

THE

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## THE OLD YEAR AND THE NEW.

TO-DAY brings to a close the year 1881, a year which, in Masonic circles, may be described as having been one of quiet and uneventful progress. Nothing has happened that would be likely to evoke a sense of enthusiasm, yet it cannot be questioned that the Craft has strengthened and confirmed its interests everywhere. There may have been bickerings in our ranks, but where is the Society or Community that can boast itself as being entirely free from such? Quebec has raised a question as to the legitimate status of the English Lodges in Montreal, and certain Lodges in New South Wales have presumed to constitute themselves into a Grand Lodge, in territory already occupied by the District Grand Lodges of England, Ireland, and Scotland; but such minor difficulties are inevitable. The fact remains that the year 1881, albeit distinguished by no remarkable occurrences, will bear fair comparison with the preceding six years during which the Prince of Wales has been Grand Master of English Freemasonry. Exactly sixty-one Lodges have been added to the roll of Grand Lodge, the youngest Lodge for which a Warrant has been issued being No. 1953, while at the close of 1880, the youngest was No. 1892. Of new Lodges only seven meet within the Metropolitan area, twenty-three have been established in the Provinces at home, and the remaining thirty-one in Districts abroad. The new Provincials are thus distributed:—Berks and Bucks, two; Cheshire, one; Derbyshire, one; Durham, one; Hants and Isle of Wight, one; Kent, two; Lancashire, one; Lincolnshire, one; Middlesex, one; North Wales and Salop, one; Norths and Hunts, one; Northumberland, one; Notts, one; Oxon, one; Somersetshire, one; Staffordshire, three; Surrey, two; and Sussex, one. Among the Districts abroad, Malta has two new Lodges; Newfoundland, one Lodge; Jamaica, one; East Indies, three, namely Bengal, two, and Madras one; China, two; S. Africa, five Lodges, namely, Eastern Division, two, Western, one, Griqualand, one, and under no D.G.L. one; Fiji, one; New South Wales, three; South Australia, two; and New Zealand, nine, namely, Canterbury, five; Auckland, one, and Wellington, three. If we compare the total for this year, we find it is, as stated before, sixty-one against sixty-six in 1875; sixty-nine in 1876, of which one has since dropped from the roll; seventy-three in 1877; sixty-five in 1878; fifty-three in 1879; and thirty-nine, of which one has ceased, in 1880. This gives a grand total for the seven years of 426 Lodges for which warrants have been granted; but, as two have already passed away, or, as is more probably the case, as in the case of two, the warrants were never acted upon, the net addition to the Grand Lodge roll is 424. We do not say this implies so much additional strength; on the contrary, there are grounds for believing that much of it will be found to contain a certain element of weakness. Under any circumstances, however, there is no doubt that during the Grand Mastership of His Royal Highness the Prince of Wales there has been thus far a vast increase in the strength, as well as in the zeal and activity, of the Craft. But the most satisfactory feature is, that a

very large proportion of this increase has taken place in our Colonies: this is, indeed, a point on which the Masonic World is to be congratulated. Nor is it in Craft Masonry alone that we notice this advance. The Royal Arch Degree has shared in the general impetus which the election of the Heir Apparent as given to the spread of our principles; while the prospects of the Extra-legitimate Degrees have correspondingly improved, the improvement being especially noticeable in the Mark Degree, which, with the Arch, will make still further advance now that Prince Leopold Duke of Albany has been installed Past Grand Master of the one, and has been appointed by the Prince of Wales a Provincial Grand Superintendent in the other.

The proceedings in Grand Lodge, with two exceptions, demand no special notice. Bro. C. J. Perceval brought forward a motion which, in our opinion, should have been adopted, namely, that in the case of grants recommended by the Lodge of Benevolence in excess of £50, the second confirmation by Grand Lodge, as prescribed in the Book of Constitutions, should be dispensed with. Our readers are aware that, as the law stood, a distressed brother to whom it was proposed to grant a sum, say, of £100, had to wait for payment till the minutes of Grand Lodge confirming it had themselves been confirmed, a sum of £10 being all he was allowed to draw on account. This entailed a delay of at the least four months, during which, of course, the brother in distress was under the necessity of getting on as best he could. Grand Lodge, however, did not adopt Bro. Perceval's motion, though it had the good sense to meet it to the extent of allowing £50 to be drawn after the first confirmation; which, it must be admitted, would suffice to meet the most pressing necessities of the case. Another motion, submitted by Bro. Raynham W. Stewart P.G.D., to the effect that the grants to the Male and Female Funds of the Royal Masonic Benevolent Institution should henceforward be £1000 and £600 instead of £500 and £300 respectively, was carried unanimously, the grants to be paid out of the funds of General Purposes. This may be looked upon as a graceful act, especially when we remember that three and twenty years have passed since the last additions to the grants were made.

As regards our Institutions, the brethren have shown their accustomed liberality, the three Anniversary Festivals having together yielded, in round numbers, something like £37,500. The Benevolent Institution had Sir H. Edwards, Bart., Provincial Grand Master West Yorkshire, as President of the day, and with such a Province at his back, it is not surprising that the total of the subscriptions should have exceeded £14,300. Sir M. Hicks-Beach, Bart., M.P., signalled his accession to the Provincial Grand Mastership of Gloucestershire by taking the chair at the Festival of the Girls' School, about £11,500 being the result, Gloucestershire—a small Province—loyally supporting its Chief to the extent of £1,000. As to the Boys' School, at whose Festival the Marquis of Londonderry, K.T., Provincial Grand Master of Durham, presided, there was a departure from the usual order of things, the Anniversary being celebrated at Brighton, instead of in the immediate neighbourhood of London. The experiment may be set

EPPS'S (GRATEFUL) COCOA.

down as a success, Bro. Binckes the Secretary being able to announce a total of £11,700, the noble Chairman being very strongly supported, as well by his own Province as that of Sussex, in which the banquet was held. We are not in the secrets of the Executive, and are unable, therefore, to say whether the experiment will be repeated in the year that begins to-morrow, but it strikes us that if our Charitable Anniversaries were occasionally held in the Provinces, the latter would show even greater interest in our Institutions than they do now, and would imitate the laudable example set by Sussex at this particular celebration. Why, for instance, should not a visit be occasionally paid on these occasions to some such large Provincial centre as Liverpool, Manchester, or Birmingham?

A few words as to the coming year and we have done. Arrangements have been made for the Festivals of the different Institutions, at least as regards the distinguished brethren who have kindly consented to preside. At that of the Benevolent Institution, which will take place on Tuesday, 21st February, R.W. Bro. Colonel Lloyd-Philipps, Prov. Grand Master of the Western Division of South Wales, will take the chair. The Girls' School will have H.R.H. the Duke of Connaught, K.G., P.G.S. Warden, as President of the day; while Bro. Binckes has succeeded in enlisting the services in the like capacity of the Right Hon. the Lord Mayor of London, Worshipful Bro. Whittaker Ellis W.M. Grand Master's Lodge, No. 1. The Benevolent and Girls' Festivals will be held, as usual, in the great Hall of Freemasons' Tavern, where that of "Our Boys" will take place remains to be seen. But wherever and whenever the anniversaries may be held, we have no manner of doubt that the three distinguished brethren who will play the leading part, as stated above, will have the loyal and liberal support of the Craft. May even the formidable figures of the current year be exceeded! Finally, may the Craft generally find 1882 as Happy a New Year as their warmest wishes can desire!

#### OCCASIONAL PAPERS.—No. IV.

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#### OUR MASONIC INSTITUTIONS.

##### THEIR ORIGIN AND PROGRESS.

*Written expressly for delivery at Lodges of Instruction.*

PEOPLE may say what they will in ridicule of Freemasonry. They may sneer at our claims to be a Society that can trace back its origin to a remote period in the world's history. They may laugh at what they are pleased to designate as our intense love of conviviality. They may chaff us incontinently for wearing aprons and collars, and the other outward and visible ensigns of the Craft we belong to. They may go further, and condemn us outright as a secret body, which no civilised government with any respect for its own exalted virtues should dare countenance for a single moment. One thing, however, they cannot deny, to wit, that we conscientiously fulfil one of the most important of the various obligations we contract on joining the ranks of the Fraternity. We do earnestly strive, to the best of our ability, and within the limits of what is just to ourselves and families, to alleviate the distress of our poorer brethren, their widows, and their children. This alone entitles us to the respect of that portion of every community whose respect is worth having. This alone should suffice to rebut the silly charge that, albeit in a certain sense we are a secret Society, we are not so in the sense of secretly intriguing against order and settled government, or of plotting the destruction of religion and morality. No arguments are necessary to vindicate our character in this respect. The body that assists its poorer members, or contributes freely and openly towards the maintenance and support of the widows and families of those of its number who have died in distress, cannot, even by the wildest stretch of the imagination, be set down as a band of conspirators secretly leagued together against law, order, and religion. Moreover, this liberality is practised in open day, and from a sense of duty, but without ostentation, or the slightest wish to be thought more charitable than other men. Nor is it to Masonic sources alone the public is indebted for its information as to these particulars. The records of contemporary journals

are as impartial as they are trustworthy, and to them we may confidently refer for so much as concerns the celebration of the Anniversary Festivals of our several Institutions. Again, there is the Fund of Benevolence, which annually disburses almost the whole of its large income—and sometimes more than its income—in assisting brethren, or the widows of brethren, in their day of difficulty. There are, additionally, Provincial Charitable Associations and Benevolent Funds attached to very many private Lodges, whose services in the same field of labour are none the less true and hearty, because for the most part they pass unnoticed. Hence, I repeat, people may laugh at us, may jeer us, may even set us down as capable of all sorts of crimes and misdemeanours, but they cannot deny that, as a body, we practise one virtue—the virtue of Charity. We claim this to be a part of pure and ancient Masonry, at least in the sense of helping those among us who stand in need of help. My present purpose, however, is not to occupy your time by telling you what you know as well as I do. My wish is to lay before you a brief account of those Institutions which, under Providence, are doing such loyal service to our poorer brethren and their belongings. The account must necessarily be brief, or I should find myself trespassing too severely on your patience. I shall, therefore, content myself with glancing rapidly at the chief points of interest connected with our three Institutions in the order of their establishment.

The Royal Masonic Institution for Girls is fast approaching the time when its patrons and well-wishers will be in a position to celebrate the Centenary of its existence. It was founded early in the year 1788, so that next year it will hold its Ninety-fourth Anniversary Festival. We are chiefly indebted for its establishment to the kindly and fraternal enterprise of a certain Chevalier Bartolomeo Ruspini, Surgeon-Dentist to His Majesty George III., who was a most enthusiastic member of our Fraternity, and for a long term of years held the office of Grand Sword Bearer. At the time I am referring to, the Masonic throne was occupied by a member of the Royal Family—His Royal Highness the Duke of Cumberland, Grand Master from 1782 till his death in 1790. George Prince of Wales, afterwards George IV., and his brothers the Dukes of York and Clarence—the latter, years afterwards, ascending the throne as William IV.—were all of them made Masons in the year 1787. Thus, when Bro. Ruspini had conceived the idea of establishing a School for the daughters of indigent or deceased brethren, it was comparatively an easy task for him, having regard to his professional connection with the Court, to enlist the hearty sympathy and support of the Royal Craftsmen. Other prominent brethren loyally assisted in the good cause, and it is hardly necessary for me to ask you to take my word for it that the ladies, headed by Her Royal Highness the Duchess of Cumberland, wife of the Grand Master, were very far from being the least conspicuous among the patrons and promoters of the project. A poet, who subsequently became a Mason, and who, in the year 1788, was fast entering upon what are called the "years of discretion," has sung,

O woman! in our hours of ease,  
Uncertain, coy, and hard to please,  
And variable as the shade  
By the light quivering aspen made;  
When pain and anguish wring the brow,  
A ministering angel thou!

I will not be so presumptuous as to justify the proposition enunciated in the first four lines I have quoted; but as to that contained in the last two, I need only appeal to the experience of all ages and peoples in order to confirm its perfect accuracy. At all events, so warm a sympathy with Bro. Ruspini's idea was excited in the mind, as well of the Duchess as of the Duke of Cumberland, that at the outset of its career the Institution was publicly designated the Royal Cumberland School for the Daughters of Freemasons. Under such brilliant auspices, it may well be imagined that funds were forthcoming at once in such plenty that in the year 1793 a school-house was erected for the accommodation of the pupils on some leasehold ground belonging to the Corporation of London, and situate near the Obelisk in St. George's Fields. And here it remained, its fortunes slowly, but on that account all the more surely, improving. With ever-increasing means—all, be it remembered the result of voluntary subscriptions, unless we except the contributions of Grand Lodge—the number of inmates kept on increasing commensurately. The Prince of Wales, who succeeded his uncle of Cumberland

as Grand Master, was among the warmest patrons of the school. His brothers, and especially the Duke of Sussex, his successor in the Grand Mastership, followed his illustrious example. In short, from 1788 till now, all who have filled the office of Grand Master, the Grand Officers, the officers and members of private Lodges, and a large number of Ladies and Lewises have made it a point of honour and duty to support the Royal Masonic Institution for Girls. Only one change has taken place in the locality of the school during the ninety and odd years of its existence. When in 1851 the lease of the ground on which the original building was erected fell in, it was found impossible to renew it except at a largely-increased rental, nor, having regard to the crowded state of the neighbourhood in which it stood, was such renewal considered desirable. Some freehold land was therefore purchased on Battersea Rise, and there was raised the present school-house. Not, however, in its entirety as you now see it. In the thirty years that have since elapsed, there have been alterations and improvements and enlargements; fresh ground adjoining has been purchased; the wings of the first house have been extended; the Royal Alexandra and North West wings have been erected. There are also a laundry, an infirmary, and, since the purchase of Lyncombe House, a preparatory school, each and all of them standing separately and distinctly from the main building; and, I suppose I must not omit to add, no short time hence there will be a swimming bath. With premises so extensive it is possible to accommodate no less than 229 girls, with the requisite educational and domestic staff. The age for admission ranges from eight to eleven, and the pupils are educated and maintained within these hospitable walls till they attain the age of sixteen, while even then, in meritorious and necessary cases, there is further assistance given to those who are leaving, so that they may not be without the means of making a fair start in life.

On the benefits conferred by this Institution I need not dwell at length. I gather from an address issued in January of the present year, that up till then 1254 girls have been educated, clothed, and maintained within its walls. But mere numbers is only in part—a very important part, I admit—a test of the good that has been for these daughters of our poorer or deceased brethren. The education they have received has been of a character to fit them for well nigh every branch of employment that is open to women, and I rejoice to say, on the authority of a statement in the report I have just referred to, those who have been under the necessity of seeking some kind of employment “have so invariably conducted themselves as to deserve and receive the commendations of their employers.” I have yet this to add as to the education—in the sense of mental culture—afforded. The majority of those Girls who have submitted themselves to the tolerably severe examination imposed by the Cambridge Local Examiners have either passed with honours or secured certificates of proficiency up to a certain standard. May the picture, which is from the life, be always as brilliant as I have described it! Indeed, so long as the present excellent system is continued, I do not see how it is possible that any less satisfactory picture should ever be described.

The Royal Masonic Institution for Boys, which is only ten years the junior of the Sister School, now claims attention at our hands. It was started in July 1798 by the United Mariner's Lodge, No. 23 on the roll of Grand Lodge “Ancients,” and in a very short time was so fortunate as to secure the Duke of Atholl, who was Grand Master of that body, for its patron. At the outset, the scheme was limited to the clothing and education of sons of indigent Freemasons, and the number of boys thus assisted was only six; but as the efforts of the promoters and governors were successful in bringing large sums annually, more boys were assisted, and when in 1810 the jubilee or fiftieth anniversary of the accession to the throne of his late Majesty George III. was celebrated, the number was increased to fifty. As between our Girls' and Boys' Schools, however, there was this very material difference. I have already shown in the case of the former that within a very short time after the idea was first promulgated by Bro. Ruspini a school-house was erected on some leasehold ground near the Obelisk, St. George's-in-the-Fields, and fifteen girls were received and clothed, maintained, and educated within its walls. But with the latter the scheme was limited to clothing the boys and providing them with education at schools in the neighbour-

hood of their parents' residences; nor was it till as recently as the year 1857 that a school-house large enough to accommodate five and twenty boys was established at Wood Green. Another distinctive feature was adopted later in connection with “Our Boys.” In June 1812 Grand Lodge passed a resolution to the effect that “every Lodge in and adjacent to the cities of London and Westminster” should contribute the sum of “five shillings” on the registering of every new made Mason, and every “country, foreign and military Lodge” the sum of “two shillings and sixpence” for every similar registration, such sums to be paid in aid of the “Institution for clothing and educating the sons of deceased and indigent Ancient Freemasons.” The year following this, the rival Grand Lodges became one, under the style and title of the “United Grand Lodge of England,” and the two Schools received the aid of Grand Lodge as well as of the Fraternity at large.

Here I must break off from the direct course of my narrative in order to show that though the chief portion of the honour connected with the establishment of this Institution belongs unquestionably to Lodge No. 23 of the Ancients, the Moderns have the satisfaction of knowing they had a fair share in setting it on foot. The particulars will be found at some length in the historical sketch issued from the Offices of the Institution, Bro. Binckes, the Secretary, being no doubt the narrator. Having, however, regard to your time, I can only state in brief that Sir F. C. Daniel, a conspicuous and enthusiastic Modern Mason, member and, for seventeen consecutive years, Worshipful Master of the Royal Naval Lodge, laid the foundation stone of a “Masonic Charity for Clothing and Educating the Sons of Indigent Freemasons,” being assisted in this undertaking by Bros. W. Burwood Past G.S.W., Captain Foster, F. Penny, Robert Gill P.G.S.W., &c. What may have been the early progress of this new Charity does not appear in the narrative referred to, but at a meeting held at the Royal Naval Lodge, Burr-street, near the Tower, an account was presented, showing that in the fifteen months, from 25th March 1808, to 23rd June 1809, the subscriptions received amounted to £345 17s 3¼d, while the disbursements were £151 1s, leaving a balance in favour of the the Charity of £194 16s 3¼d. The above account having been audited, Bro. F. C. Daniel, the “institutor,” was continued treasurer, and the healths of the Earl of Kingston, patron of the Institution, the Earl of Moira, and the Vice-Presidents, were drunk with applause. It appears also, from a memorandum attached, that “£100 in the Five per Cents., which cost £99 10s 6d” had “been purchased in the names of Chevalier B. Ruspini, F. C. Daniel, J. Haswell, and J. Woomsley, Esqrs., in trust for the Charity.”

From this it is clear that the Boys' School is the outcome of two Institutions, one originated by the members of “Ancient” Lodge No. 23, and the other by Bro. F. C. Daniel, of the Royal Naval Lodge “Modern.” But when the Union was accomplished, Bro. Sir F. C. Daniel set himself to bring about a union of the two Boys' Charities, and this he happily succeeded in effecting, with the able and fraternal assistance of Bro. W. Williams, M.P., Prov. Grand Master of Dorset, and Sir William Rawlins, Past Grand Senior Warden. This auspicious event took place on the 26th May 1817, and was thus announced to the Fraternity:—

SIR AND BROTHER,—I most cordially congratulate you and the Fraternity at large on the union of the two Masonic Charities, which took place on Monday, the 26th ult., at Freemasons' Hall; and it must be gratifying to every brother to hear it was accomplished without a dissenting voice on either side: by this union of benevolence we shall be enabled to provide for sixty-five deserving objects, whose Parents were our Brethren, and many of them a short time since were living in respectability.

There are now upwards of Forty promising Boys imploring protection, and I am sorry to say, some without a shoe; what is still more distressing, that unless we provide for them, they must remain in ignorance, linger through a life of wretchedness, without education or decent clothing, and exposed to the mercies of a wide World.

I therefore, as Institutor, take the liberty most respectfully to call upon you, in the names of its noble patrons, the Dukes of Sussex, Kent, Athol, and the Earl of Kingston, to subscribe your mite, and also to use your influence with your Lodge and its Members (who must all feel an interest in so good a cause), by which means I shall

be enabled to make a liberal return monthly to our worthy and most respected Treasurer, Bro. I. Lingo, Esq., whose zeal for Masonry can be equalled only by the goodness of his heart.

May the glorious cause of Masonic Benevolence, to which we are so warmly attached, pervade the Universe!

I have the honour to remain,

With every respect,

Yours fraternally,

F. C. DANIEL.

Grove Cottage, Mile-End,  
May 29, 1817.

By this arrangement the fifteen boys provided for by the Modern Institution were added to the fifty of the Ancient, and for a further forty years the number was only increased to seventy. But to resume our direct narrative. It is sufficiently clear that from the very first it was the intention of the Governors, as soon as a fund could be raised for the purpose, "to purchase or build a school-house sufficiently capacious to contain the children, and wholly maintain, as well as clothe and educate them." I presume, however, that the erection or purchase of such a building was not found practicable for many years. At length a Committee, of which Bro. Rowland G. Alston was the chairman, reported, on the 16th November 1850, to the effect, that while the income of the Institution was £450 per annum, it would be necessary to considerably more than double the average annual amount of subscriptions and donations if a building were to be erected and maintained. They, therefore, recommended that "a building or establishment for the boys should not be entertained." But the very next year the project was renewed, and the numerous appeals to the Craft having been liberally responded to, "a convenient mansion and ten acres of freehold land, at Wood Green, were purchased, in the year 1856, for the sum of £3,500." In 1857, after the necessary alterations had been made, twenty-five boys were received into the School, and maintained, as well as clothed and educated, while the remaining forty-five continued to be provided for as heretofore. The experiment proved in every way successful, and as the contributions of the Craft continued to be paid in liberally, in 1859 sixty-eight out of the seventy boys accepted the offer of maintenance in the School, the other two preferring to remain under the old constitution. In 1862 it was determined to erect an entirely new building, and three years later this was inaugurated with considerable ceremony for the reception of eighty pupils. Since then further additions have been made from time to time, and the number of pupils accommodated has been increased till there are now some 218 boys comfortably housed, fed, and educated within the hospitable walls of the Wood Green Institution. What is more remarkable still, is that while it is only about thirty years since it struck Bro. R. G. Alston and his brother members of the Reporting Committee as being dangerous to think of attempting to raise the sum of £1,100 annually towards the support of this Institution, a subscription list of less than £10,000 at the Anniversary would now be looked upon as being not altogether a satisfactory result.

Thus far I have dealt only with the changes that relate to the number of pupils and the increased accommodation made for them from time to time. Other changes have also been made. The pupils are now kept on the establishment till they are sixteen years of age, the minimum of admission being eight. At first fourteen and seven were the extreme limits, and later (in 1873) these figures were raised to what they stand at now. Moreover, the character of the School as an educational establishment has been found increasingly worthy, the number of those who voluntarily submit themselves to the Cambridge Local Examinations being greater, while the proportion of honours and certificates of proficiency becomes more and more conspicuous every year. Having regard to the character of those who are responsible mainly for the executive and educational conduct of the School, we are not surprised at these results, but I feel it to be none the less my duty to draw attention to them in my present paper.

I must now ask you to accompany me—in imagination at all events—to Croydon, for the purpose of inspecting the headquarters of the third and youngest of our glorious Masonic Institutions—namely, the Royal Masonic Benevolent Institution for distressed members of our Fraternity and their widows. Like our two Schools, it owes its

origin, in the first instance, to the initiative of certain most energetic brethren, to whom the provision of some amount of assistance for decayed brethren in their declining years seemed to be equally as much a Masonic duty as was that of finding a maintenance and education for the children of poor or deceased brethren. In due time, as a matter of course, the subject was brought under the notice of Grand Lodge, but the initiatory steps do not seem to have been taken quite as smoothly as could have been wished. The moving spirit was the late Bro. Dr. Crucefix, but without stopping to weigh the pros and cons of the dispute, let it suffice if I state that a dispute did arise, and the origin of the building which now forms the Masonic Asylum at Croydon was the result of the enterprise of a limited number of brethren, who set to work and raised subscriptions, when a building for Aged Freemasons was erected. However, the example bore fruit, and among the events which closed the long Grand Mastership of the late Duke of Sussex must be set down the foundation, on the 2nd March 1842, of the Fund for granting annuities to aged or distressed Freemasons, the sum to be annually granted being fixed at £400. The year following, on 19th May, the first election of candidates was held, and fifteen brethren were received on to the Fund. In the year 1845, the Queen graciously subscribed £50 towards the Institution, and in 1847 Grand Chapter lent a hand by voting an annual grant of £100. After the lapse of another two years a Fund for granting annuities to the Widows of Freemasons was established, and to this Grand Lodge granted £100 annually, and Grand Chapter £35. Fortunately, too, in this year of grace an amalgamation was effected between the Benevolent Fund established by Grand Lodge and the Asylum for Aged Freemasons at Croydon, established by the enterprise of certain brethren, Grand Lodge signifying its approval of the union by voting £500 toward a Sustentation Fund for keeping the building in repair, which Fund has since increased to £1000. In 1855 a further £100 was voted to the Female Fund by Grand Lodge, and in 1856 Grand Chapter raised its annual contribution to £150. In 1858 Grand Lodge voted £100 to each of the two Funds, thereby increasing its total to £500 Male Fund, and £300 Female Fund, Grand Chapter standing as a contributor of £100 to the former, and £50 to the latter. For the twenty-three years that have since elapsed, the former's grant remained at the figures I have given, but now I rejoice to say, on motion of Bro. Raynham Stewart P.G.D. and unanimously agreed to, it has been doubled, the Male Fund receiving £1000, and the Female Fund £600 annually. Several other grants, but of a special nature, have been made at different times, and Grand Chapter has more than once during the last few years been the donor of sums of £500 sterling or Consols. Both these Grand Bodies, therefore, have played their part liberally, as might have been expected in the case of an Institution with whose origin the more important of them has so conspicuously identified itself from the very first.

It must not, however, be supposed that the marked success which has attended the Benevolent as well as our Scholastic Institutions has been the work even in a principal degree of our Masonic Diet—the chiefs who have presided over it, or the most distinguished Officers composing it. The brethren, individually and collectively, have exerted themselves in the most praiseworthy manner possible for the attainment of the grand object of assisting as many as possible of our poorer brethren or their widows, who having been once in comparative affluence, have found themselves in the closing years of their life either without means or chiefly dependent on friends and relations as poor almost as themselves. At the same time, other and well recognised means have been brought to bear in order to promote the well-being of this Institution. In June 1847 the late Earl of Zetland, at the time M.W.G. Master, presided at the first Festival held in aid of its funds, and the result of his appeal was a total of subscriptions amounting to £819 16s—but a small sum as compared with what we are now accustomed to, and one which many a Province of moderate numerical strength has equalled or exceeded. However, in drawing attention to the more limited amount subscribed at the first Festival of the Benevolent, I must not omit to mention that the earlier Festivals of its sister Institutions were productive of similarly modest results, there being, however, this difference operating unfavourably towards the Benevolent, to wit, that at the outset these Festivals were held only triennially, nor was it till the year 1860 that a change was made, and since then there

has been the same measure of annual Festival apportioned to each of our three Institutions.

A few other points remain to be mentioned. In 1872 H.R.H. The Prince of Wales, then holding the honorary rank of Past G. Master, consented to occupy the position of Patron of the Institution, and this kindly act was followed up the very next year when His Royal Highness presided with marked success at the anniversary Festival. It should be noted further that at first the distressed brethren were granted annuities ranging according to a graduated scale from £10 to £30 per annum, according to age. In 1876 this system was abolished, and the annuitants on both funds received equal annual payments, which have been increased till at the present time the old brethren are paid £40 per annum each, and the old ladies £32. As there are now 155 of the former, and 160 of the latter, with sundry widows receiving one-half their late husbands' annuities it does not require a very elaborate amount of reckoning to discover that not far short of £12,000 is needed annually to meet the requirements of this Institution.

This completes my sketch of "our Masonic Institutions." It is longer, perhaps, than I had anticipated, but I trust it will be found clear in its details, and above all things an accurate presentation of the facts.

## REVIEWS.

All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, 23 Great Queen Street, W.C.

*The History of the Lodge of Unity, No. 183* (formerly 441, 376, 289, 290, 242, 305, 215). Extracted from the Minutes and other Documents of the Lodge, and from the Records and Register of Grand Lodge. by George William Speth, P.M. London George Kenning, the Freemason Office, 16 Great Queen-street, W.C. 1881.

(Concluded from page 4.)

As regards removals from one place of meeting to another, they have not been very frequent. In 1769, the year of its constitution, the Lodge is said to have met at the Ship Tavern, Radcliffe; and in 1781 at the Vine Tavern, Broad-street, Radcliffe; but as nothing is known of its doings during the intermediate period, and as G. Lodge, for reasons of its own, fixes the latter year as the date when the Lodge commenced work, we can only repeat what Brother Speth points out, namely, that it figures in the engraved lists for 1770.4-7, as meeting at the aforesaid Ship Tavern. By 1782 it had removed to King Henry's Head, Red Lion-street, Whitechapel. Some time prior to 1804—Bro. Speth suggests the preceding year—it removed to the White Horse Inn, Friday-street, Cheapside, removing thence in June of the year following to the Horns Tavern, Doctors' Commons. No migration would seem to have occurred between this year and 1838, when minutes were again kept of the proceedings, and when the Master, Brother Warriner, assembled the Lodge at the George and Vulture Tavern, Cornhill, of which he was the proprietor, instead of at the Horns, the funds being in a precarious state. On 27th May 1839, it was resolved to meet at Bro. Warriner's. In 1851, after an emergency, held at Gerard's Hall Tavern, Basinghall-street, arrangements were made for settling at the London Tavern, Gracechurch-street, and on the "disestablishment" of that hostelry, in 1876, the Lodge moved to its present quarters, the Ship and Turtle.

We have already noticed the fluctuations from time to time in the number of members, and it will be readily imagined that the fluctuations in the funds must to some extent have kept pretty much on the same level, increasing as the members increased, and diminishing as they diminished. During the earlier years of the Lodge's existence, it was the custom, as in other Lodges, to appeal to the minutes of a meeting a short account showing the receipts and expenditure of the evening. In this case, however, there are no minutes till 1806, nor is it till 1810 that an Audit Committee reports the Lodge as being indebted to the Treasurer in the sum of £7 13s 3d. Similar information, and to a similar effect, is all that is vouchsafed for 1811 and 1813. In 1829 we have the first Financial Report, the Lodge being in a state of solvency, but of arrears due by members £70 17s 6d are set down as being "bad and doubtful," and only £19 19s as "good." In 1840 the figures show an improvement, a mass of arrears having been written off, and the names of the defaulters erased. Still arrears, "bad and doubtful" are estimated at £21 19s, those considered "good" amounting to £35 18s 6d. It is not until a further period of sixteen years has elapsed that we have the next Report, when, in spite of arrears "bad and doubtful" to the extent of £25 1s, the Lodge assets are £29 10s 9d on the General Account, and £10 5s 7d on the Charity Fund, of whose existence we read now for the first time. Since 1856 the Reports have been rendered regularly every year, and though there is at the present time a considerable sum assigned to the "bad and doubtful" arrears column, there is a large balance in hand on the General Account, and a larger balance on the Charity Account than has ever been previously recorded.

Let us now refer to those noteworthy events and practices in the career of the Lodge which Bro. Speth has thought it desirable to particularise. Among the latter must be mentioned the frequency with which more than one degree was conferred on the same candidate at a single meeting, emergency being the pretext assigned in

the majority of cases, though in certain instances no excuse at all was tendered. Another matter which has struck Bro. Speth as singular is, "the frequency with which a brother, having received his first degree in some other Lodge," requested the Lodge of Unity to grant him a further degree, this request being "immediately granted, without his in any way becoming a member." Some cases, too, are mentioned in which persons, chiefly of the waiter class, were initiated, free of expense, only the payment for their registering fees to the Grand Lodge being demanded. It seems also that "Ancient" Masons were received into the Lodge, and had the degrees according to the "Modern" system conferred upon them. This process was known as that of "translation," the fee charged for it being a guinea and a half, while the fee for initiation in the regular way was considerably more than double that sum. A solitary instance of a brother being expelled the Lodge occurred in 1806, the charge against the culprit being "for conducting himself on several occasions in a manner unbecoming a man and a Mason, whilst in the Lodge, and thereby bringing into disrepute that respect which has ever attended the Lodge of Unity." Opportunity was afforded the member for escaping the threatened sentence on his "making an apology for his conduct, and defraying the expenses such conduct had occasioned to the Lodge." However, as he "refused to comply, and at the same time used intemperate language," the sentence was passed by a majority. The same year Masons were cautioned against a certain brother, member of a country Lodge, "who, under the cloak of Masonry, had swindled divers members of the Lodge of several hundred pounds." Early next year the Lodge, which had changed from a Supper to a Dinner Lodge, found the expense too great, and reconstituted itself a Supper Lodge, and as the quarter-ages were reduced soon afterwards, its numerical strength increased, former members, who had resigned, being invited to return, "free of expense." In 1808 the Worshipful Master was presented with a ticket for Grand Feast, and shortly afterwards the same compliment was paid to the Secretary, but the practice, which soon became an annual one, has long since lapsed, probably, suggests Bro. Speth, during the period 1815-38, for which the minutes are not forthcoming. In 1809 Bro. Godwin was officially thanked for his services in Grand Lodge in connection with the impeachment of a certain Lodge. Letters of thanks were also ordered to be written to the Worshipful Masters of Prosperity (Bro. J. Blackwell) and Good Intent (Bro. W. Smith) for their services on the same occasion. Bro. W. Smith's reply is so full of good sense and so Masonic in its tone, that we take leave to reproduce it in its entirety:—

"To the R.W.M. and Brethren of the Lodge of Unity.

"Brethren,—With the most sincere acknowledgments of gratitude and respect, I beg leave to return you my best thanks for the honour you have been pleased to confer on me; for when I consider the nature of our Society, and the individual respectability of your Lodge, I can but feel proud on the occasion.

"I am indeed exceedingly sorry that any necessity should have existed for bringing forward any private Lodge to the Tribunal of the Grand Master, especially when the regulations of our Society are so salutary and mild, and so intelligible. If we cast a retrospective glance into the annals of former times, we shall find that the Revolutions of Empires and of States have arisen from a non-observance of the laws and from a neglect of political jurisprudence; as then in States, so it is in Societies—for the laws are the ligaments of its union and the very soul of its continuance. If, then, I have in any measure prevented the causes that produce such baleful consequences, I consider I have done no more than my duty, no more than any brother of our Order is bound to perform.

"I cannot conclude without expressing my tribute of approbation to Bros. Blacklock and Godwin for their upright, manly, and uniform conduct, and at the same time beg to assure the Lodge of Unity of the gratitude with which I have received their approbation of my conduct, and with all due consideration and fraternal affection,

I subscribe myself, yours, &c.,

J. W. SMITH."

It is satisfactory to be told in reference to this matter that Bro. Blacklock, who was the prime mover, appeared as a visitor in the Lodge of Unity as W.M. of the Lodge he had impeached and caused to be punished.

In 1801, it was moved that a Lodge Board in the three Degrees should be provided at the expense of the Lodge, but an amendment to the effect that it should be left open to the generosity of the members was preferred, the Treasurer offering to subscribe a guinea towards the expenses, and a Bro. Paull agreeing to furnish the board complete with lock and keys, &c., &c., while Bro. Brodie W.M. agreed to furnish a silver trowel, with a whalebone handle, for the explanation. In December 1810 Bro. Paull fulfilled his promise, but £3 8s was paid a brother for painting the Board, towards which the Treasurer, Bro. Jones, does not appear to have contributed his guinea, while Bro. Brodie, in November 1811, moved that a trowel should be provided out of the Lodge Funds, and in the May following sent in his "little bill."

On 3rd May 1810, a Senor Don Juan Baptist Morand was proposed, balloted for and approved; made, passed, and raised, the case being one of real emergency this time. Bro. Morand then paid his initiation fee of three and a-half guineas, three years' subscription as an honorary member, and two shillings and sixpence for a Masonic calendar. He further defrayed the supper bill and the other expenses of the evening. On 23rd July the Tyler was dismissed, "in consequence of complaints as to non-delivery of letters." Previous to closing, it was argued that the Lodge should adjourn over August and September, as it would be an improvement to the funds, the Lodge being at the time indebted to the Treasurer in the sum of £7 13s 3d. It was also agreed, notwithstanding this indebtedness, to present Bro. Gill with a £7 jewel in recognition of his services. Three years later, motion was made and carried unanimously that Bro. Gill should be authorised to purchase for himself, out of the

Lodge funds, a jewel "of the value of ten guineas instead of seven," the Lodge being at the time in debt to the extent of £13 11s 10d. Bro. Speth thinks it problematical if Bro. Gill ever received the jewel, or, if he did, that he must have paid for it out of his own pocket.

In 1811 occurs the only instance in which, as far as is disclosed by the minutes, the Lodge had to seek assistance elsewhere in installing its Master, Bro. James Deans Grand Steward, afterwards G. J. Warden, and one of the representatives of the "Moderns" in settling the Articles of Union, December 1813, and Bro. Henry White Grand Secretary attending for the purpose.

In 1812 mention is made of a Lodge of Instruction holding under the Lodge, and meeting at "Bro. Morrell's, the Grapes and Cannas," but on the 25th October 1813 it was agreed it should cease to exist, or be suspended, through the non-attendance of its members, the "M. and W.'s of this Lodge" accepting "the trust of the jewels, books, regalia, &c., agreeable to the Bye Laws 12 and 13." What, however, became of these jewels, books, &c., Bro. Speth is unable to say.

In 1814, owing to Grand Lodge having levied a quarterage of one shilling per head on every subscribing Mason, the Lodge raised its quarterages one shilling and sixpence. At the following meeting the Senior Warden, in the absence of the Master, took the chair and conferred several Degrees, though there were two Past Masters present. At the meeting in May both W.M. and S.W. were absent, and the chair was taken by Bro. J. Warden, while at the June meeting the new Master was installed, there being only one Past Master present. This year likewise occurs the first mention of an I.G., "but no Brother was regularly appointed to the office." Two Deacons had been appointed pursuant to a resolution of Grand Lodge on 28th March 1810. It was also the first in which the retiring Master made a present to the Lodge, the donor being Bro. Cummins, and the gift a set of collars, the Wardens' columns, and the working tools.

In 1815—on 27th February—the Lodge was requested, for the first time, to send up a Steward at a Charity Festival, and in response Bro. Moxon W.M. agreed to fulfil the duty, the Festival in question being that of the Girls' School. On 24th April, the Lodge was honoured with a visit from R.W. Bro. Thomas Harper Past Deputy Grand Master—one of the most distinguished members of the "Ancients" prior to the Union. The minutes of 15th June of this year are the last that occur for three-and-twenty years.

When, on 23rd April 1838, the Lodge history is resumed, we find Bro. G. Warriner W.M., J. T. Barham S.W., James Elmes J.W., G. H. Pugh S.D., H. Deane J.D., J. C. Fourdrinier I.G., S. Muggerridge Treasurer, and J. Mivart Secretary. The last-named is the brother to whom the Lodge would seem to be indebted for the loss of its minutes during the vacant period just mentioned. He was negligent of his duties, and though in 1839 he was called upon to return the books, he does not appear to have done so. In 1840, during the Mastership of Bro. Fourdrinier, was initiated Bro. Burmeister, and thenceforward the condition of the Lodge was one on which it might justly be congratulated, though the effects were not immediately visible. This Bro. Burmeister afterwards became representative at Grand Lodge of the Grand Lodge of Hamburg. In 1842 Bro. Speth, father of the author, and late P.M. and Treasurer of the Lodge, was initiated. On 22nd April 1844, Bro. H. L. Crohn appeared as a Visitor. He joined the year following, and became W.M. in 1847. On 24th April 1850, a few years before he resigned his membership, he was appointed to the previously unknown office of Grand Secretary for German correspondence, and died about 1860.

We have already mentioned the names of Bro. Speth, initiated in 1842, and Bro. S. Muggerridge, Treasurer in 1838. The former filled the chair of the Lodge in 1846, 1849, 1850, was Secretary from March 1855 to March 1867, and Treasurer from March 1867 till his death on 12th October 1878. He had received a P.M.'s jewel in 1847, a silver snuff-box in 1860, for his services as Secretary; on 22nd March 1861, a Treasurer's jewel, and on 26th January 1875 a silver claret jug and cups. The latter, on 28th May 1819, was presented by the Lodge with a silver embossed drinking cup, on completing his third term as W.M., having served the office once some time between 1815 and 1838, and for the second year in 1842. He was Treasurer from 1838 to 1842, and again from 1853 to November 1866, when he resigned his membership, but was elected an honorary member, and so remained till his death, in reduced circumstances, 28th February 1870. The father of the Lodge is Brother C. W. Todd, P.M. and Treasurer, who joined on 26th Jan. 1853, and was installed W.M. in March 1860. He has served the office of Steward at several Festivals, and represented the Lodge at the Installation of the Prince of Wales on 28th April 1875, receiving the installation jewel. In January of this year, on completing his twenty-fifth year of membership, he was presented with a Treasurer's jewel.

Having recapitulated the salient facts in the history of this Lodge of Unity, No. 183, we take leave of Bro. Speth. We regret the materials at his disposal were not more ample, but we congratulate him here, as at the outset, on the great success he has achieved in this, his maiden literary effort. We trust it will not be his last.

#### COMMITTEE MEETING OF THE GIRLS' SCHOOL.

THE General Committee of the Royal Masonic Institution for Girls met on Thursday, at Freemasons' Hall, Colonel Creaton, Grand Treasurer, in the chair. There were also present Bro. Joshua Nunn, Arthur E. Gladwell, John A. Rucker, H. A. Dubois, J. H. Matthews, Charles Brown, H. Massey, Donald M. Dewar, Rev. A. F. A. Woodford, E. Letchworth, and F. R. W. Hedges (Secretary). After the reading and confirmation of the minutes, the brethren adopted a recommendation of the House Committee to grant £5 to Kate Helps, who was unable to return to the School. The Committee also adopted a report of the House Committee that an account sent in by a former architect of the Institution had been included in a former settled account, and on motion duly made it was resolved

not to meet the charge. The Chairman was authorised to sign cheques for £119 2s 10d. The Chairman informed the Committee that the current account of the Institution would admit of £1,000 being invested, and he therefore moved that that sum be invested for the Sustentation Fund. The motion was carried. Thirteen additional candidates for the April election were placed on the list, the total number for that election being now twenty-eight, for whom there will be twenty-one vacancies. The Committee then adjourned.

#### THE THEATRES.

JUDGED by the Theatrical Entertainments that have been provided for the present season, the Christmas of 1881 must be written down as a great success, especially as to Pantomimes, which seem to have been in greater number than usual. In many cases the novelties were rehearsed on Saturday, as at the Grecian, the Surrey, the Gaiety, the Alexandra Palace, New Sadler's Wells, &c. But at Old Drury and the Garden the old custom of opening on Boxing Night was observed, and, as may be supposed, both these large houses were thronged with people long before the curtain rose.

At the Lane the Pantomime, or Annual, as it is the fashion to call it, is from the pen of Mr. E. L. Blanchard, to whom for years past the public is indebted for some of the best and grandest Pantomimes which have been produced for their delectation. "Robinson Crusoe" is the title, and from first to last the piece went magnificently, the transformation scene of the Fairy Wedding Cake being very splendid, and exciting unbounded enthusiasm from all parts of the house. The Harlequinade was excellently good, Mr. Harry Payne being Clown, Mr. Melbourne Harlequin, Mr. Tully Lewis Pantaloon, and Mr. Charles Ross Policeman X. The principal dancers were Mdles. Luna and Stella, and the principal characters in the opening were well sustained by Miss Fanny Leslie (Robinson Crusoe), Miss Amalia, Mr. Harry Nicholls (Will Atkins the Bold Buccaneer), Bro. H. Jackson, Mr. Charles Lanri jun. (Friday), Mr. G. Le Clerq (King Hoity Toity), Mr. John D'Auban (Nigger Chamberlain), Mr. James Fawn (Mr. Timothy Lovage), &c.

The title of Mr. W. Younge's Pantomime at Covent Garden is "Little Bo-Peep, Little Boy Blue, and the Little Old Woman that Lived in a Shoe." The scenery by Mr. W. Telbin was in every respect worthy of that artist's reputation; the scene in which is presented "The City of Acanthia and Honeysuckle" being received with applause again and again repeated. The principal characters in the opening were sustained by Mr. Fenwick, Miss Claremont, Mr. Julian Girard, Miss Trevelyan, Miss Clara Thompson, Mr. G. Bradshaw, Mr. T. Sennett, Miss Alice Grey. Mr. Walter Hildyard was Clown, Mr. De Voy Pantaloon, Mr. Canning Harlequin, and Miss Laurie Columbine. These, with the Girards and the Nelson Troupe, kept the house in a state of excitement, while the dancing, with Mdles. Alice Holt, Allcroft, and Rosa as principals, was most effective.

The Surrey is generally successful in its Pantomimes, and this year surpasses itself with "Mother Bunch and the Man with the Hunch; or, the Reeds, the Weeds, the Priest, the Swell, the Gipsy Girl, and the Big Dumb Bell," by Mr. Henry Spry and Mr. George Conquest, the romance on which it is founded being Victor Hugo's "Notre Dame de Paris." Mr. Couquest, however, did not, as in former years, take any part in the performance, but the excellent playing of the Edmunds Family must be regarded as some compensation for his absence, and this, added to the humour displayed by Mr. G. H. Macdermott, carried the piece successfully through, the audience being thoroughly pleased with singing, dancing, scenery, and in short with the excellent programme set before them.

No house in London gives a better Christmas entertainment than that over which the Brothers Douglass have so long and so worthily presided, and lovers of Pantomime will find "Sinbad the Sailor; or, the Genii of the Diamond Valley," at the Standard, one of the best of the many excellent theatrical treats provided for the season. The scenery, the appointments, the different ballets, the acting, and the harlequinade gave the utmost satisfaction. Miss Lucy Williams played the hermit Ozone, Miss Milly Howes was Sinbad the Sailor, Mr. John Barnum Copperstick, Miss Rose Leo Polly, Mr. Augustus Glover Captain Spanker, Mr. Henry Nordblom King Henpeckerini, and Miss Violet Hunt Princess Pretty Paus. In the harlequinade Little Ellis, Mr. Wallis, Mr. Westbourne, and Miss Carrie Conway were Clown, Pantaloon, Harlequin, and Columbine respectively.

Mr. Hollingshead of the Gaiety provided a burlesque-drama, entitled "Aladdin; or the Sacred Lamp," the author being Mr. Recco, and the artists who interpreted the principal characters, Miss Farren who plays Aladdin, Miss Kate Vaughan Princess Badroulbador, Miss Connie Gilchrist the Slave of the Lamp, and Bro. E. Terry as the Magician. The reception accorded the last-mentioned, after his absence, was most enthusiastic, nor had the other favourite artists at this celebrated theatre any reason to complain that their efforts to fulfil their several parts were not sufficiently appreciated by the audience.

At the Imperial, a most agreeable novelty, in the shape of a vaudeville, by Messrs. Joseph Mackay and H. Agoust, entitled "Macfarlane's Will," was played both afternoon and evening, being supplemented at the latter performance by the farce of "The Married Bachelor." The libretto of the Vaudeville has been written expressly for the purpose of introducing the clever business and gymnastic artists. It is in three Acts, the scene of the first being the fashionable watering-place of Scandalborough, at a young ladies' seminary, of which Caroline, niece of Mrs. Macfarlane, the heroine, is a pupil. The guardians of the youthful damsel are Alderman and Mrs. Blobs, and the rival matrimonial schemes of these worthy folk

and their ward form the essence of the piece, which is effectively written, and succeeded in winning a highly favourable verdict from the audience. The leading characters are interpreted by M. Agnost, who figures in the first instance as Hugh Léon, a French painter, then as Colonel O'Shaughnessy d'Orsay, and yet again as Spindleshanks, a dancing-master; Miss Alice Ingram, as Caroline; Miss Merrywise, the schoolmistress; Mr. Alfred Nelson, as Alderman Blobs; Mr. H. G. Dolby, as Caroline's handsome cousin and favourite suitor, Harry; and Mr. F. Desmond, as Alphonse, formerly a ducal footman, but at the period of the story in the service of Alderman Blobs.

At the Globe there were both afternoon and evening performances, Goldsmith's Comedy of "She stoops to Conquer," being enacted at the former, and Sheridan's equally popular comedy of "The Rivals," at the latter. When we state that the cast in the evening included Mrs. Stirling as Mrs. Malaprop; Miss M. Litton, as Lydia Langnish; Mr. John Ryder, as Sir Anthony Absolute; and Mr. G. W. Anson, as Bob Acres, those of our readers who were not present to enjoy the treat prepared for them will not need to be told how admirably the play was rendered. A new play, in four Acts, by Mr. Herman Merivale, to be entitled "The Cynic," is in course of production.

"The Enchanted Dove" is the title of the Christmas pantomime at the Britannia, and the repeated and enthusiastic plaudits of a house that was crammed in every part testified to the excellence of the performance on the opening. Indeed, with such a manageress as Mrs. Lane, whose long experience enables her to gauge most accurately the taste of her audience, the success of what it seems to be the custom to describe as the Christmas "annual" was certain. Every one was well aware that neither pains nor expense would be spared in the production of the piece, and it is difficult to say which merits the warmest praise, the magnificence of the scenery, the grouping and ability shown in the different ballets, or the rendering of the different characters. Mrs. Lane herself figured prominently among the artists as a Terrible Sorceress, while the Brothers Vernon, as Jumbo and Mumbo, brought the house down by their tumbling and singing.

At the New Sadler's Wells, Bro. F. B. Chatterton, like many other lessees and managers, took time by the forelock, and gave a public rehearsal of his pantomime of "Ali Baba and the Forty Thieves" on Saturday evening, the audience that assisted at its production being both numerous and appreciative. Unlike most other pantomimic caterers for the public, Bro. Chatterton, no doubt impelled by a sense of respect for the memory of the immortal Grimaldi, gave the greater prominence to what follows, instead of what precedes, the transformation scene. The scenery and effects were admirable, nor could the work of Messrs. W. Callcot, Ellerman, and Maltby well have been otherwise, but no attempt was made at those gorgeous spectacles which, of late years, have played so prominent a part on the Christmas stage. The principal characters in the introduction were taken by Miss Caroline Parkes (Mefisto), Mr. Moreland (Mrs. Ali Baba), Mr. R. C. Lyons (Mr. Ali Baba), Miss Merton (Mrs. Cassim Baba), Mr. Barsby (Mr. Cassim Baba), Miss Stoneham, Morgiana, and Miss Emilie Grattan (Ganem). In the Harlequinade Mr. Fred Evans was clown, Mr. Bobby Bradford Pantaloon, Mr. Mercer Harlequin, Miss Amy Rosalind Harlequina, and Mr. Celine Police Constable. During the week the Pantomime has been preceded by "Amy Robsart."

"Harlequin Happy-go-Lucky, Truelove, and Forget-me-not; or, the Jewel Elves of the Magic Dell and the Good Little Fairy Pastorelle," is the title of the Pantomime at the Grecian. It was produced on Christmas Eve, before a house that was crowded in every part, but owing to the lateness of the hour to which the opening was prolonged, the Harlequinade was not performed in public till Boxing Night. Great credit is due to Mr. Clynds, who had the direction of affairs, while the scenic effects, the singing, dancing, and acting leave nothing to be desired. The burden of the interest rests on Happy-go-Lucky Giles, impersonated by Mr. Herbert Campbell, and he fulfilled his part to the delight of the audience, with whom he is a great favourite, and who applauded him to the echo whenever—and that was often enough—he gave them a chance. Mr. George Sennett was very effective as the patriarchal Grindgrain. Mr. H. Monckhouse played Tremolo, his son and heir, and Miss M. A. Victor Gushina, to whom Tremolo is secretly married. The Harlequinade was capital.

Other entertainments of a theatrical or semi-theatrical character, are provided at the Marylebone theatre, the Alexandra and Crystal Palaces, Hengler's Grand Cirque, Sanger's, the Royalty, the Moore and Burgess Minstrels, and last but not least, by our old friends the Mohawks. This highly popular troop, as usual, prepared a special programme, every part of which has been well received by the numerous audiences that attended, on Christmas Eve, Boxing-day, and during the week. Messrs. Francis (James and William), Duriah, Freeman, Ted Snow, the brothers Ray, Little Thomas, Kavanagh, Temple, Haydon, &c., were all in the best possible form. Mr. Harry Hunter exhibited his accustomed geniality as interlocutor. The orchestra played admirably, while Mr. Mowbray (Bro. Percy) spared no pains, as manager, to make the public comfortable.

CHARITY LODGE, No. 223.

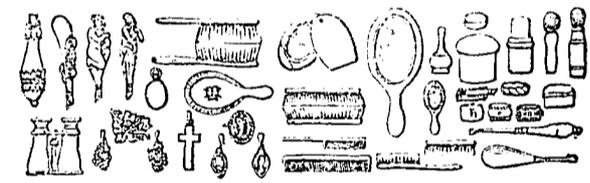
THE annual meeting of this Lodge, was held at the Masonic Hall, 193 Union-street, Plymouth, on Wednesday, 21st instant. W. Bro. J. Moysey, who was the unanimous choice of the Lodge, was very impressively installed by Brother William Browning P.M. and S. assisted by Bros. J. M. Hiffley and J. W. Cornish, in the presence of one of the largest board of installed masters that has recently assembled. Among those present were Bros. Russell Lord, Westcott, Samuel Jew, Michell, Gover, Smith, Cawse, Miller, Pengelly, Baxter, Phillips, Welch, Woolf, Goodall, Osborne, Lean, Nicholson, Johns, Thomas, Watson, Patten, Blight, Lewarn, Powell, Annis, Lavers, Harris, and these brethren expressed their gratification at the elevation of Bro. Moysey, and heartily greeted him. Evidently Bro. Moy-

sey is much loved and respected, not only in his own Lodge, but in the sister Lodges. The Officers appointed for the ensuing year were Bros. Lavers I.P.M., John Delve S.W., John D. Leno J.W., John W. Cornish P.M. Treasurer, W. Browning P.M. Secretary, F. R. Good-year S.D., J. Hoyton J.D., W. J. C. Hannaford I.G., J. Williams D.C., P. Hamley A.D.C., W. H. Frost Organist, P. H. Bridgman S.S., W. Stanlake J.S., J. Bartlett Tyler. Bro. W. Browning was, at a former meeting of the Lodge, unanimously elected as the representative of the Lodge on the Committee of Petitions of the Provincial Grand Lodge. It was resolved that the banquet be held at Bro. C. Walter's, Farley Hotel, on Thursday, 10th January. The Secretary reported that the meeting to the committee appointed to carry out the memorial to the late Prov. G.M. the Rev. and R.W. Bro. John Hayshe, M.A., was to be held at Exeter on Tuesday, 3rd January 1882. Bro. John Treeby was unanimously appointed the Steward for the Charities of the Order, and it was generally expressed that he was the right man.

THE THEATRES, &c.

- DRURY LANE.—At 7, ROBINSON CRUSOE. On Monday, Wednesday, Thursday and Saturday, at 1.30 also.
- COVENT GARDEN.—At 7, LITTLE BO PEEP, LITTLE BOY BLUE, AND THE LITTLE OLD WOMAN THAT LIVED IN A SHOE. On Monday, Wednesday, and Saturday at 2 also.
- LYCEUM.—At 7.30, THE CAPTAIN OF THE WATCH. At 8.30, THE TWO ROSES.
- ADELPHI.—At 7.15, MY TURN NEXT. At 8, TAKEN FROM LIFE.
- PRINCESS'S.—At 7, A PHOTOGRAPHIC FRIGHT. At 7.45, THE LIGHTS OF LONDON.
- GLOBE.—At 7.30, BLIGHTED BEING. At 8, SHE STOOPS TO CONQUER.
- GAIETY.—At 7.5, OPERETTA. At 7.20, FARCE. At 8.30, ALADDIN.
- STRAND.—At 7.15, PARADISE VILLA. At 8, OLIVETTE.
- VAUDEVILLE.—At 7.30, MARRIAGE BELLS. At 8.15, THE HALF-WAY HOUSE, &c.
- HAYMARKET.—At 8, PLOT AND PASSION. At 10, A LESSON.
- PRINCE OF WALES'S.—At 7.50, A HAPPY PAIR. At 8.40, THE COLONEL.
- ROYALTY.—At 8, THE FISHERMAN'S DAUGHTER. At 9.30, PLUTO.
- COMEDY.—At 7.30, SEEING FROU-FROU. At 8, THE MASCOTTE.
- SAVOY.—At 8, MOCK TURTLES, and PATIENCE.
- ST. JAMES'S.—At 8, COUSIN DICK. At 8.20, THE SQUIRE.
- CRITERION.—At 8, WITHERED LEAVES. At 8.45, FOGGERTY'S FAIRY.
- ALHAMBRA.—At 7.45, BLACK CROOK.
- COURT.—At 8, AWAKING. At 8.45, ENGAGED.
- HENGLER'S CIRQUE.—Daily at 2.30 and 7.30.
- CRYSTAL PALACE.—This day, PANTOMIME, &c. HOLIDAY ATTRACTIONS. Open Daily. Aquarium, Picture Gallery, &c.
- ALEXANDRA PALACE.—This day, PANTOMIME, BLONDIN, &c., &c. Open Daily.

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AT

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has been pleased to signify his intention of presiding.

Brethren are earnestly invited to accept the Office of Steward upon this occasion, and they will greatly oblige by forwarding their Names and Masonic Rank, as soon as convenient, to the Secretary, who will gladly give any information required.

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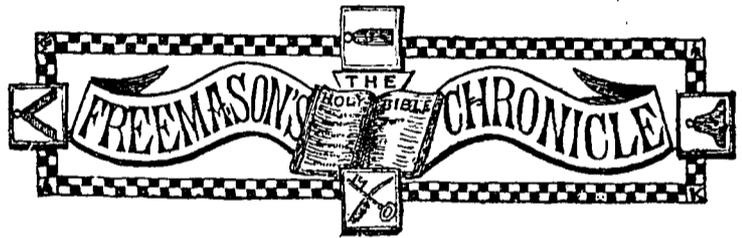
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EGYPT, THE ANCIENT MYSTERIES  
AND FREEMASONRY.

(BY BROTHER T. B. WHYTEHEAD).

A COUNTRY whose history is bound up with allegorical teachings, and much of whose story has been decyphered from the hieroglyphs of its stone monuments, must naturally have a deep interest for a society of Masons whose system is based on allegory and illustrated by symbols. It has occasionally been thrown at our Society that our ceremonies are childish, that we are like overgrown children with toys, and that our teachings are beneath the notice of men of reason and education. But if this be so, what is to be regarded as worthy of the attention of rational men? I know of no system of morality, religion or history that is not a system of symbolical teaching. Certainly there is no religion that is not from beginning to end a series of symbols, and the more we analyse them the more we shall find that this is the case. Why, even our very language, our every day conversation, embraces a mass of symbols. We talk symbolically, and our speech is full of unconscious metaphor. Hence comes one reason, I think, why Freemasonry is so widely popular. It commends itself to the human mind from the very fact that in its symbolic language and teaching we find a chord of sympathy which draws us into closer union on common ground. Dr. Oliver, in one of his many learned works, "The Book of the Lodge," has well explained the system of Masonic symbolism, and shows the valuable uses to which it is put. The cowan would reject all symbolism, and call it childish and ridiculous. Then the Bible is ridiculous, our churches are ridiculous, our prayers are ridiculous, for in the Bible, in our churches, in our prayers, is to be found such a maze

of symbolism as can be discovered nowhere else. And in ancient Egypt we take a special interest, because we find that in that country, in the early ages, a system of morality and religion was taught by means of a ritual, and in a secret manner, in many important respects resembling our own legends. It was in Egypt that the great Jewish leader, whom our Masonic legends tell us was one of the Grand Masters who presided over the First, or Holy Lodge, obtained his knowledge. The Sacred Writings tell us that Moses was learned in all the wisdom of the Egyptians, which no doubt means that he was initiated into the priestly mysteries, by which medium the wisdom was preserved, and these mysteries he doubtless communicated subsequently to his brother, to Joshua, and to the chosen of the Jewish chieftains. The Egyptian religion was of a *spurious* kind, and was not the true religion as revealed originally to man. It had engrafted on it a mass of human lying tradition, but still, as far as we know anything of it, we can see that in its mazes of error was to be found much truth, and the germs of education and light. It was for the purpose of concealing their treasures of knowledge from all but the initiated few that the Egyptian priests made use of their hieroglyphs and huge stone figures. These became objects of adoration to the ignorant multitude, who worshipped them as Photh, the God of Learning. Hence this spurious system of symbolic Masonry was held in high reputation amongst the ancients, for they knew that by its means had been preserved the learning and wisdom which had made Egypt the most civilized country in existence. From Egypt these mysteries spread to Greece, and thence to Rome. Hence Cicero says: "These are the mysteries which have drawn us from the barbarous and savage life our ancestors led. It is the greatest good that has come to us from the city of Athens among so many that she has conferred upon mankind. It is she that has taught us not only to live with joy, but still more to die with tranquillity, in the hope of becoming more happy." The Eleusinian, the Orphic, the Bacchic, the Samothracian, and all the other numerous systems practised by the ancient heathen in every age, were instituted to preserve a knowledge of a future existence; but they added to the truths they taught many pernicious errors. They taught that the initiated should be happier than all other mortals in a future state, and that whilst the souls of the profane, on leaving the body stuck fast in mire and filth, and remained in darkness, the souls of the initiated winged their flight directly to the happy islands, and the habitations of the gods. True Symbolic Masonry was founded for the purpose of keeping in our remembrance the most sublime truths, even in the midst of our innocent and social pleasures, just as the Egyptians were accustomed to carry round their festive tables a coffin, to remind the guests of their mortality.

The Egyptian mysteries were, no doubt, far more free from error than those subsequently worked in Greece and Rome, and one reason for this is to be found in the fact that women were admitted to a participation in the last named countries. Hence, very soon they became contaminated by all kinds of licentiousness, permitted under a cloak of ceremonial. Doubtless one reason for the exclusion of women from pure Masonry is to be found in this circumstance.

To obtain initiation into the Egyptian mysteries it was necessary for the applicant to pass through a course of preparation which included the most terrible trials of courage and fortitude. It was at Memphis that the principal series of mysteries was worked. There were the greater and the lesser mysteries, the former being those of Osiris and Serapis, the latter those of Isis.

Several ancient authors, whose works are now in existence, were initiated into these mysteries, and, have left short accounts of them, but these are necessarily very shadowy, since initiates were bound by the most solemn vows not to reveal what was communicated to them, vows kept with the utmost caution—a lesson to some Masons of the present day.

Referring to the mysteries of Isis—the *First Degree* of the Egyptian system—Apuleius writes, "The priest, all the profane being removed to a distance, taking hold of me by the hand, brought me into the inner recesses of the Sanctuary itself, clothed in a new linen garment. Perhaps, curious reader, you may be eager to know what was then said and done. I would tell you, were it lawful for me to tell you; you should know, were it lawful for you to hear. But both the ears that heard those things and the tongue

that told them would reap the evil results of their rashness. Still, however, kept in suspense as you probably are with religious longing, I will not torment you with long protracted anxiety. Hear, therefore, but believe what is the truth. I approached the borders of death, and having trod on the confines of Proserpine (Goddess of Hell), I returned therefrom, being borne through all the elements. At midnight I saw the sun shining, with its brilliant light, and I approached the presence of the Gods beneath and the Gods above, and stood near and worshipped them. Behold, I have related to you things of which, though heard by you, you must necessarily remain ignorant."

Isis, in Egyptian mythology, was the sister and wife of Osiris, and was worshipped by the Egyptians as the Goddess of Nature, and it is probable that the mysteries taught—as our first degree—the principles of moral Truth and Virtue, as well as the physical laws of Nature. The Mysteries of Serapis constituted the *Second Degree* of the Egyptian system, and of these we know next to nothing, save that they formed an intermediate step for the initiates. In the mysteries of Osiris the *Third Degree* lesson was taught and amplified, and the doctrine of resurrection after death was specially inculcated. The legend of Osiris was this: Osiris, a wise king of Egypt, left the care of his kingdom to his wife Isis, and travelled for three years to communicate to other nations the arts of civilization. During his absence his brother Typhon formed a secret conspiracy to destroy him and to usurp his throne. On his return Osiris was invited by Typhon to an entertainment, in the month of November, at which all the conspirators were present. Typhon produced a chest inlaid with gold, and promised to give it to any person present whose body would most exactly fit it. Osiris was tempted to try the experiment, but he had no sooner laid down in the chest than the lid was closed and nailed down, and the chest thrown into the River Nile. The chest containing the body of Osiris was, after being a long time tossed about by the waves, finally cast up at Byblos in Phœnicia, and left at the foot of a tamarisk tree. Isis, overwhelmed with grief for the loss of her husband, set out on a journey, and traversed the earth in search of the body. After many adventures, she at length discovered the spot where it had been thrown up by the waves, and returned with it in triumph to Egypt. It was then proclaimed, with the most extravagant demonstrations of joy, that Osiris had risen from the dead, and was become a god. The close resemblance to the Masonic legend will be at once detected by all. Osiris and Typhon represent the two antagonistic principles of light and darkness, of good and evil, of life and death, showing the struggle between the two, and the ultimate triumph of life and light.

It was to these rites that the Prophet Ezekiel probably refers as the "Abomination of Desolation," for very soon after their establishment women were admitted to a partial participation in them, and then followed the adoration of the phallus, and the partial deification of the male and female organs of generation, the *κρεῖς* and *φαλλος* being actually exposed in models, and carried about in public processions. Hence, say some, the origin of the Egyptian obelisks, and, as others think, though without sufficient warrant, the round towers of Ireland. In the 8th chapter of Ezekiel you will find this sentence:—"Then he brought me to the door of the gate of the Lord's House, which was towards the north, and behold there sat women weeping for Tammuz. Then said he to me, hast thou seen this, O son of man? Turn thee yet again, and thou shall see greater abominations than these. And he brought me into the inner court of the Lord's House, and behold, at the door of the Temple of the Lord, between the porch and the altar, were about five and twenty men with their backs toward the Temple of the Lord, and their faces toward the east; and they worshipped the sun towards the east." Tammuz, amongst the Jews, signified the summer solstice; the women weeping towards the north, because that was the dark side of the Temple where the sun was never seen; the men worshipping towards the east, because there the sun rose.

It is a more than curious fact that in the ancient Egyptian paintings on mummy cases Osiris is represented as laid out on a couch, whilst a lion attempts to raise him, signifying that by the aid of Leo (the lion) the sun had cleared the tropic of Cancer. I need hardly point out the curious resemblance here visible to some portions of our Craft ceremonies.

Bishop Warburton describes the ceremonies of initiation

in such a lucid manner that I cannot do better than quote from him. He says, the aspirants were required to be men of the strictest morality and virtue, of spotless reputation, and eminent for their piety and devotion to the gods. As a preparation for some of these mysteries, a probation of seven years was enjoined, the last fifty days of which period were employed in acts of austerity, in fasting and prayer, amidst the most rigorous extremes of heat and cold, hunger and nakedness, and not unfrequently the severe use of whips and scourges. Previous to initiation they were habited in new garments, and after some trifling ceremonies they were admitted into the hallowed precincts of the cavern where the ceremonies were celebrated at dead of night. The hierophant, habited like the Creator, then pronounced the tremendous sentence of exclusion to the uninitiated, *εκας εκας εστε βεβηλοι*, synonymous with the Horatian *procul o procul este profani*, on which the doors were closed, and the rites commenced. A sacred hymn was chanted, and the wanderings of Isis, with her lamentations for the loss of Osiris, were represented in mimic show. Burning brands were waved round the candidate, whilst the representation of a corpse, laid in an ark hollowed out of a log, was placed in view, and the death was lamented with loud wailings. An awful pause succeeded this clamour, during which the Mystagogue, or Conductor, gave a lecture on the origin and symbols of idolatry, after which the pageants of their gods, surrounded by beams of light, were exhibited in the style of our modern magic lantern. All this was performed in the utmost gloom, in allusion to the darkness of the Ark, which had but one small window, and also emblematical of the darkness of the grave in the intermediate state between death and the resurrection. Tremendous thunderings and vibrations occasionally broke the solemn silence, and every object was introduced which could possibly inspire terror and dismay. Their gods were represented as living in Elysium, enjoying eternal youth and never-ending pleasures, whilst the wicked offspring of Typhon were exhibited in Tartarus, tormented by fire. These scenes were relieved and diversified with plaintive music, and the burning of rich perfumes to soothe the senses. The candidate was not long, however, allowed to enjoy these agreeable sensations. The apparatus of terror was again unfolded in all its appalling forms. Hideous spectres flitted before him, rending the air with dreadful screams. The Furies, their heads covered with coils of hissing serpents, rushed forward in wild disorder, followed by Cerberus with his three heads, whose fearful barkings and howlings struck the candidate's heart cold with astonishment and horror. Scenes of Elysium and Tartarus were rapidly exhibited. Darkness was succeeded by the most brilliant glare of light, which was as suddenly extinguished to make room for the blackest darkness. Pompous processions, accompanied by the elevation of the Phallus, passed in review before the eyes of the aspirant, who was invested with an olive branch as a mark of protection amidst the dangers. Beautiful and enchanting views were now introduced, enlivened by exquisite strains of music at a distance, and finally, the body being restored, grief was turned to joy, and the return of Osiris to life was celebrated with every demonstration of pleasure.

In the lesser mysteries the secrets consisted chiefly in abstruse disquisitions on the origin of the universe and theories of religion, but after the long probation the mystics were admitted to a participation in the *απορρητα*, which consisted of the Noachic legend, the explanation of the symbolism of the system of Polytheism, the true doctrine of the Unity of the Godhead, and the plan of future rewards and punishments. Then the candidates were called Epopthe, and termed Regenerate, and the words *κοινη* and *ομνηξ* were entrusted to them.

The influence which these mysteries obtained and retained over the earlier societies of nations, was most remarkable, and from that day to this they have been represented by every imaginable variety of mysterious ceremonial, all however agreeing in the chief points of instruction—Unity of God—purity of life—and a future existence, and thus resembling in the most material points our system of Freemasonry. There is a school of Freemasons now existing who would teach that we are the lineal descendants of the mystagogues of old, and that our ceremonies are merely a modification of the ancient mysteries. To this theory I am not prepared to concede, but it may be quite possible, and is even probable, that portions of ancient ceremonials and legends have been

transmitted by our ancestors, and embalmed by our founders, in our ceremonies. However this may be, the investigation of the history of the ancient mysteries must, at all times, be of the greatest interest to members of a society which stands alone to represent the various systems of symbolic teaching which have from time to time attracted the minds of the most learned sections of the various races of mankind.

#### MASONRY BENEFICENT WITHOUT OSTENTATION.

WHOEVER becomes a Mason with a view to the material benefit he will directly derive from the Craft, reckons without his host. Freemasonry is not a benefit society. The gift seeker should avoid it. The purchaser of life insurance will not find it dispensed by the Fraternity—it has no loaves and fishes for sale. There are mammoth corporations, and more modest, but no less efficient, mutual aid societies, and Odd Fellowships, and like organizations, which will trade with you, but *Freemasonry is not in trade*. There is nothing mercenary about it. The initiate gives so much for *itself*, not for any moneyed perquisites to be derived from it. As a man who marries a woman for her money deserves to get none, so he who "joins the Masons" with an eye single to "benefits" finds himself woefully mistaken. And he deserves to be. Our Mysteries are not "for sale, or to let"—they are conferred as a boon, not as a bargain for merit, not for money. The money-changers have no place in our Temple.

There is sometimes found, in certain circles in the world, an exuberance of philanthropy, a bacchanalia of benevolence. Everything is lovely in speech; they are all brothers in seeming; but very often the extended right hand of fellowship is a very left-handed compliment. Men are often benevolent, but rarely beneficent—it is so easy to wish well, and so hard to do well. Cicero was right—"men resembled the gods in nothing so much as in *doing* good to their fellow-creatures;" and St. Chrysostom voiced a kindred thought when he said, "Charity is the scope of all God's commands"—charity, mark you, not benevolence, not simply even gifts to the poor, but words of love and deeds of love combined. The asperities of existence need to be smoothed by pouring upon them the oil of joy.

Freemasonry is the foe of false sentimentality. It has no sham philanthropy, no sympathy with Mrs. Jellyby, in *Bleak House*, who neglected her own home, and had a habit of looking a long way off; who was overwhelmed with correspondence concerning the distresses of Borrioboola Gba, but could see nothing to her nearer than Africa. Nor is the Craft like those who need to be stimulated to deeds of charity by the romance of the situation—to whom a thief in fustian is a vulgar character, while a brigand in velvet and high-crowned hat is a marvel of poetry and renown. The Craft is no respecter of persons, provided they are Masons. The only question it asks is, is he a worthy Brother, in distress?

Some years ago there was discovered in Germany an alleged Masonic document, which excited much interest and inquiry, and has been commonly styled the "Charter of Cologne." It is, we believe, still preserved in one of the Lodges at Namur, but is termed by Bro. Woodford, a "pious fraud." To this we agree. We set no store by it as a Masonic document, but believe it to have been a deliberate forgery. But while it has no force as a unit, and by authority, it recites some undoubted facts, and one of these is a principle which has ever actuated the Fraternity. As Oliver paraphrases it, "the design of Freemasonry is no other than to be benevolent without ostentation;" or, as Bro. D. Murray Lyon, in his edition of *Findel*, more fully and literally renders it, "The secrets and mysteries which conceal our purposes, are only with this one view—to do good unostentatiously, and to carry out our resolutions to the very minutest detail." Granted that the Charter of Cologne is a forgery and a fraud, still this principle that it enunciates must stand true for ever of Freemasonry. Masonic charity is genuine love—gently to hear, kindly to judge, freely and unostentatiously to give. In enjoying the luxury of doing good, Freemasonry, in the language of Beaumont and Fletcher, in one of their old plays, "ever finds in the act reward, and needs no trumpet in the receiver."

Many are the recitals we have heard, in the Lodge Room, of the fruitful deeds of Masonry. These recitals do not get in the public prints, are not proclaimed in the streets, are not boasted of anywhere,—and herein consists their glory to the Craft. Freemasonry is not a benefit society, promises no measured aid to an initiate, and in the eyes of the world receives more than it gives; but to the Craft universal it is known as the most tender and loving of guardians and friends. We have heard brethren tell how, in the face of prejudice, they were won to the Fraternity by their accidental discovery of the good it was doing. The naked are clothed, the hungry fed, the homeless sheltered, and often none but the brotherhood know whose beneficent hand has been employed. Freemasonry is beneficent without ostentation. It blushes to have its charities known. Its office is not that of a dispenser of gifts, and yet it scatters them more freely than "professionals." Ever may it be so. Ever may our time-honoured Fraternity—

"Do good by stealth, and blush to find it fame."

*The Keystone.*

HOLLOWAY'S OINTMENT AND PILLS.—As the seasons change, the climate's variations warn us all to be careful; most especially is it incumbent on the aged, prone to bronchial attacks, outward ulcerations, and similar debilitating disorders, to have them removed, or worse consequences will follow. These remedies are their sheet anchors; on their powers all may confidently rely. The Ointment not simply puts their sores out of sight, but extirpates the source of mischief, extracts the corroding poison, and stimulates nature to fill up the ulcer with sound, healthy granulation, that will abide through life. Under this treatment bad legs soon become sound, scorbutic skins cast off their scales, and scrofulous sores cease to annoy. Such hope for the diseased was unknown in former days.

## 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 Meeting, &c., as we have decided to insert only those that are verified by the Officers of the several Lodges.

—:—

## SATURDAY, 31st DECEMBER.

1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)  
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.

308—Prince George, Private Rooms, Bottoms, Eastwood.  
1462—Wharnccliffe, Rose and Crown Hotel, Penistone

## MONDAY, 2nd JANUARY.

25—Robert Burns, Freemasons' Hall, W.C.  
45—Strong Man, George Hotel, Australian Avenue, Barbican, at 7 (Instruc.)  
72—Royal Jubilee, Anderton's Hotel, Fleet Street  
141—St. Luke, Anderton's Hotel, Fleet-street, E.C.  
174—Sincerity, Railway Tavern, London-street, E.C., at 7 (Instruction)  
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
188—Joppa, Albion, Aldersgate-street, E.C.  
648—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
704—Camden, Red Cap, Camden Town, at 8 (Instruction)  
1319—Asaph, Freemasons' Hall, W.C.  
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8 (Instruction)  
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.)  
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 7. (Inst.)  
1623—West Smithfield, Cathedral Hotel, St. Paul's, at 7 (Inst.)  
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road. (Inst.)  
1693—Kingsland, Canonbury Tavern, Canonbury, N., at 8.30 (Instruction)  
1924—Wickham, St. Peter's Hall, Wickham Park, Brackley.  
R.A. 933—Doric, 79 Whitechapel-road, at 7 (Instruction)  
M.M. 130—Pannure, Surrey Masonic Hall, Camberwell.  
M.M.—Old Kent, Trocadero, Broad Street Buildings, E.C. at 6.30. (Instruction)

37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors  
53—Royal Sussex, Masonic Hall, Old Orchard-street, Bath  
61—Robity, Freemasons' Hall, St. John's-place, Halifax  
119—Sun, Square, and Compasses, Freemasons' Hall, College-st., Whitehaven.  
133—Harmony, Ship Hotel, Faversham  
154—Unanimity, Masonic Hall, Zeland-street, Wakefield  
156—Harmony, Huyshe Masonic Temple, Plymouth  
199—Peace and Harmony, Royal Oak Hotel, Dover  
236—York, Masonic Hall, York  
264—Nelson of the Nile, Freemasons' Hall, Batley  
302—Hope, New Masonic Hall, Darley-street, Bradford  
307—Prince Frederick, White Horse Hotel, Hebdon Bridge  
338—Vitruvian, Royal Hotel, Ross, Herefordshire  
381—Harmony and Industry, Smalley's Hotel, Market street, Over Darwen  
395—Guy, Crown Hotel, Leamington Priors  
408—Three Graces, Private Rooms, Haworth  
431—St. George, Masonic Hall, Norfolk-street, N. Shields  
441—Three Grand Principles, Red Lion Hotel, Petty Curry, Cambridge  
467—Tudor, Red Lion Hotel, Oldham  
482—St. James's, Masonic Rooms, Wretham Road, Handsworth, Staffordshire  
597—St. Cybi, Town Hall, Holyhead  
613—Unity, Masonic Hall, Southport  
622—St. Cuthberta, Masonic Hall, Wimborne  
694—Oakley, Masonic Hall, Church Street, Basingstoke  
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)  
823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)  
850—St. Oswald, Town Hall, Ashbourne, Derbyshire  
1009—Shakespeare, Freemasons' Hall, Cooper-street, Manchester  
1045—Stamford, Town Hall, Altrincham, Cheshire  
1050—Gundulph, King's Head Hotel, Rochester  
1051—Rowley, Athenaeum, Lancaster  
1077—Wilton, Red Lion Inn, Blackley, Lancashire  
1108—Royal Wharfedale, Private Room, Boroughgate, Otley, Yorks  
1124—St. Oswald, Wynnstay Arms Hotel, Oswestry  
1180—Forward, Masonic Rooms, New Hall-street, Birmingham  
1211—Goderich, Masonic Hall, Gt. George-street, Leeds  
1239—Wentworth, Freemasons' Hall, Sheffield.  
1264—Neptune, Masonic Hall, Liverpool.  
1302—De Warren, Masonic Hall, White Swan Hotel, Halifax.  
1380—Skelmersdale, Queen's Hotel, Waterloo, Liverpool  
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)  
1519—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington  
1542—Legiolium, Masonic Hall, Carlton-street, Castleford  
1573—Caradoc, Masonic Hall, Caer-street, Swansea.  
1575—Clive, Corbet Arms, Market Drayton  
1578—Merlin, New Inn Hotel, Pontypridd, South Wales  
1674—Caradoc, Town Hall, Rhyll  
1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle  
1709—Zion, Hulme Town Hall, Manchester.  
R.A. 262—Salopian, The Lion Hotel, Shrewsbury  
R.A. 380—Integrity, Masonic Temple, Morley  
R.A. 827—St. John, Masonic Temple, Halifax-road, Dewsbury  
M.M. 37—Wyndham, Masonic Hall, Church-street, Basingstoke.

## TUESDAY, 3rd JANUARY.

Colonial Board, Freemasons' Hall, at 4.  
9—Albion, Freemasons' Hall, W.C.  
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)  
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)  
141—Faith, 2 Westminster Chambers, Victoria-street, S.W., at 8. (Instruction)  
166—Union, Criterion, W.  
172—Old Concord, Freemasons' Hall, W.C.  
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)  
255—Harmony, Greyhound, Richmond, Surrey  
554—Yarborough, Green Dragon, Stepney (Instruction)  
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)  
765—St. James, Bridge House Hotel, Southwark  
800—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)  
1044—Wandsworth, Star and Carter Hotel, St. Ann's-hill, Wandsworth (Inst.)  
1250—Duke of Edinburgh, Cape of Good Hope Tavern, Commercial Road  
1299—Royal Standard, Club, Upper-street, Islington  
1319—Friars, Liverpool Arms, Cannon Town, at 7.30 (Instruction)  
1369—Royal Arthur, D. of Cambridge, 316 Bridge-rd., Battersea Park, at 8 (In.)  
1381—Kennington, The Horns, Kennington  
1448—Mount Edgcombe, 19 Jermyn-street, S.W., at 8 (Instruction)  
1471—Islington, The Moorgate, 15 Finsbury Pavement, at 7 (Instruction)  
1472—Henley, Three Crowns, North Woolwich (Instruction)  
1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)  
1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-st.-rd., at 8 (In.)  
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst.)  
1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst.)  
Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.20  
R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)

70—St. John, Huyshe Masonic Temple, Plymouth  
103—Beaufort, Freemasons' Hall, Bristol.  
117—Wynnstay, Raven Hotel, Shrewsbury, at 8 (Instruction)  
120—Palladian, Green Dragon Hotel, Hereford.  
124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham  
126—Silent Temple, Cross Keys Inn, Burnley  
158—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness  
209—Etonian, Masonic Hall, Windsor

226—Benevolence, Red Lion Hotel, Littleborough.  
241—Merchants, Masonic Hall, Liverpool, at 6.30. (Instruction)  
248—True Love and Unity, Freemasons' Hall, Brixham, Devon  
265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley  
364—Cambrian, Masonic Hall, Neath.  
373—Socrates, George Hotel, High-street, Huntingdon  
393—St. David, Masons' Hall, The Parade, Berwick  
403—Hertford, Town Hall, Hertford.  
448—St. James, Freemasons' Hall, St. John's-place, Halifax  
493—Royal Lebanon, Spread Eagle, Gloucester  
510—St. Martin, Masonic Hall, Liskeard.  
558—Temple, Town Hall, Folkestone.  
624—Abbey, Masonic Hall, Union-street, Burton-on-Trent  
673—St. John, Masonic Hall, Liverpool.  
734—Londesborough, Masonic Hall, Bridlington Quay.  
779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch  
794—Warden, Royal Hotel, Sutton Coldfield  
804—Carnarvon, Masonic Hall, Havant.  
847—Fortescue, Manor House, Honiton, Devon.  
897—Loyalty, Fleece Inn, St. Helens, Lancashire  
918—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard  
960—Bute, Masonic Hall, 9 Working-street, Cardiff.  
996—Hesketh, Grapes Inn, Croston  
995—Furness, Masonic Hall, Ulverston.  
1002—Skiddaw, Lodge Room, Market-place, Cockermouth.  
1134—Newall, Freemasons' Hall, Salford.  
1214—Scarborough, Scarborough Hall, Caledonia-road, Batley  
1244—Marwood, Freemasons' Hall, Redcar.  
1322—Waverley, Caledonia Inn, Ashton-under-Lyne.  
1336—Square and Compass, Corn Exchange, Wrexham.  
1343—St. John's Lodge, King's Arms Hotel, Grays, Essex  
1473—Bootle, 146 Berry-street, Bootle, at 6. (Instruction.)  
1488—St. Eleth, Castle Hotel, Amlwch, Anglesea  
1587—St. Giles, Royal Oak Hotel, Cheadle  
1750—Coleridge, Sandringham House, Clevedon.  
R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.  
R.A. 296—Loyalty, Freemasons' Hall, Surrey-street, Sheffield.  
M.M. 69—United Service, Assembly Rooms, Brompton, Chatham.  
M.M. 115—Bedford, Masonic Hall, New-street, Birmingham.

## WEDNESDAY, 4th JANUARY.

193—Confidence, Railway Tavern, London-street, at 7.30 (Instruction)  
224—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In.)  
511—Zetland, Anderton's Hotel, Fleet Street  
539—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst.)  
720—Pannure, Balham Hotel, Balham, at 7 (Instruction)  
781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)  
813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)  
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)  
1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)  
1227—Upton, King and Queen, Norton Folgate, E.C., at 8. (Instruction.)  
1278—Burdett Counts, Lamb Tavern, opposite Bethnal G. Junct., at 8. (Inst.)  
1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
1321—Emblematic, Goat and Star, Swallow Street, W., at 8 (Inst.)  
1445—Prince Leopold, Moorgate Tavern, Moorgate Street, at 7 (Instruction)  
1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)  
1521—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst.)  
1604—Wanderers, Black Horse, York Street, S.W., at 7.30 (Instruction)  
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
1707—Eleanor, Anderton's Hotel, Fleet Street, E.C.  
1791—Creton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)  
1827—Alliance, Guildhall Tavern, Gresham-street  
R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)  
M.M. Thistle, Freemasons' Tavern, Great Queen Street, at 7 (Instruction)

74—Athol, Masonic Hall, Severn-street, Birmingham.  
125—Prince Edwin, White Hart Hotel, Hythe, Kent  
128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire  
210—Duke of Athol, Bowling Green Hotel, Denton  
258—Amphibious, Freemasons' Hall Heckmondwike  
274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester  
277—Friendship, Freemasons' Hall, Union-street, Oldham  
290—Huddersfield, Masonic Hall, South Parade, Huddersfield  
298—Harmony, Masonic Rooms, Ann-street, Rochdale  
326—Moira, Freemasons' Hall, Park-street, Bristol  
327—Wigton St. John, Lion and Lamb, Wigton  
363—Keystone, New Inn, Whitworth.  
380—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds  
387—Airedale, Masonic Hall, Westgate, Shipley  
406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne  
417—Faith and Unanimity, Masonic Hall, Dorchester  
429—Royal Navy, Royal Hotel, Ramsgate  
471—Silurian, Freemasons' Hall, Dock-street, Newport, Monmouthsh  
580—Harmony, Wheat Sheaf, Ormskirk  
594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)  
606—Segontium, The Castle, Carnarvon  
611—Marches, Old Rectory, Ludlow  
625—Devonshire, Norfolk Hotel, Glossop  
645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester.  
673—St. John, Masonic Hall, Liverpool, at 8 (Instruction)  
678—Earl Ellesmere, Church Hotel, Kersley, Farworth, near Bolton.  
750—Friendship, Freemasons' Hall, Railway-street, Cleckheatolt  
755—St. Tudno, Freemasons' Hall, Llandudno  
758—Ellesmere, Freemasons' Hall, Runcorn, Cheshire  
838—Franklin, Peacock and Royal Hotel, Boston  
910—St. Oswald, Masonic Hall, Ropergate, Pontefract  
972—St. Augustine, Masonic Hall, Canterbury. (Instruction)  
992—St. Thomas, Griffin Hotel, Lower Broughton.  
1010—Kingston, Masonic Hall, Worship-street, Hull.  
1013—Royal Victoria, Masonic Hall, Liverpool.  
1037—Portland, Portland Hall, Portland. (Instruction.)  
1085—Hartington, Masonic Hall, Gower-street, Derby  
1091—Erme, Erme House, Ivybridge, Devon  
1167—Altwick, Masonic Hall, Clayport-street, Altwick  
1206—Cinque Ports, Bell Hotel, Sandwich  
1274—Earl of Durham, Freemasons' Hall, Chester-le-Street.  
1323—Talbot, Masonic Rooms, Wind-street, Swansea  
1335—Lindsay, 20 King-street, Wigan.  
1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire.  
1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30 (Instruction)  
1363—Tyndall, Town Hall, Chipping Solbury, Gloucester  
1431—St. Alphege, George Hotel, Solihull  
1511—Alexandra, Masonic Hall, Hornsea, Hull. (Instruction)  
1620—Marlborough, Derby Hall, The Brook, Liverpool  
1645—Colne Valley, Lewisham Hotel, Slithwaito  
1797—Southdown, Hurstpierpoint, Sussex  
R.A. 300—Perseverance, Pitt and Nelson Hotel, Ashm-under-Lytone  
R.A. 394—Philanthropic, Masonic Hall, Gt. George-street, Leeds  
M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness.  
M.M. 65—West Lancashire, Masonic Hall, Liverpool

## THURSDAY, 5th JANUARY.

3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)  
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30 (Instruction)  
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
45—Strong Man, Masons' Hall Tavern, Masons'-avenue, Basinghall-street.  
87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)  
192—Lion and Lamb, City Terminus Hotel, Cannon-street  
211—St. Michael's, The Moorgate, Moorgate Street, E.C., at 8 (Instruction)  
231—St. Andrew, Freemasons' Hall, W.C.  
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)  
538—La Tolerance, Freemasons' Hall, W.C.  
554—Yarborough, Green Dragon, Stepney

751—High Cross, Coach and Horses, Lower Tottenham, at 8 (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.)  
 1288—Finbury Park, Cock Tavern, Highbury  
 1339—Stockwell, Cock Tavern, Kennington Road, at 7.30 (Instruction)  
 1360—Royal Arthur, Village Club Lecture Hall, Wimbledon  
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30. (Inst.)  
 1445—Prince Leopold, Mitford Tavern, Sandringham-road, Dalston  
 1611—Covent Garden, Nag's Head, James Street, Covent Garden, at 7.45 (Inst.)  
 1672—Mornington, London Tavern, Fenchurch-street  
 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. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8 (Inst.)  
 R.A. 1471—North London, Jolly Farmers, Southgate-road, N., at 8. (Inst.)  
 R.A. 1507—Metropolitan, Anderton's Hotel, Fleet-street, E.C.  
 M.M.—Duke of Connaught, Havelock, Albion-rt., Dalston, E., at 8.30 (Inst.)

21—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.  
 31—United Industrious, Masonic Room, Canterbury  
 38—Union, Council Chamber, Chichester  
 41—Royal Cumberland, Masonic Hall, Old Orchard-street, Bath  
 50—Knights of Malta, George Hotel, Hincley, Leicestershire  
 123—Lennox, Freemasons' Hall, Richmond, Yorkshire  
 215—Commerce, Commercial Hotel, Haslingden  
 249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)  
 254—Trinity, Craven Arms Hotel, Coventry  
 266—Naphali, Masonic Hall, Market-place, Heywood  
 269—Fidelity, White Bull Hotel, Blackburn  
 280—Fidelity, Masonic Hall, Carlton-hill, Leeds  
 294—Constitutional, Assembly Rooms, Beverley, Yorks  
 295—Combermere Union, Macclesfield Arms, Macclesfield  
 300—Miberva, Pitt and Nelson, Ashton-under-Lyne  
 309—Harmony, Red Lion, Fareham  
 317—Affability, Freemasons' Hall, Cooper-street, Manchester.  
 346—United Brethren, Royal Oak Inn, Clayton-to-Dale, near Blackburn  
 350—Charity, Grapes Inn, Stoneclough, near Manchester  
 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe  
 410—St. Peter, Star and Garter Hotel Wolverhampton.  
 425—Cestrian, Grosvenor Hotel, Chester.  
 432—Abbey, Newdegate Arms, Nuneaton  
 446—Benevolent, Town Hall, Wells, Somersetshire.  
 449—Cecil, Sun Hotel, Hitchin  
 456—Foresters, White Hart Hotel, Uttoxeter  
 462—Bank Terrace, Hargreaves Arms Hotel, Accrington  
 463—East Surrey of Concord, Greyhound, Croydon.  
 509—Tees, Freemasons' Hall, Stockton, Durham.  
 637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.  
 792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grimsby.  
 913—Pattison, Lord Raglan Tavern, Plumstead.  
 971—Trifalgar, Private Room, Commercial-street, Batley  
 974—Pentalpha, New Masonic Hall, Darley-street, Bradford  
 1012—Prince of Wales, Derby Hotel, Bury, Lancashire.  
 1074—Underley, Masonic Room, Market-place, Kirkby Lonsdale  
 1125—St. Peter, Masonic Hall, Tiverton, Devon  
 1132—Duke of Edinburgh, Masonic Hall, Liverpool,  
 1231—Savile, Royal Hotel, Elland  
 1282—Ancholme, Foresters' Hall, Brigg, Lincolnshire  
 1284—Brent, Globe Hotel, Topsham, Devonshire  
 1304—Olive Union, Masonic Hall, Horncastle, Lincolnshire  
 1384—Equity, Alford Chambers, Widnes  
 1473—Bootle, Town Hall, Bootle, Lancashire  
 1500—Walpole, Bell Hotel, Norwich  
 1504—Red Rose of Lancaster, Starkie's Arms Hotel, Padiham, near Burnley  
 1513—Friendly, King's Head Hotel, Barnsley  
 1514—Thornhill, Masonic Room, Dearn House, Lindley  
 1550—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1594—Cedewain, Public Rooms, Newtown, Montgomeryshire  
 1612—West Middlesex, Feathers' Hotel, Ealing, at 7.30. (Instruction)  
 1639—Watling-street, Cock Hotel, Stoney Stratford, Bucks  
 1807—Loyal Wye, Bulth, Breconshire  
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
 R.A. 307—Good Intent, White Horse Hotel, Hebden Bridge  
 R.A. 325—St. John, Freemasons' Hall, Islington-square, Salford  
 R.A. 337—Confidence, Commercial Inn, Uppermill  
 R.A. 759—Bridgwater, Freemasons' Hall, Runcorn, Cheshire  
 R.A. 1016—Elkington, Masonic Hall, New-street, Birmingham  
 M.M. 53—Britannia, Freemasons' Hall, Sheffield.  
 K.T.—Fearnley, Masonic Temple, Halifax-road, Dewsbury

#### FRIDAY, 6th JANUARY.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction)  
 706—Florence Nightingale, Masonic Hall, William Street, Woolwich  
 766—William Preston, Feathers' Tavern, Up. George-st., Edgware-rd. 8 Inst.  
 780—Royal Alfred, Star and Garter, Kew Bridge, 7.30. (Instruction)  
 831—Ranelagh, Six Bells, Hammersmith (Instruction)  
 933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)  
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)  
 1153—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)  
 1815—Penge, Thicket Hotel, Anerley  
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)  
 Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C., at 8.30  
 41—Friendship, Freemasons' Hall, Cooper-street, Manchester.  
 81—Doric, Private Room, Woodbridge, Suffolk.  
 127—Union, Freemasons' Hall, Margate  
 219—Prudence, Masonic Hall, Todmorden.  
 242—St. George, Guildhall, Doncaster.  
 306—Alfred, Masonic Hall, Kelsall-street, Leeds  
 375—Lambton, Lambton Arms, Chester-le-street, Durham  
 401—Royal Forest, Hark to Bounty Inn, Slaithburn  
 442—St. Peter, Masonic Hall, Peterborough  
 453—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)  
 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme  
 521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.  
 539—St. Matthew, Dragon Hotel, Walsall.  
 574—Loyal Berkshire of Hope, White Hart Hotel, Newbury  
 601—St. John, Wrekin Hotel, Wellington, Salop  
 652—Holme Valley, Victoria Hotel, Hohnfirth  
 680—Sefton, Adelphi Hotel, Liverpool  
 709—Tivich, Bank-street Hall, Ashford  
 837—De Grey and Ripon, Town Hall, Ripon  
 839—Royal Gloucestershire, Bell Hotel, Gloucester  
 1034—Ecclehill, Freemasons' Hall, Ecclehill  
 1096—Lord Warden, Wellington Hall, Deal  
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield  
 1333—Atheistan, Town Hall, Atherstone, Warwick.  
 1397—Cheriton, Masonic Rooms, Chorlton Cum Hardy  
 1393—Hamer, Masonic Hall, Liverpool (Instruction)  
 1528—Fort, Masonic Hall, Newquay, Cornwall.  
 1557—Albert Edward, Bush Hotel, Hexham.  
 1561—Morecambe, Masonic Hall, Fylward-street, Morecambe, Lancashire.  
 1648—Prince of Wales, Freemasons' Hall, Seem-street, Bradford.  
 1664—Gosforth, Freemasons' Hall, High street, Gosforth.  
 1725—Douglas, College Gateway, Maidstone  
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7  
 R.A.—General Chapter of Improvement, Masonic Hall, Birmingham, at 5.30

#### SATURDAY, 7th JANUARY.

198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)

1572—Carnarvon, Albion Tavern, Aldersgate-street.  
 1622—Rose, Surrey Masonic Hall, Camberwell  
 1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7 (Instruction)  
 Sinai Chapter of Instruction, Union, Air-street, Regent-st., W., at 8  
 149—Peace, Private Rooms, Meltham.  
 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester

## INSTALLATION MEETINGS, &c.

### DORIC LODGE, No. 81.

THE annual meeting of this Lodge was held at Woodbridge, on Tuesday, 27th inst., on which occasion Bro. W. P. Phillips was installed into the chair by Bro. W. Clarke Grand Pursuivant of England. The Lodge of which Bro. Phillips now assumes the rule is the second in point of age in the Province, that of Lowestoft—the Unity, No. 71—being its senior by 15 years, it having been warranted in the year 1747, while No. 81 dates from 1762. It did not, however, meet at Woodbridge, but at the New Commercial Inn, at Aldborough, the warrant being originally granted to Cornelius Loggatt W.M., Robert Melles Senior Warden, and Joseph Revitt Junior Warden; it was transferred “by permission of the Right Worshipful Sir William Fowle Middleton, Bart., P.G.M. for the county, to the Bull Inn, Woodbridge, January 1st 1824.” The warrant at that time was entrusted to Brothers Benj. Gall W.M. . . . . Jas. Hibbett J.W., William Baxter P.M., Thomas Sherning, James Smyth, Richard Fisher, Mark Luke . . . . . George Cross, and Henry Carter.” Since that time the Lodge, like most others, has passed through some amount of vicissitude, but at the present time it bears every appearance of continuing the very successful career which has characterised it during the past few years. A matter of ten years since it was in danger of dying out, but some new members being then introduced, a revival took place, and its present position is the result. The brother with whom the revival may in a measure be said to have been associated—Bro. W. P. T. Phillips—is now one of the Past Masters of the Lodge, while the Master installed on Tuesday is one of his sons, another being invested on the same occasion with the collar of Steward. As the enthusiasm of the father appears to be shared by his sons, and there are several other energetic Masons in the Lodge, an extension during the more immediate future is probable; indeed, on the occasion of the installation it was announced that already two gentlemen had offered themselves as candidates for initiation, and others were expected to come forward. The town of Woodbridge has in years gone by warmly supported the Masonic Order, there having at one time been two Lodges, a Royal Arch Chapter, and a Knight Templar Encampment working there; at the present time there is but one Lodge and a Chapter. One advantage these two bodies boast of, is the possession of a Masonic Hall, in which to hold their meetings—an arrangement which, we think, adds greatly to the comfort of the brethren and the impressiveness of the various ceremonies, as so much more appropriate surroundings are possible in such cases than can be secured where a Lodge room is simply an ordinary apartment laid out for the occasion. The ceremony on Tuesday was carried out most efficiently, the officiating Officer being noted for his knowledge of and rendering of the ritual, and on this occasion really excelled himself. In due course the Officers for the year were appointed, the following brethren being invested with the respective collars:—Bros. E. St. George Cobbold I.P.M., F. A. Kent S.W., W. H. Hessey J.W., Rev. R. C. M. Rouse Chaplain, B. D. Gall (by proxy) Treasurer, E. Smith S.D., J. Collins J.D., C. F. Browne P.M. Director of Ceremonies, J. Stidolph Organist, F. J. Horsey I.G., H. W. P. Phillips Steward, G. Hall Tyler. At the conclusion of the usual formal business, the Lodge was closed, and the brethren repaired to the Bull Hotel to banquet, which was served by mine host, Bro. John Grout, in really first-rate style. At the conclusion of the repast, and after grace had been said, the Worshipful Master proposed the toast of the Queen and the Craft, followed by that of His Royal Highness the Prince of Wales Grand Master, each of which was well received. With the toast of the Grand Officers of England was coupled the name of Bro. Clarke, and that brother, in the course of his reply, thanked the Worshipful Master and the brethren generally for the reception they had given to the toast. There was one point in connection with the Grand Officers which he—and he thought Masons generally—would be pleased to have altered. It was subject of regret that the Pro Grand Master the Earl of Carnarvon was not able to be more frequently among them. He had done good service in the past, and won for himself the respect of the whole English Brotherhood, who could but regret the cause which led to his absence; it was ill health alone, Bro. Clarke felt, that detained his Lordship. The Worshipful Master, in giving the health of the Prov. Grand Officers, stated he had received a letter from Bro. Rev. C. J. Martyn Deputy Prov. Grand Master, regretting his inability to attend, while a telegram was received from the same brother tendering the heartiest good wishes to the Lodge. Two brethren of Prov. Grand Lodge having replied, Bro. Cobbold I.P.M. assumed the gavel, and gave the toast of the Worshipful Master. He believed it was the custom among Freemasons that the Immediate Past Master should give this toast, and on the present occasion he felt it a great privilege to do so, as it afforded him the pleasure of welcoming to the chair of the Doric Lodge Bro. Phillips. Although his other avocations had sometimes prevented his attendance at the Lodge during the past year, it was well known among the brethren that they had secured a very good Master for the coming year, and he begged to offer his personal congratulations to Bro. Phillips. He felt from what he knew of his successor, that he would maintain, what he hoped to have himself secured, the integrity of Freemasonry in the Doric Lodge. The W.M. desired most cordially to thank the brethren. It was with feelings somewhat of dread that he accepted the responsibilities of his present office, as the Past Masters had acquitted

themselves so ably in it; the work was really a feat of memory, and if he could only carry it on as well as it had been done by those who had preceded him he should be satisfied. There were many brethren—Past Masters of the Doric Lodge—who could, without any hesitation, work either of the three degrees, and that too in a manner of which any Lodge in the kingdom could be proud, he hoped it might be possible for him to do likewise in years to come. At each of the next two meetings of the Lodge a candidate would offer himself, and he hoped they would be the forerunners of many more. He thought the brethren of the Lodge had no reason to complain of its progress during the past three or four years. The town was but a small one, and was comparatively but little known except perhaps in the case of the Charities, in the advocacy of which he hoped he, the Lodge, and all its members, would take a prominent part. He next gave the health of the Visitors. They all knew with what pleasure Visitors were looked upon in a Masonic Lodge. To the Master it was a great incentive, as he then felt he must do his work to the best of his ability, and endeavour to carry out the duties of his Lodge in such a manner as to cause the guests on their return to refer to the way in which the work had been done, and to hope that their own Lodges might be worked equally well. At no time was it more gratifying to a Master to see Visitors than on his installation, when, with a number of friendly faces around him, in addition to the several members of his own Lodge, he could but feel greater confidence and greater pride at his position. He expressed to each of them the hope, which he felt was shared by every member of the Lodge, that they would be able to attend on many future occasions. Bro. Thomas C. Cobbold, C.B., M.P. for Ipswich, was the first to reply. He regretted that through a mistake he was not present at the installation ceremony, as he considered the performance of the ceremony by so distinguished a Mason as Bro. Clarke could but be interesting and instructive to all who heard it. Freemasonry went on from day to day improving, and not only in doing so did it improve its own members, but it became a power of good for others. They had only to look to the amounts received on behalf of the Charitable Institutions to verify this. On behalf of the Visitors, he felt he might say they were all happy to be present. As one of the oldest Lodges, it was to the Doric that the members of the Province had to look for their pattern, and it was therefore of greater importance that its work should be carried out properly—a result, which he felt, was attained under its present management. Bros. Drysdale and Grimwood followed, the latter referring to the Local Charity Association, and advocating the claims of the Institutions for which, he said, Bro. Clarke and the W.M. had promised to act as Stewards (the former on behalf of the Old People, and the latter on behalf of the Boys' School). The W.M. then gave the toast of the Installing Officer. He felt sure this toast would be heartily received. Any Brother who had been present at a Masonic ceremony in which Bro. Clarke had to take part could but have been impressed at the way in which he had gone through his work. He was a brother who might be taken as a pattern by any Mason, and he felt that he, and every young member of the Doric Lodge, were very much indebted to him for having travelled so far to instal the Master for the ensuing year, and to generally superintend the work of the day. Bro. Clarke thanked the brethren for their reception. The toast which the Master had just proposed reminded him, as he felt it must do many of the members of the Lodge, of the speedy passing of time: for it seemed but a very short time since he had installed their now I.P.M. It afforded him very great pleasure to be present and meet many of his Suffolk friends. The Worshipful Master had been pleased to entrust him with the proposition of the next toast—that of the Charities, but he felt some diffidence in undertaking the task in the presence of so redoubtable a champion as Bro. Binckes. From the fact—as he felt Bro. Binckes would doubtless tell them—that the Craft had so greatly increased of late, the calls of the Charities had also greatly increased, and it required great efforts to secure the amount requisite to carry them on. It was not so much large personal grants which were required, as it was smaller donations from every member, and he urged the brethren of Suffolk each to do whatever they were able, and he felt no doubt that if they did so, they would feel the benefit whenever they had a candidate for either of the funds. Bro. Binckes replied. After twenty-five years, and he supposed about two hundred speeches each year, it was very hard to know what to say in reply to such a toast as that last given which might be acceptable to all present. He believed there were a large number of brethren who did not really know even of the existence of the Institutions to which Bro. Clarke had referred. Take away the Charities, and he believed that Freemasonry would still be the grandest organisation of the world, recognising but the one great design of being happy, and communicating happiness; and if Freemasonry had no other object than that it would still be worthy of all support, but the motto of its members was to do good to others. There are many, who from unforeseen calamity and misfortune, are reduced to the lowest ebb, and he asked, would it be consistent with Masonic practice to disregard them, or leave them to seek assistance from the outer world? No; we endeavour to relieve them ourselves. Bro. Binckes referred at some length to the present position of the three Institutions, their respective resources and expenditure, and urged the brethren to do their utmost in support of their W.M., who had accepted the office of Steward for the Boys' School. The W.M. then proposed the health of the Past Masters, to which Bro. Phillips sen. replied. It was with no small amount of pride that he did so. It was very gratifying to any brother to see his son in the chair of a Lodge, especially when he felt he was as strong an advocate for Freemasonry as himself. Ten years since he (the speaker) had been initiated in the Lodge, and at that time the three principal offices seemed to be continually filled by a small body of brethren, but all that had now changed, and the Lodge presented a very prosperous appearance; it had gained some reputation as a supporter of the Charities, and he hoped that good name would always be attached to it. Bro. Greenwood followed, and then the Master proposed respectively the toasts of the Director of

Ceremonies, the Wardens, the Host, and the Press. The proceedings of the evening were brought to a conclusion by the Tyler in the usual manner, and the brethren separated after a very successful meeting.

**Robert Burns Lodge of Instruction, No. 25.**—Held at the North Pole, 115 (late 387) Oxford-street, W., on Friday, 23rd instant. Present—Bros. F. Green W.M., Blum S.W., Kauffman J.W., Cuff J.D., Blundell I.G., Deaton Secretary pro tem; Winn, Hardell, &c. The Lodge was opened, and the two first sections were worked by Bro. Baker. The ceremony of initiation was then rehearsed, Bro. Winn candidate. The ceremony of installation will be rehearsed on Friday, by Bro. Cuff, W.M. of the Kilburn Lodge.

**Angel Lodge, No. 51.**—The Wor. D.P.G.M. for Essex, Bro. Fred. A. Philbrick, Q.C., is making visits to various Lodges in the Province, and, being as genial as he is popular, has everywhere been received with enthusiasm. On Thursday, 22nd inst., he visited the Angel Lodge, No. 51, which works in his native town (Colchester), and of which he has been for some years a member. There were between thirty and forty brethren in attendance, including several present and past Prov. Grand Officers, and the worthy brother was received with the honours due to his exalted rank. A candidate was initiated, and the work of the W.M. and Officers called forth the marked approval of the D.P.G.M. After labour an adjournment was made for refreshment, and the time passed happily in social enjoyment. In responding for the toast of the Provincial Grand Master and present and past Officers of the Province, Bro. Philbrick took occasion to congratulate the brethren upon the possession of so good a ruler as Lord Tenterden, than whom no one had more at heart the welfare of the Lodges committed to his care. For himself, Bro. Philbrick expressed the great pleasure he felt at being able to come amongst his brethren in his native town, and to find there such excellent working and good fellowship existing. Remarking upon the initiation of a candidate, the D.P.G.M. enforced the necessity of great caution in the admission of new members. The other Masonic toasts usual on such occasions were duly honoured, and some vocal music enhanced the pleasures of a most enjoyable evening. The Officers of the Lodge present on the occasion were Bros. W. Richey W.M., J. J. C. Turner I.P.M., W. P. Lewis P.M. Treas., T. J. Ralling P.M. Sec., Sowman S.W., E. Hennemeyer P.M. as J.W., C. Osmond S.D., R. H. Ives J.D., Joseph Grimes I.G. There were also present P.M.'s S. Chaplin (Deputy Mayor), F. A. Cole, Chas. Cobb, A. Welch, R. Grigson, T. Rix; Bros. Browne, Mumford, Sparling, Bootes, &c. Visitors—Bros. the Rev. P. W. Sparling (Royal Gloucestershire Lodge), R. Clowes S.W. 650, W. Chapman 697, and F. Wright 1005.

**Lodge of Union, No. 414.**—A meeting was held on Tuesday, 20th inst., at the Masonic Hall Reading. Present—Bros. C. Stephens W.M., S. Bradley I.P.M., R. C. Mount P.M. S.W., F. J. Ferguson J.W., S. A. Pocock P.M. Treasurer, M. J. Withers Secretary, S. Wheeler S.D., A. W. Parry J.D., Butler and Martin Stewards, D. H. Witherington I.G., W. Hemmings Tyler; P.M.'s Bros. Yetts, C. Smith, R. Bradley; Bros. G. Webb, Sherwood, Moffatt, Higgs, Bracher, Sydenham, Hart, Rayner, Hawkes, D. Webb, Armstrong, McDowell, Dodd; Visitors—Bros. Weatherhead, Coates, and Hawkes 1101. The Lodge was opened and the minutes of the last regular meeting were read and confirmed. A joining member was balloted for, also a candidate for initiation. Bro. R. C. Mount P.M. was elected W.M. for the ensuing year. Bro. Pocock P.M. was re-elected Treasurer, and Bro. Hemmings re-elected Tyler. Bro. S. Bradley P.M. was appointed Almoner. A P.M.'s jewel was unanimously voted to Bro. C. Stephens, for his valuable services and admirable working during his year of office, for which he appropriately responded. The W.M. called the attention of the Lodge to a case of deep distress, in which a Brother from Hants and the Isle of Wight had been victimized by unscrupulous parties in Reading, resulting in the loss of all his property. He proposed a vote of two guineas from the funds of the Lodge, and that a subscription list be opened to assist this Brother in his present calamity. The vote was passed, and a subscription at once opened, amounting to about £17. The report of the Permanent Committee respecting the purchase of an organ or harmonium for the Lodge-room was received and adopted. All business being ended, Lodge was closed, and the Brethren adjourned to the George Hotel for refreshment. We congratulate Bro. Stephens on his successful year of office. The thanks of the Freemasons of Reading are specially due to him for his liberal conduct in renovating the Lodge-room, and redecorating it at his own expense.

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The *Times*, August 13th, 1877. From our own Correspondent with the Russian Army. Okoun, July 25th, 1877. The want of sanitary arrangements in the Russian Camp was dreadful, and had we remained there a few weeks longer, dysentery and typhoid fever would have played more havoc in our ranks than the bombs of the Turks. I myself acquired an unenviable reputation as a doctor, owing to my being provided with a small bottle of CHLORODYNE; with which I effected miraculous cures.



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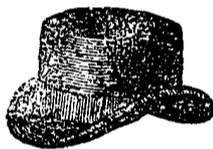
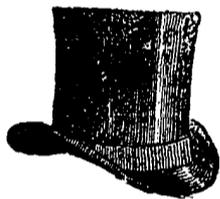
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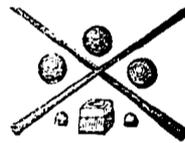
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