by Bro. Perceval's reflections about my inconsistency, and the wisdom or unwisdom of "greasing a horse's tooth," with the observation that the whole spirit of my remarks has been misrepresented. It is a matter of opinion as to the real value of the land adjoining the Girls' School, and I am not anxious to defend my own; but it is a notorious fact that it is easier to get a large sum by methods well known to the managers of Institutions than it is to get a small amount by a mere statement of fact. To give a broad illustration: how many persons loose their purse-strings after partaking of a good dinner and generous wine who would not think of giving a farthing under ordinary circumstances? Apply this principle in the case at issue, and the inference is plain. If absolute merit determined results there would be less injustice in the world; if men were always guided by pure reason and righteousness the millennium would be at hand. As the conscience wants a spur, so does the heart want expanding, and that is often done by force of example and by other methods I need not dwell upon; legitimate enough, I dare say, but not in accordance with that high-toned morality so often aspired to but never attained.

I have disposed of the optional theory in my other letter, as well as

the insinuation about the treatment of the inmates of the—well, what shall I call those buildings at Croydon so very much like other buildings called Almshouses? Suppose I call them the Asylum, I am met with this difficulty—what Asylum? For the insane or for the poor? If I call them a Home, the term implies Charity. Any name would do among the Craft, but unfortunately bricks and mortar cannot be hidden, like the Warrant of a Lodge, in a tin case; and men and women walking about are something more tangible to their neighbours, and the world generally, than the spots on the sun. Granted that the inmates of the buildings erected by the generosity of our Masonic forefathers, and kept up with such noble zeal by the present generation, are treated with all the respect and consideration due to them, as if they were still in the hey-day of prosperity; granted that everything possible is done to make their lot as happy as if no misfortune had befallen them, the fact remains clear to themselves and to the world that they are recipients of charity. My contention is, that the result is not worth the cost, and that the end of real charity could best be obtained by helping to support the distressed Brother or his widow in a real and not a sentimental independence. If it causes pain to the inmates of the buildings at Croydon to call them Almshouses, then it is quite clear that their sensitive natures can never be satisfied whatever name is used. So long as the outward sign of charity stands open to the gaze of the world, the sting will remain; and if this sign costs a large sum of money that could be used with more consideration for the feelings of the recipients of relief and with the laws of economy, then I think I am the true friend of the distressed, and not those maudlin sympathisers who would strain at a gnat and swallow a camel; who trail a red herring across the scent and arouse suspicions I am not willing either to assert or believe.

If Bro. Perceval cannot see any difference between the Schools and the Almshouses, I am afraid nothing I can say will enlighten him. If he can harmonise the position of the sailors with regard to Greenwich Hospital and that of the inmates of the Asylum at Croydon, he can do what to most people appears impossible; but perhaps Br. Perceval, like the late Earl Russell, is equal to anything, even to the command of the Channel.

Probably, on another occasion, I may trouble you with a few figures for the present,

I am, Dear Sir and Brother,

Yours fraternally,

WATCHMAN.

RED CROSS OF CONSTANTINE.

—:o:—

DE LA POLE CONCLAVE, No. 132, KINGSTON-UPON-HULL.

THE regular assembly of this Conclave took place in the Masonic Rooms, Charlotte-street, Hull, on the 27th ultimo. The Conclave was opened in due form, under the presidency of Em. Sir Knight George Wilson M.P.S., E. Sir Knight Thomas Thompson P.S. acting as Viceroy, with a fair number of Sir Knights in attendance. After the minutes of last Conclave had been read by the Recorder, and confirmed, the election by the Knights of the Sovereign, Viceroy, Treasurer and Sentinel for the ensuing twelve months took place, when Sir Knight William Gillett and Sir Knight A. P. Wilson were unanimously elected Sovereign and Viceroy. Subsequently Sir Knight Henry Preston P.S. was elected Treasurer and Sir Knight J. Burdall Sentinel. The newly-elected Sovereign will be enthroned, and the Viceroy elect consecrated, at the meeting of the Chapter to be held in November next. After the close of the Conclave, the St. Mary's Sanctuary of the Knights of the Holy Sepulchre and Commandery of St. John the Evangelist was opened, when Sir Knight William Gillett was elected Right Reverend Prelate and Sir Knight A. P. Wilson the Prior for the ensuing year.

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TARIFF on APPLICATION to Bro. A. BEGBIE.

Royal Masonic Institution for Boys.

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

FIRST AND LAST APPLICATION.

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

YOUR VOTES AND INTEREST are earnestly solicited on behalf
of AMY MARGARET LEE, daughter of the late Bro. THOMAS VINCENT
LEE, of the Union Waterloo Lodge, No. 13.

MARGARET J. LEE, Bull and Last, Highgate Road, N.

NOTICE.—FIRE AT FREEMASONS' HALL.

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

The business will in every respect be conducted as heretofore.

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4th May 1883.

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

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

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

Yours very truly and fraternally,

JAMES STEVENS P.M. P.Z.

Royal Masonic Institution for Girls. OCTOBER ELECTION, 1883.

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

KATHLEEN ALICE GIBSON,
AGED 8 YEARS.

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

The case is strongly recommended by

W. Bro. Isaac Latimer, J.P., P.M. 189 P.P.G.S.W. Devon.
W. Bro. William Derry P.M. 156 P.G.J.W. Devon.
W. Bro. J. Edward Curteis P.M. 70, 189 P.P.G.S.W. Devon, V. Pat. R.M.I.B. V.P. R.M.B.I.
W. Bro. A. McPherson Walls P.G. Std., Vice-Pres.—Lloyds.
*W. Bro. E. F. Storr P.M. 22, 1679, P.Z. 1044, Z. 192, Mayday Villas, Bartholomew Road, Kentish Town, N.W.
W. Bro. E. G. Mather P.M. 23, 71 Fleet Street.
*W. Bro. J. Farmaner P.M. 23, 485, 8 Coleman Street, E.C.
*W. Bro. J. Hainsworth P.M. 28, 8 Coleman Street, E.C.
W. Bro. T. J. Thomas P.M. 28, 138 Queen Victoria Street, E.C.
W. Bro. T. Grove P.M. 1769, 173 Bishopsgate Street, E.C.
*W. Bro. Thomas Fairweather P.S.W. 22, 15 Watling Street, E.C.
W. Bro. James Stevens P.M. 726, 1216, 1426, P.Z., &c., Clapham, S.W.

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

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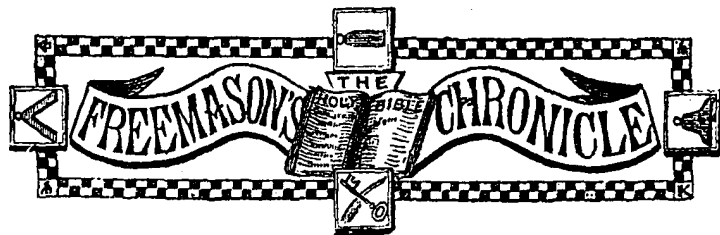
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RANDOM NOTES AND REFLECTIONS.

AMERICA affords some striking instances of the opportunities the country gives to men who honestly and ardently labour to rise to distinction. Here is an interesting case in point. Brother Cornelius Moore was born in 1806, on the bank of the Delaware river. Until sixteen years of age he resided on a farm, and was then apprenticed to a blacksmith, until he was twenty-one. In his leisure he cultivated his mind and qualified himself for the post of teacher, which he filled at Zanesville, Ohio. While there, he studied the law, and was admitted to the bar. While practising his profession in 1844, he contracted a disease of the throat and had to desist from public speaking. In 1845, having relinquished his profession, he removed to Cincinnati, and there began the publication of the *Masonic Review*, which he continued to edit until 1876. The war in 1861-65 ruined his business and reduced him to poverty. The bitterness of this fact lies in the recollection that when Brother Moore died there were nearly thirty thousand dollars due to him for subscriptions to the *Masonic Review*, which have never been collected. A more glaring case of injustice has never come under our notice, although we know full well the difficulties attending Masonic journalism. Brother Moore

died at Windsor, Ontario, on the 3rd June last, and it is satisfactory to learn that his closing days were marked by the exercise of that charity which eases the path to the grave. He was a thorough Mason, well informed in the literature and law of the Craft, and was much beloved.

Too much liberty invariably heralds license. Where one ends and the other begins has always been a crucial test; it is rarely, if ever, defined in such a way as to command general assent, and it cannot be determined to a mathematical nicety. Tradition and custom often supply the place of written laws, and this is particularly the case in Freemasonry. Unfortunately in America the theory of liberty enters into all the relations of life, and although the members of the Craft in that country may have an affection for the mother country in Masonry as well as in other matters, yet they carry their love of independence to the extreme. They put Masonic rights on a par with State rights, and institute Grand Lodges upon that basis. The result has been great divergence of practice, the lowering of authority, the multiplication of degrees, and the formation of clandestine Lodges. These are the necessary outcome of the principle, and so long as there is the burning desire for freedom, so long as men are impatient of control, and each man becomes a law unto himself, so long will there be the maximum of divergence of thought and action. We know it is difficult to go back, to consolidate authority; but there cannot be a doubt that the longer a remedy is deferred, the greater the evil and the risk will become. Anarchy is the result of license, and disruption the consequence. There must be a supreme authority, and the sooner that end is attained the better. We should say that the coloured Grand Lodges of the North, the Grand Lodges of Ontario and New South Wales are regarded by the Florida brethren as spurious.

By the ruling of the Grand Master of Georgia, "the loss of an eye is no impediment to being made a Mason, if the applicant is otherwise found worthy." Brother Parvin, Grand Secretary Iowa, endorses this judgment, and adds:

In our list of acquaintances we number friends who have seen more of the teaching and effects of Masonry with one eye, and to-day see further into the grand plans for the promulgation of its teachings, and the exemplifications of its practice, than a dozen Grand Masters we can name, who have decided that all such men should be cast over amongst owls and bats, as being unfit and unworthy to be made Masons. In the name of all the gods, when will this absurd doctrine be exploded? that it is body, not mind; hands, not heart; heels, rather than head; that constitutes a man a fit subject for Freemasonry?

Some of our American brethren are very much exercised as to the physical condition of candidates for Freemasonry, and an alleged infringement of the law in Pennsylvania has led to the offending—that is, the maimed—brother being expelled from the Lodge. It was also recommended that the Master of the Lodge in which the offender was initiated should be expelled the Craft, but this harsh sentence does not appear to have been carried out.

Differences of practice are permitted in the case of non-essentials, but where a principle is involved, then it behoves the brethren to pause before departing from what at least ought to be a landmark of the Craft. In America it is stated "that the acting Warden, in the absence of the Master, assumes all the prerogatives of the Master, and is the Master *ad interim*." In the absence of both Master and Senior Warden, the Junior Warden becomes the "acting Warden" for the time being, and therefore Master *pro tem*. In England and Canada the rule is to place a Past Master in the East, and under no circumstances to allow either Warden to act as Master. This, no doubt, is the right method; at any rate it is consistent, for a Master is in possession of secrets which the Wardens cannot know, because they have not completed the education necessary to fill the chair of King Solomon. We can understand the greater including the less, but we certainly do not approve of the reversal of this order in Freemasonry.

In these days of unbelief and utilitarianism it is refreshing to come across such a bold and manly utterance of truth as was made by Brother S. B. Dick, Most Worshipful Grand Master of Pennsylvania, which claims to be the oldest Masonic jurisdiction in the United States. At the Quarterly Communication of September last he said:

The fundamental truths of religion upon which our Fraternity was

founded, and of which it was almost the sole repository in the remote past, are so far parts of its very constitution that it cannot exist without them. Masonry without God is a body without a soul; an empty casket, from which the jewel it was meant to contain has been taken away. It has no longer any reason to exist.

There is no doubt about Bro. Dick's opinions on religion and Freemasonry, and yet there is nothing narrow or bigotted in his statement. He fearlessly asserts a principle, and leaves the followers of creeds to find their own mode of worship. Brother Theodore Sutton Parvin, Grand Secretary Iowa, in his last report, says:—

It is a recognised law in Masonry that no Atheist can be made a Mason. The law should be equally established and recognised, and when a Mason professes Atheism he should be promptly expelled.

This is outspoken enough, and hints pretty clearly that when a man becomes a Mason and takes the obligation, he must have no mental reservations, and if he lapses into unbelief he must accept the penalties that follow. According to the decision of Bro. E. Anderson, Grand Master of the Grand Lodge of Florida, "it is contrary to the spirit and teaching of Freemasonry to transact any business or work on the Lord's Day, except on funeral occasions, or for some charitable work which cannot be postponed." We merely quote this as another instance of the feeling that prevails among our brethren across the Atlantic.

A most interesting and affecting episode comes from Florida. When the yellow fever broke out in Pensacola, in August of last year, it made sad havoc, especially amongst new comers who were not acclimatised. Escambia Lodge, No. 15, seeing the necessity for action, began the noble work of charity, and carried on relief operations with a vigour and effect which clearly demonstrated that they had learned the true lesson of Masonry, and by their actions gave abundant evidence of the faith that was in them. The help of other Lodges, not only in Florida, but in other jurisdictions, was sought and readily accorded, and thus, by combined aid, a grand and beneficent work was accomplished. While the members of the Fraternity had first claim to the relief afforded, it was not confined to them; all classes of the community shared in the work of humanity, and many a cowan blessed the Masonic hand that came to his rescue.

It would be strange if, out of so many cases that came under the notice of the self-constituted relief board, there should not be some of a particularly striking character. There was one such at any rate at Pensacola, and we cannot do better than give the story in the Grand Master's (Bro. Anderson's) own words. He says:—

"A poor family, consisting of father, mother, and four young children, were among the sick. The father, a stranger, was a Mason from Michigan. They were faithfully cared for, but the parents both died, leaving their four little ones, aged from four to ten years, orphans. They were cared for until the epidemic was passed, and the quarantine raised, and then, provided with all that they required, they were started for their distant home in Michigan. The oldest boy was furnished with railroad tickets, and with an open letter from Escambia Lodge, stating who the little travellers were, and commending them to the care of all good men and Masons. They met with kindness and help from one end of their journey to the other, and were safely delivered to their friends. At many points they were not allowed to pay anything for their meals, and money was collected among their fellow passengers for their benefit."

At the monthly Committee meeting of the Royal Masonic Benevolent Institution, held on Wednesday last, at Freemasons' Hall, Brother Edgar Bowyer presided. Brother Terry reported that the Summer Entertainment to the inmates of the Institution at Croydon, on Tuesday week, was very successful, and that the Supreme Council, 33°, had presented the Institution with several gifts, which greatly contributed to the success of the entertainment. A letter was ordered to be written to the Supreme Council thanking them for their liberality. Half her late husband's annuity was granted to the widow of an annuitant, and seven candidates for next election were placed on the list. It was stated that a son of the late collector of the Institution, Bro. W. Lane, was a candidate for the Boys' School, and his mother trusted the Committee would assist him with their votes. Amongst those present were Bros. Everett, Bulmer, Moore, Cubitt, Maudslay, Case, Atkins, Stean, Tattershall, Jabez Hogg, Daniel, Smith, Webb, Perceval, W. Hilton, H. Massey, John J. Berry, Adlard, James Willing jun., J. Wordsworth, and R. Turtle Pigott.

PERCY LODGE OF INSTRUCTION, No. 198.*

THE following summary of the work done by the members of the Percy Lodge of Instruction, with particulars of the attendances of the Members during the years 1881-82, has been supplied us by an esteemed correspondent. It may be said of the Percy, it is the oldest Lodge of Instruction in London, it having been established some 100 years since. During its early existence it claims to have been supported by many eminent Masons. The late Brother Stephen Barton Wilson was identified with the work of this Lodge of Instruction for many years.

Total numbers of Members enrolled (including 46 made during the year ending February 1882) 429—representing 142 Lodges under English Constitution—4 Scotch; 2 Colonial; and 2 Foreign, made up as follows:—

No. of Lodge	Members	No. of Lodge	Members
813 New Concord	21	186 Industry	6
228 United Strength	19	1278 Burdett Coutts	6
861 Finsbury	17	193 Confidence	5
1524 Duke of Connaught	14	1538 St. Martin's-le-Grand	5
185 Tranquillity	13	1349 Friars	5
188 Jeppa	11	201 Jordan	5
1288 Finsbury Park	10	1625 West Smithfield	5
1227 Upton	10	1158 Southern Star	4
1602 Sir Hugh Myddelton	9	1607 Loyalty	4
192 Lion and Lamb	9	179 Manchester	4
1693 Kingeland	8	1364 Earl of Zetland	4
1178 Perfect Ashlar	7	15 Kent	4
1471 Islington	7	1613 Cripplegate	4
917 Cosmopolitan	7	65 Prosperity	4
1366 Highgate	7	898 Temperance	4

Three each from the following:—

No. of Lodge	No. of Lodge
902 Burgoyne	205 Israel
1365 Clifton	73 Mount Lebanon
1677 Crusaders	198 Percy
860 Dulhousie	534 Polish National
177 Domatic	1293 Royal Standard
1385 Gladsmuir	948 St. Barnabas
754 High Cross, Tottenham	174 Sincerity
1260 John Hervey	554 Yarrowburgh

Two each from the following:—

No. of Lodge	No. of Lodge
1309 Acacia	1685 Guelph
9 Albion	1679 Henry Muggeridge
1293 Burdett	1381 Kennington
1076 Capper	857 Leigh
1572 Carnarvon	820 Lily of Richmond
1897 Citadel	781 Merchant Navy
1531 Chislehurst	1017 Montefiore
55 Constitutional	1695 New Finsbury Park
933 Doric	173 Phoenix
27 Egyptian	382 Royal Union
1201 Eclectic	1575 St. James's
463 East Surrey L. of Concord	167 St. John's
1237 Enfield	435 Salisbury
141 Faith	1275 Star
12 Fortitude and Old Cumberlandland	181 Universal
1426 The Great City	1604 Wanderers
	1189 Lewes

One each from the following:—

No. of Lodge	No. of Lodge
1541 Alexandra Palace	1464 Erasmus Wilson
340 Alfred (Oxford)	1745 Farringdon
323 Amity (New York)	105 Fortitude
1286 Bayon's	467 Greenwich (N.Y.)
619 Beacon	890 Hornsey
33 Britannic	147 Justice
413 Bunyong (Australia)	4 Kilwinning (Scotch)
807 Cabbell	5 Leith and Canongate (Scotch)
1415 Campbell	206 Lodge of Friendship
657 Canonbury	1509 Madoc
1048 Canterbury (N.Z.)	1489 Marquis of Ripon
1853 Caxton	418 Mentaria
453 Chigwell	1507 Metropolitan
360 Commercial (Scotch) Glasgow	1446 Mount Edgumbe
1135 Concord	34 Mount Moriah
1382 Corinthian	700 Nelson
1107 Cornwallis	46 Old Union
1641 Crichton	475 Peckham
1707 Eleanor	1753 Prince Frederick William
1567 Eliot	1445 Prince Leopold
299 Emulation	1003 Prince of Wales

* The Percy Lodge of Instruction holds its meetings at the Jolly Farmers Tavern, Southgate-road, Islington, N.

No. of Lodge	No. of Lodge
834 Ranelagh	218 True Friendship
25 Robert Burns	181 University
204 Romford	184 United Chatham Lodge of [Benevolence]
935 Rose of Denmark	1196 Urban
907 Royal Albert	1056 Victoria
1360 Royal Arthur	87 Vitruvian
429 Royal Navy	548 Wellington
1744 Royal Savoy	733 Westbourne
110 St. Andrews	1297 West Kent
190 St. George's	771 Windsor Castle
31 St. John's (Scotch)	1656 Wolsey
1306 St. John of Wapping	852 Zetland
641 St. Lawrence	967 Leigh
1766 St. Leonard's	645 Humphrey Chetham, Man- [chester.]
45 Strong Man	
1728 Temple Bar	

The average attendance of members for the year 1881-2 has been exceptionally good in comparison with others, being 20 per night of meeting. We are told this places it at the head of the list as regards attendances at Lodges of Instruction. The business transacted during the above period (38 meeting nights) was as follows:—

REHEARSALS.

Ceremony of Installation	-	-	2
" Raising	-	-	19
" Passing	-	-	12
" Initiation	-	-	18

The Fifteen Sections were worked twice; and sixty-one Sections were worked at various times.

Since the Lodge has been resuscitated (seven years since) the following amounts have been paid to the Institutions out of Lodge Funds:—

	£	s	d
Royal Masonic Benevolent Institution	-	29	14 0
Royal Masonic Institution for Boys	-	9	9 0
	£39	3	0

Two changes only have taken place in the Officers of the Lodge; Bro. C. Lorkin was elected Treasurer in the place of Bro. R. H. Halford, who held the office for six years; and Bro. A. W. Fenner accepted the office of Secretary four years since, on the retirement of Bro. C. K. Killick jun., who held that office three years. Bro. R. Percy is the Preceptor, and has held that office since the Lodge was re-formed.

The Lodge has never shifted its quarters, it having been held in the same room, where the ceremony of Consecration was rehearsed by Bro. James Terry, nearly seven years since.

Summary of Attendances of Members.

Attended	Name
One 38	Bro. Secretary
One 32	Bro. Preceptor
One 30	Bro. C. Weedon
One 24	Bro. Wolf
Three 23	Bros. G. Ferrar, R. M. Jones, G. H. Gilham
Two 22	Bros. C. Lorkin, E. Woodman
One 21	Bro. F. Brasted
Two 20	Bros. A. Marks, D. Moss
One 18	Bro. A. Ferrar
Two 15	Bros. W. Williams jun., W. Fysh
Three 14	Bros. S. E. Moss, W. S. Richardson, A. [Gribbell]
Two 13	Bros. W. Houghton, J. Lorkin
Five 12	Bros. R. Defriez, C. K. Killick jun., A. Tuck, [F. Perl, A. Mullord]
Four 10	Bros. Bird, Kent, Stroud, Forge
Five 9	Bros. Fidge, Gibbs, Snare, Giller, Powell
One 8	Bro. W. Potter
Five 7	Bros. Cohen, Carr, Spencer, B. Mullord, [Williams sen.]
Four 6	Bros. Hirst, Catling, Robinson, Trewinnard
Three 5	Bro. A. J. Clark, Money, Wenborn
Eight 4	Bros. Archer, Birch, Dignam, Everett, Glass, [A. Perl, Patrick, Snook]
Six 3	Bros. Crawley, Green, F. W. Jones, Lardner, [Rothschild, Sergeant]

Nineteen attended twice.

Thirty-nine attended once.

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

PROSPECTUS ON APPLICATION

ACADEMY—74 NEWMAN STREET, OXFORD STREET, W.

BRO. JACQUES WYNNMANN WILL BE HAPPY TO TAKE THE MANAGEMENT OF MASONIC BALLS. FIRST-CLASS BANDS PROVIDED.

MARRIAGE.

GARDENER-LARKIN.—At St. Saviours, Southwark, on Monday, the 2nd ult., WILLIAM HENRY, eldest son of Mr. William Gardener, to GERTRUDE ANNIE, second daughter of Mr. William Frederick Larkin.

PROVINCIAL GRAND LODGE OF ESSEX.

OUR contemporary the *Essex Standard*, of Saturday last, after giving a very interesting report of the late meeting of Provincial Grand Lodge of Essex, thus describes Parkeston, the embryo township whereat the meeting was held:—

In connection with this meeting, it may not be out of place to give an idea to the large numbers who do not at present know of its existence, where and what Parkeston is. The designation of this nucleus of a town as seen upon the time tables is "Parkeston Quay," and it is situate on the Stour, somewhere about two miles from Harwich, between which there is a local service of trains every half-hour. It is at present little more than a very large station, a commodious and handsomely-fitted hotel, and a very long quay with the necessary bonded warehouses, stores, and general offices. Though slightly further from the sea, the quay is more approachable and serves as a much better point of departure than the Harwich Pier, and the tidal train is able to leave Liverpool-street half-an-hour later than when it ran to Harwich. From Harwich Pier a good view of Parkeston Quay can be obtained, and its advantageous position fully appreciated. Standing well out into the river on piles, the large quantity of land reclaimed from the bed of the Stour is better comprehended; this, we understand, amounted to about 500 acres, the greater part of which will eventually become a large township; besides the quay and warehouses, there is a perfect network of railways and sidings on what was heretofore the bed of the river. At the quay, in addition to the space required by the Company's boats, there is room alongside for three or four steamers, and these could discharge simultaneously, every appliance in the shape of steam cranes being available for the purpose of quick delivery. Railway waggons run right along the quay to the ship's side, and from thence to the main line, so that goods can be sent from the ship's hold there and then to any part of the United Kingdom. There are over five miles of siding, in which 1000 loaded trucks can stand, should it happen to suit the convenience of some consignee who was not at the moment ready to order them elsewhere. The business offices of the Company, and the Custom House, are all constructed on the most approved plan for meeting the exigencies of trade, sleeping accommodation being provided for the Government servants who have to take their turn on night duty, with reading-rooms, &c., for their use as well.

As regards the Hotel, no expense has been spared in order to make it one of the most comfortable and best appointed in the kingdom. The most approved appliances of modern science have been utilized in the lighting, heating, and ventilating; the sanitary arrangements are as near perfect as the best sanitary engineers in the world could suggest, and the general arrangements are in accordance with the plans and directions of gentlemen of vast experience in hotel construction and management. The rooms are choicely furnished, and have a splendid sight of the river on the one side, with an attractive view of country on the other, and will probably become a great favourite with continental visitors who choose this route. Passengers can alight from the train on to the platform, and proceed bag and baggage direct on board the steamer, or enter the hotel from the waiting-rooms. The principal entrances to the Hotel are those which lead directly from the pier and platform respectively. Whichever entrance the visitor takes he must pass the manager's office before he can go to any other part of the hotel. This office, by means of electric bells, speaking tubes, &c., is in direct communication with every part of the house. On the ground floor are the large dining room, the hotel bar, and smoke room, and the coffee room, all of which are elegantly fitted. On the first floor, on either side of a long concrete corridor extending the whole length of the building, are bed-rooms, suites of apartments, drawing-rooms, reading-rooms, bath-rooms, &c. The drawing-rooms are exceedingly elegant, and the bed-rooms, which are lofty, well-lighted, and ventilated on an improved principle, are furnished in one uniform style with pile carpets, walnut furniture of a special design, handsome French bedsteads, &c. The suites are very conveniently arranged for families, and are furnished with excellent taste. The bath-rooms and lavatories are well appointed, and are conveniently situated. The servants' apartments are quite distinct from the other portions of the hotel. The culinary arrangements are on a most elaborate scale, ample provision having been made, not only for the supply of the hotel, but also for the ships' cooking, which will, as far as possible, be carried on here. In the basement are the stores and an extensive range of cellarage. There is also a large boiler for the supply of steam and hot water to all parts of the house, and an engine for generating the electricity with which the Works throughout are lighted—the quay and large warehouses by the arc system, and the hotel and waiting-rooms, lavatories, &c., on the incandescent principle, the beautiful Swan lamps being employed. Electric bells are fitted to all the rooms. The best known appliances for extinguishing fire are fitted all over the premises, by Messrs. Shand and Mason, under the superintendence of Captain Shaw, chief of the London Fire Brigade. The general arrangement of the building has been carried out under the direction of Mr. Bolton, the General Superintendent of the Hotel Department of the Great Eastern Railway, a gentleman of many years' experience in the management of first-class hotels, and the practical knowledge which he has brought to bear upon the subject will, without doubt, add very considerably to the comfort of the visitors, as well as facilitate the work of the staff, and thereby tend to the economic management of the hotel.

The Station Booking Office, in which Provincial Grand Lodge was held on Wednesday, is a handsome and well-proportioned apartment, with both booking and telegraphic accommodation. On either side are the commodious waiting and refreshment rooms. To the right

from the quay are the second-class rooms—and on the left are the first-class rooms: in both cases separate rooms being reserved for ladies. These are all very elegantly furnished. In the former the chairs and lounges are covered with drab horsehair, while the furniture in the first-class rooms is in real morocco leather. The floors are laid with granite linoleum and Bokhara rugs—the ladies' rooms with handsome pile carpet. A large refreshment buffet is provided in each of the general waiting rooms, and these communicate with each of the ladies' rooms by means of small sliding doors. The fittings are all on the most approved principle, and are so arranged that chops, steaks, soups, and all kinds of refreshments, hot or cold, can be had at a few minutes' notice. In connection with each waiting-room is a handsomely-fitted lavatory supplied with hot and cold water.

The magnitude of the undertaking in which the Directors of the Great Eastern Company have engaged may be inferred from the fact that upwards of £310,000 had been expended to the close of June 1883, upon docks, steamboats, and Parkeston. The great bulk of this expenditure has been made upon the Continental steamboat undertaking, and even now the return realised upon it is moderately good, the profit acquired in the six months ending 30th June having been £13,808. Moreover, the Continental traffic is improving rapidly, the gross receipts of the half-year ending 30th June 1883 having been £83,133, as compared with £71,302 in the corresponding period of 1882. If this result was attained with a limited number of steamers at work, still better things may be anticipated when the Company's enlarged Continental fleet has been brought into full operation.

The monthly meeting of the General Committee of the Royal Masonic Institution for Boys was held on Saturday last, at Freemasons' Hall, when there were present Bros. Raynham W. Stewart in the chair, Tyrrell, Joyce Murray, Dr. Ramsay, Alfred Williams, S. B. Wilson, Fredk. Adlard, E. C. Massey, C. F. Matier, W. Mann, Edward Baxter, Geo. P. Gillard, and Fredk. Binckes (Secretary). The minutes of the General Committee of the 7th ult. were read and confirmed, and those of the Quarterly Court of the 16th, and the House Committee of the 20th ult. were read for information. The report of the Audit Committee was read and adopted, and ordered to be entered on the minutes. The Chairman was authorised and requested to sign cheques. There was one petition, which was approved. A grant of £5 was voted to a late pupil of the Institution. Bro. Binckes reported that the exact financial receipts from the Festival were £23,050. He also reported that the purchase of £2000 India four per cent. stock, authorised at the last General Committee, had been made at the price of 103½, the outlay, including commission, being £2,075. Brother Binckes also reported that, allowing for one candidate withdrawn, there would be sixty-three applicants at next election, and that the vacancies were twenty. It was stated that the Preparatory Building Fund now amounted to £8,000. Up to the present time £16,172 had been received; of this £10,381 had been placed to the General Fund, and £5,791 to the Building Fund. Upon the motion of Brother Raynham Stewart, of which due notice was given at the last General Committee, it was unanimously resolved that the sum of £125 be added to Brother Binckes's salary, and £25 to the clerk's salary, for the years 1883 and 1884, to be paid out of the interest received from the investment of the Building Fund during that period. Brother Binckes returned thanks for himself and on behalf of his assistant for this mark of the Committee's appreciation of their services. The meeting then adjourned.

The *Evening News* says the Craft, as a body, will be sorry to hear that Sir Erasmus Wilson Past Grand Deacon is suffering from cataract. The services Sir E. Wilson has rendered to the Order, besides that rendered to the nation in bringing over Cleopatra's Needle, one of the very early works of Freemasonry, will ever entitle his name to a foremost place in the annals of the Craft, and it is with the very deepest regret that we have to record that such an affliction has befallen him.

The Right Hon. the Earl of Lathom, Deputy Grand Master of England, Prov. Grand Master of West Lancashire, will shortly pay another visit to Canada, and in consequence of his absence, the P.G. Lodge meeting of West Lancashire, usually held in October, will not take place until November.

EDUCATION. — HAMBURG.

Bro. JOHN A. NEECK, 9 Bundesstrasse, HAMBURG,

Is prepared to receive into his Family

TWO OR THREE ENGLISH YOUTHS AS BOARDERS,
During the time they attend School in this City.

DIARY FOR THE WEEK.

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

—:—:—

SATURDAY, 11th AUGUST.

- 1275—Star, Five Rells, 155 New Cross-road, S.E. at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1401—Fidelity, King's Head, Plough Bridge, Plumico, at 7. (Instruction)
 1685—Guelph, Red Lion, Leytonstone
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W. at 8.
 R.A. 1185—Lewis, King's Arms Hotel, Wood Green
 Metropolitan Council (T.I.) Allied Masonic Degrees, Mitre Hotel, Hampton Court, at 8
 Grand Council of the Allied Masonic Degrees, Mitre Hotel, Hampton Court, at 4
 1423—Era, Albany Hotel, Twickenham
 1637—Unity, Abercorn Hotel, Great Stanmore
 1929—McZart, Harewood House, High Street, Croydon

MONDAY, 13th AUGUST.

- 22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
 45—Strong Man, George Hotel, Australim Avenue, Barbican, at 7. (Instruc.)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W. at 8. (Instruction)
 186—Industry, Bell, Carter-lane, Doctors-commons, E.C., at 6.30 (Inst)
 518—Wellington, White Swan, High-street, Dantford, at 8. (Instruction)
 1475—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In).
 1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1623—West Smithfield, Farringdon Hotel, Farringdon-street, E.C., at 8. (Inst.)
 1693—Kingsland, Canonbury Tavern, Canonbury, N., at 8.30 (Instruction)
 1789—Ubique, Masonic Hall, Air-street, W.
 1891—St. Ambrose, Baron's-court Hotel, West Kensington
 1922—Earl of Lathom, Greyhound Hotel, Streatham
 R.A. 720—Panmure, Horns Tavern, Kennington
 R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)
 40—Derwent, Castle Hotel, Hastings
 61—Probity, Freemason's Hall, St. John's-place, Halifax
 75—Love and Honour, Royal Hotel, Falmouth
 104—St. John, Ashton House, Greek-street, Stockport
 151—Albany, Masonic Hall, Newport, I.W.
 240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields
 261—Nelson of the Nile, Freemasons' Hall, Batley
 292—Sincerity, Masonic Hall, Liverpool
 296—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield
 297—Witham, New Masonic Hall, Lincoln
 409—Three Graces, Private Rooms, Haworth
 467—Tudor, Red Lion Hotel, Oldham
 481—St. Peter, Masonic Hall, Manle-street, Newcastle
 539—Druids of Love and Liberality, Masonic Hall, Redruth
 613—Unity, Masonic Hall, Southport
 665—Montague, Royal Lion, Lyme Regis
 724—Derby, Masonic Hall, Liverpool, at 8. (Instruction)
 797—Hanley, Hanley Hall, Dartmouth
 893—Meridian, National School Room, Millbrook, Cornwall
 949—Williamson, St. Stephen School, Monkwearmouth, Durham
 1021—Hartington, Masonic Hall, Custom House Buildings, Barrow-in-Furness
 1174—Pentangle, Sun Hotel, Chatham
 1221—Defence, Masonic Hall, Carlton-hill, Leeds
 1350—Fermor Hesketh, Masonic Hall, Liverpool
 1436—Sandgate, Masonic Hall, Sandgate
 1449—Royal Military, Masonic Hall, Canterbury
 1474—Israel, Masonic Hall, Severn-street, Birmingham
 1542—Legiolium, Masonic Hall, Carlton-street, Castleford
 1575—Clive, Corbet Arms, Market Drayton
 1592—Abbey, Suffolk Hotel, Rury St. Edmunds
 1611—Eboracum, Queen's Hotel, Micklegate, York
 1618—Handyside, Zetland Hotel, Saltburn-by-Sea
 1790—Old England, Masonic Hall, New Thornton Heath
 R.A. 89—Royal Cheshire, Ashley's Arms, Dukinfield
 R.A. 422—All Saint's, Masonic Hall, Gainsborough
 R.A. 827—St. John, Masonic Temple, Halifax-road, Dewsbury

TUESDAY, 14th AUGUST.

- 55—Constitutional, Bedford Hotel, Southampton-bluffs, Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, 2 Westminster Chambers, Victoria-street, S.W., at 8. (Instruction)
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction)
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 554—Yarborough, Green Dragon Stenney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8. (Instruction)
 890—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8. (Instruction)
 1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
 1349—Friars, Liverpool Arms, Canning Town, at 7.30. (Instruction)
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1391—Kennington, The Horns, Kennington. (Instruction)
 1448—Mount Edgcombe, 19 Jermyn-street, S.W., at 8. (Instruction)
 1471—Islington, Crown and Cushion, London Wall, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich. (Instruction)
 1540—Chancer, Old White Hart, Borough High Street, at 8. (Instruction)
 1559—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8. (Inst)
 1707—Eleonor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
 1769—Clarendon, Guildhall Tavern, Gresham-street
 1919—Brixton, Prince Regent, Dulwich-road East Brixton, at 8. (Instruction)
 Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30
 131—Fortitude, Masonic Hall, Truro
 194—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent
 241—Merchants, Masonic Hall, Liverpool
 272—Harmony, Masonic Hall, Main Ridge, Boston
 409—North ern Count's, Masonic Hall, Maple Street, Newcastle (Instruct)
 473—Faithful, Masonic Hall, New Street, Birmingham
 495—Wakefield, Masonic Hall, Zetland Street, Wakefield
 523—Pelvidere, Star Hotel, Maidenhead
 603—Zetland, Royal Hotel, Cherkheaton
 624—Lansdowne of Unity, Town Hall, Chippenham
 696—St. Bartholomew, Anchor Hotel, Wednesbury
 726—Staffords, Kn t, North Western Hotel, Stafford
 829—Sydney, Black Horse Hotel, Sidcup
 897—Loyalty, Fleece Inn, St. Helens, Lancashire
 903—Gosport, India Arms Hotel, High-street, Gosport
 986—Hesketh, Grapes Inn, Croston
 1214—Scarborough, Scarborough Hall, Caledonia-road, Batley
 1250—Gilbert Greenhall, Masonic Rooms, Sinker Street, Warrington
 1325—Stanley, 214 Great Homer's-street, Liverpool, at 8. (Instruction)
 1343—St. John's Lodge, King's Arms, Grays, Essex
 1414—Krole, Masonic Hall, Sevenoaks
 1465—Ockenden, Talbot Hotel, Sutton, Sussex
 1545—Baildon, Masonic Hall, Northgate, Baildon
 1713—Wilbraham, Walton Institute, Walton, Liverpool
 R.A. 70—St. John's, Huyshe Masonic Temple, Princes Street, Plymouth

R.A. 265—Indea, Masonic Club, Hanover-street, Keighley
 R.A. 289—Fidelity, Masonic Hall, Carlton-hill, Leeds
 M.M. 15—St. George's, Masonic Hall, Gully Street, Exeter
 M.M. 152—Dover and Cinque Ports, Royal Oak Hotel, Dover

WEDNESDAY, 15th AUGUST.

- 15—Kent, King and Queen, Norton Folgate, E.C., at 7.30. (Instruction)
 30—United Mariners', The Lagard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, Horse Shoe Inn, Newington Causeway, at 8. (Inst)
 103—Confidence, Hercules Tavern, Leadenhall-street, at 7.30. (Instruction)
 223—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In)
 539—La Tolerance, Morland's Hotel, D. an Street, Oxford St. at 8. (Inst)
 619—Beadon, Greyhound, Dulwich
 720—Panmure, Ratham Hotel, Betham, at 7. (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 861—Whittington, Red Lion Popin's-court Fleet-street, at 8. (Instruction)
 1321—Emblematic, Goat and Star, Swallow Street, W., at 8. (Inst.)
 1382—Corinthian, George Inn, Gie gall Road, Cubitt Town
 1445—Prince Leopold, Moorgate Tavern, Moorgate Street, at 7. (Instruction)
 1475—Peckham, Lord Wellington Hotel, 518 Old Kent-road, at 8. (Instruction)
 1524—Duke of Connaught, R. va' Edward, Mare-str-et, Hackney, at 8. (In.)
 1604—Wanderers, Adam and Eve Tavern, Pilmar St., Westminster, at 7.30 (In)
 1682—Beaconsfield, Chequers, Marsh Street, Waltham-st., at 7.30. (Inst.)
 1791—Creston, Prince Albert Tavern, Portobello-rd., Notting-hill-gate (Inst.)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
 R.A. Camden, The Boston, Junction Road, Holloway, at 8.30. (Instruction)
 R.A. 177—Domestic Union Tavern, Air-street, Regent-st., at 8. (Instruction)
 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
 86—Loyalty, Masonic Hall, Prescott, Lancashire
 121—Mount Sinai, Public-buildings, Penzance
 125—Prince Edwin, White Hart Hotel, Hythe, Kent
 128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
 178—Antiquity Royal Hotel, Wigan
 200—Old Globe, Private Rooms, Globe-street, Scarborough
 254—Amphibious, Freemasons' Hall, Richmondwick
 277—Friendship, Freemasons' Hall, Union-street, Oldham
 325—St. John's, Freemasons' Hall, Islington-square, Salford
 342—Royal Sussex, Freemasons' Hall, 79 Commercial Road, Landport
 380—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds
 387—Airedale, Masonic Hall, Westgate, Shipley
 580—Harmony, Wheat Sheaf, Ormskirk
 591—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, Freemasons' Hall, Runcorn, Cheshire
 795—St. John, Ray Mead Hotel, Maidenhead
 816—Royd, Spring Gardens Inn, Wardle, near Rochdale
 823—Everton, Masonic Hall, Liverpool
 910—St. Oswald, Masonic Hall, Ropergate, Pontefract
 962—Sun and Sector, Assembly Rooms, Workington
 972—St. Augustine, Masonic Hall, Canterbury
 1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield
 1040—Skres, Masonic Hall, Driffeld, Yorks
 1046—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool
 1161—De Grey and Ripon, Brunswick Hotel, Piccadilly, Manchester
 1206—Cinque Ports, Bell Hotel, Sandwich
 1218—Prince Alfred, Commercial Hotel, Mossley, near Manchester
 1311—Brigthouse, Masonic Room, Bradford-road, Brighouse
 1337—Anchor, Masonic Rooms, Durham House, Northallerton
 1353—Duke of Lancaster, Athenaeum, 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.
 1674—Starkie, Railway Hotel, Ramshotton
 1639—Brownrigg, Swan Hotel, Kingston on Thames
 1645—Colne Valley, Lewisham Hotel, Slaithwaite
 1692—Hervay, George Hotel, Hayes
 R.A. 281—Shakespeare, Masonic Room, 9 High Street, Warwick
 R.A. 298—Loyal Todmorden, Masonic Hall, Todmorden
 R.A. 341—Industry, Norfolk Arms, Hyde
 R.A. 409—Stortford, Chequers Inn, Bishop's Stortford
 R.A. 417—Faith and Unity, Masonic Hall, Dorchester
 R.A. 491—St. Peter, Masonic Hall, Maple-street, Newcastle
 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, 16th AUGUST.

- 3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8. (Instruction)
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30. (Instruction)
 87—Vivian, White Hart, College-street, Lambeth, at 8. (Instruction)
 435—Salisbury, Union Tavern, Air street, Regent-street, W., at 8. (Inst.)
 704—Camden, Crown and Cushion, London Wall, at 7. (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8. (Instruction)
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
 902—Burgoyne, Cock Tavern, St. Martin's-court, Ludgate-hill, at 6.30 (Inst)
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8. (Inst.)
 1195—Lewis, Kings Arms Hotel, Wood Green, at 7. (Instruction)
 1227—Union, Spotted Dog Inn
 1227—Upton, Swan, Bethnal Green-road, near Shoreditch, at 8. (Instruction)
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30. (Instruction)
 1426—The Great City, Masons' Hall, Mason's Avenue, E.C., at 6.30. (Inst.)
 1614—Covent Garden, Constitution, Bedford-street, W.C., at 7.45. (Instruction)
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9. (Inst.)
 R.A. 507—United Pilgrim, Horns Tavern, Kennington
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1471—North London, Canonbury Tavern, Canonbury Place, at 8. (Inst.)
 M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8.30. (Inst.)
 56—Howard, High-street, Arundel
 97—St. Martin, Town Hall, Burslem
 116—Royal Lancashire, Swan Hotel, Colno
 203—Ancient Union, Masonic Hall, Liverpool
 208—Three Grand Principles, Masonic Hall, Dewsbury
 268—Union, Queen's Arms Inn, George-street, Ashton-under-Lyne
 275—Harmony, Masonic Hall, South Parade, Huddersfield
 283—Amity, Swan Hotel, Market-place, Haslingden
 337—Candour, New Masonic Rooms, Uppermill, Saddleworth
 343—Concord, Militia Officers' Mess Rooms, Starkie-street, Preston
 344—Faith, Bull's Head Inn, Radcliffe, Lancashire
 345—Perseverance, Old Bull Hotel, Church-street, Blackburn
 346—Unity, Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn
 367—Probity and Freedom, Red Lion Inn, Smallbridge
 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe
 456—Foresters, White Hart Hotel, Uttroeter
 462—Bank Terrace, Hargreaves Arms Hotel, Accrington
 600—Harmony, Freemasons' Hall, Salem-street, Bradford
 636—Orle, Masonic Hall, Morpeth
 659—Bagdon, Ridley Arms Hotel, Blyth
 1011—Richmond, Crown Hotel, Blackfriars-street, Salford
 1012—Excelsior, Masonic Hall, Great George-street, Leeds
 1164—Eliot, Private Rooms, St. German's, Cornwall
 1299—Pembroke, West Derby Hotel, West Derby, near Liverpool
 1320—Blackheath, Green Man, Blackheath
 1327—King Harold, Britannia Hotel, Waltham New Town

1932—Unity, Masonic Hall, Crediton, Devon
 1576—Dee, Union Hotel, Parkgate, Cheshire
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1587—St. Giles, Royal Oak Hotel, Cheadle
 R.A. 97—Str et Be. evolute, Masonic Hall, Park Terrace, Sunderland
 R.A. 107—Philanthropic, Masonic Hall, King's Lynn
 R.A. 111—Vigilance, Masonic Hall, Archer Street, Darlington
 R.A. 163—Integrity, Freemasons' Hall, Cooper-street, Manchester
 R.A. 317—Affability, Freemasons' Hall, Cooper Street, Manchester
 M.M.—Canynoges, Freemasons' Hall, Bristol

FRIDAY, 17th AUGUST.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8. (Instruc.)
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction)
 788—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In.)
 834—Raneagh, Six Bells, Hammersmith (Instruction)
 833—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 115—Belgrave, Jermyn-street, S.W., at 8. (Instruction)
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)
 R.A. 65—Prosperity Chmp. of Improvement, Hercules Pav., Leadenhall St.
 R.A. 78—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 162—Virtue, Freemasons' Hall, Manchester
 401—Royal Forest, Bark to Bounty Inn, Slaidburn
 453—Clugwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)
 460—Sutherland or Unity, Castle Hotel, Newcastle-under-Lyme
 618—Phoenix, Fox Hotel, Stowmarket
 641—De Lorraine, Freemasons' Hall, Grainger-street, Newcastle
 662—Holme Valley, Victoria Hotel, Holmforth
 993—Alexandra, Midway Hotel, Levenshulme
 1034—Eccleshill, Freemasons' Hall, Eccleshill
 1096—Lord Warden, Wellington Hall, Deal
 1311—Zetland, Masonic Hall, Great George street, Leeds
 1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction)
 1773—Albert Victor, Town Hall, Pendleton
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham, at 6.30
 R.A. 621—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield
 R.A. 637—Marquess of Ripon, Town Hall, Ripon
 M.M. 65—West Lancashire, Masonic Hall, Liverpool

SATURDAY, 18th AUGUST.

1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)
 1641—Crichton, Surrey Masonic Hall, Camberwell
 Sunday Chapter of Improvement, Union Air-street, Regent-st., W., at 8
 M.M. 205—Beaconsfield, Onequers, Marsh Street, Walthamstow
 M.M. 251—Tenterden, Anderson's Hotel, Fleet Street, E.C.
 149—Peace, Private Rooms, Meltham
 308—Prince George, Private Rooms, Bottoms, Eastwood
 1326—Lebanon, Lion Hotel, Twickenham
 R.A. 1326—Lebanon, Lion Hotel, Hampton

PROVINCIAL GRAND LODGE OF SUFFOLK.

LAYING OF A FOUNDATION STONE AT BURY.

A SPECIAL Provincial Grand Lodge of this Province was summoned to be held at Bury St. Edmunds, for the purpose of laying the corner stone of the buildings for the enlargement of the school premises attached to St. John's Church, on Thursday, the 2nd instant. The Lodge was held in the Schoolroom, Well-street, and in the absence of the Right Worshipful Provincial Grand Master Bro. Lord Waveney, was opened in ample form by the Deputy Provincial Grand Master, Bro. the Rev. Charles J. Martyn, assisted by Bro. E. J. Griffiths P.P.G.C. acting D.P.G.M., George Thompson P.G.S.D. acting P.G.S.W., Grimsey P.G.J.W., N. Tracy P.G. Secretary, W. Clarke P.G.P. and P.G.D.C., H. Wright P.P.G.P., D. Gull P.G.S.D., J. R. Thompson P.P.G.S.B., W. Armstrong P.P.G.S.D., T. F. Lucia P.P.J.W., W. Mackney P.G.S.B., and Charles Emerson P.G.A.D.C. The Presence Book was also signed by the following brethren:—A. Loughton P.M. 1599, W. Chapman W.M. P.G.S., George Guiver, Henry Mintz, Z. Cooper, Horace Lucia, W. G. Clarke J.D., and John Hewett Tyler 1592 F. W. Jennings S.W. 1224, W. Pead J.W., R. J. Symonds I.G., and C. C. Gooch Tyler 1003, and Fred. C. Atkinson 376. The Provincial Grand Secretary (Bro. Tracy) announced that letters of apology for non-attendance had been received from the Provincial Grand Senior Warden, Provincial Grand Superintendent of Works, the Rev. P. L. Cutley P.G.C., and Lord Henniker. The Acting Prov. Grand Master stated that he had also received a letter from the Prov. Grand Master, regretting his inability to attend, and asking him to kindly perform the ceremony, which, with the permission of the Lodge, he would now proceed to do. A procession was then formed in the following order:—Tylers, with drawn swords; Visiting Brethren; Lodges according to their numbers; a Cornucopia with Corn and Ewers with Wine and Oil, borne by P.M.'s; P.P.G. Officers according to rank; P.G. Secretary, with Book of Constitutions; P.G. Treasurer, bearing vial containing the coins to be deposited in the stone; the Column of the P.G.J.W., with plumb rule; the Column of the P.G.S.W., borne by a P.M.; the Acting P.G.S.W. with level; the P.G. Chaplain, with the Sacred Law on a cushion; the Acting D.P.G.M., with square; the P.G.S.B.; the Wor. the acting P.G. Master. In this order the brethren, headed by the Victoria fife and drum band, marched to the site, where they were received by the Vicar of St. John's (Bro. the Rev. C. H. C. Baker), who presented the acting Prov. Grand Master with a trowel, and on behalf of the Building Committee asked him to lay the stone. The acting Prov. Grand Master delivered an address, in which he called upon the "men and brethren here assembled to behold this ceremony" to know that they were "lawful Masons, true and faithful to the laws of their country, and united by solemn obligation to erect handsome buildings, and to serve God, the Great Architect of the Universe. They had among them concealed from the eyes of all men secrets which no man had discovered, but

which secrets were lawful and honourable, and not repugnant to the laws of God and man. They were entrusted in peace and honour to the Masons of ancient time, and having been faithfully transmitted to them, it was their duty to convey them unimpaired to the latest posterity. Unless their calling had been good and honourable it would not have lasted for so many centuries, nor would they have had so many illustrious brethren in their Order ready to promote its interests." The Prov. Grand Chaplain, the Rev. R. C. M. Rouse, then offered prayer, after which the vessel containing the coins, and records were deposited in the receptacle provided for it, and the stone was set. As the stone was being lowered a hymn was sung by the St. John's choir. The acting Prov. Grand Master proved the stone with the plumb, rule, level and square, and having declared it well and truly laid, scattered corn and poured wine and oil over it. The Prov. Grand Chaplain then offered prayer, and the brethren re-formed procession and marched to the church, headed by the choir, singing the processional hymn, "The Church's one foundation." A special form of service was used. The lesson, taken from Prov. ii., 1-10, was read by the Rev. E. J. Griffiths. The sermon was preached by the Prov. Grand Chaplain, the Rev. R. C. M. Rouse, from the words, "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. xxii. 6). In the course of an eloquent and earnest address the Prov. Grand Chaplain said they had that day been engaged in laying the foundation-stone of a building which he hoped would be a source of great benefit to many generations. They could not have had a more suitable occasion for laying the stone with Masonic rites, because they, as Masons, were successors to those who, from time immemorial, had been associated with the erection of buildings intended for the benefit of mankind, the advancement of the world, and the honour and glory of the most High. Therefore, that they might not be unworthy successors, it behoved them heartily to respond to such a call as this, and invoke the blessing of the Great Architect of the Universe upon this work of benevolence. The high value they, as Masons, set on education, was evinced in a most practical way by the noble Masonic Schools they supported, at an annual cost of more than £25,000, and he asked them on that occasion to give further proof of it by contributing with true Masonic liberality to St. John's Infant School. At the conclusion of the service the brethren returned in procession to the Lodge-room, where the acting Prov. Grand Senior Warden proposed a vote of thanks to the Prov. Grand Chaplain for his admirable discourse. The acting Grand Master heartily seconded the proposition, which was carried and ordered to be entered on the minutes. The Prov. Grand Chaplain, Bro. the Rev. R. C. M. Rouse, in response, expressed the earnest hope that the work they had inaugurated that day might prove a great blessing and a means of usefulness for years to come. The Lodge was then closed in ancient form. A luncheon, to which ladies and non-Masons were invited, was subsequently held at the Angel Hotel, the D.P.G.M. presiding, supported on the right by Bro. the Rev. E. J. Griffiths P.P.G.C., and on the left by Mr. Cockerell, Recorder of Sudbury. Most of the brethren, whose names are recorded above, attended, and, in addition, there were also present—Bro. Major-General Cecil Ives, Bro. W. P. Eversley (South Eastern Circuit), Bro. W. A. Bowler P.M. 51, Mr. Charles Oliver, Churchwarden at St. John's, Mr. Jos. Robinson, builder and architect, &c. The D.P.G.M. proposed the Queen and H.R.H. the Prince of Wales, Grand Master of England, and the Pro Grand Master (Lord Carnarvon), the Deputy Grand Master (Lord Larham), and the Grand Officers Past and Present. He briefly alluded to the work of the Revision of the Book of Constitutions; and said, admirable as those Constitutions were, yet, like everything else, improvements in some things were necessary. He coupled with the toast the name of Bro. Clarke a Past Grand Officer. Bro. Clarke P.G.P. briefly responded. The Deputy Prov. Grand Master then proposed the health of the Right Worshipful Prov. Grand Master, Lord Waveney, whose absence they all deplored. Bro. B. P. Grimsey P.G.J.W. proposed the health of the D.P.G.M. Bro. the Rev. C. J. Martyn, which he was sure they would as heartily receive as the toast which had preceded it. However much, in every possible way, they might respect, esteem, and regard their Right Worshipful Provincial Grand Master, he was sure that not in a single instance were they lacking in esteem and respect for their D.P.G.M. The Deputy Provincial Grand Master, in responding, said he was exceedingly obliged for the kind way in which his name had been received, and if anything were wanting to stir him up to greater zeal in the cause of Freemasonry, it would be the kind reception which he invariably met in the Province of Suffolk. It was now his duty to propose what he might fairly call the toast of the day, Success and Prosperity in every sense to St. John's schools, the foundation stone of the enlargement of which they had been laying that morning. He quite endorsed the observations of the Provincial Grand Chaplain that unless a child had a thorough religious education his learning would do more harm than good—he was sent into the world a clever man, but not a man whose influence was for good throughout the world. If they only educated the head they could not expect good results to follow. Bro. the Rev. C. H. C. Baker responded, and thanked the Provincial Grand Lodge for having honoured him with its presence. The D.P.G.M. proposed the health of the Visitors, coupled with the name of Mr. Cockerell, whom he regretted to say was not a Mason, but was living in a state of darkness, and they would be only too glad if the scales should fall from his eyes, and that he should behold the light of Masonry, for then he would know what a good and practical thing it was. If he would consent to be initiated he would undertake to bring some excessively hot poker and give him such a specimen of Masonry as he never dreamt of. Mr. Cockerell, in response, thanked the brethren for the cordial reception given to the toast of the Visitors, and, passing on to speak of the importance of religious training, said education without religion was simply educating people in crime. The D.P.G.M. next proposed the Ladies, on whose behalf Bro. Jennings replied. This concluded the toast list.—*East Anglian Daily Times*.

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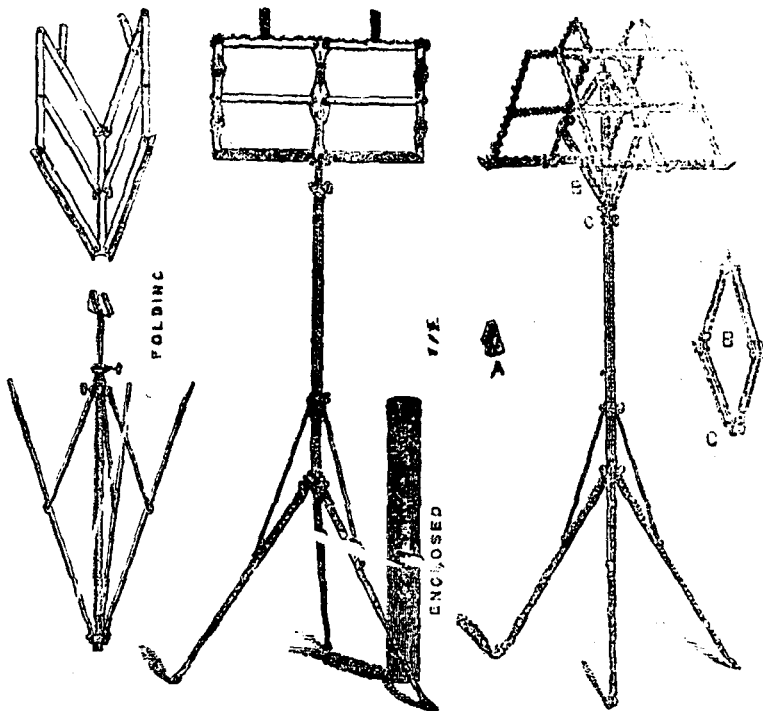
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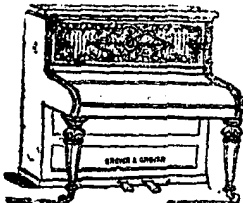
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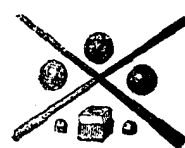


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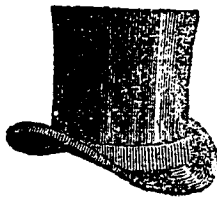
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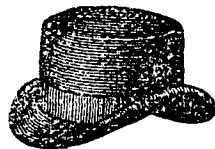
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Printed and Published by Brother WILLIAM WRAY MORGAN, at Belvidere Works, Hermes Hill, Pentonville, Saturday, 11th August 1883.