

THE

# Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## MASONRY IN THE UNITED STATES.

THE *Voice of Masonry* contains some brief particulars of the last annual communication of the Grand Lodge of Ohio and Kentucky. They were held simultaneously, that of Ohio taking place at Cleveland, under the presidency of Bro. Charles C. Kiefer Grand Master. Over three hundred Lodges were represented, and, as usual on these occasions, the G.M. delivered a lengthy address, in which he reviewed the different events that had occurred during the past year, and referred to various topics more or less affecting the interests of the Craft. For instance, he laid it down that electioneering for office was wrong and ought not to be indulged in. He touched on the growing feeling in favour of a permanent location for the Grand Masonic Bodies of the State. He remarked that more danger was to be feared from the popularity of Freemasonry than from any other source; that the physical, moral, mental, and social qualities of applicants should be well weighed, and that too little attention was paid to symbolism in Lodge work. A very able report in favour of the Grand Lodge Library was submitted and received, and an appropriation of 300 dollars voted towards cases and binding. Bro. Charles C. Kiefer was re-elected Grand Master, and Bro. John D. Caldwell Grand Secretary. As regards statistics, it appears that there were at the date of meeting 30,433 subscribing members. The dues amounted to close on 14,359 dollars (nearly £2,872), the receipts to over 18,255 dollars (£3,651) and the expenditure to 12,736 dollars (£2,547 and upwards).

The Grand Lodge of Kentucky met at Louisville. Bro. W. H. Meffert presided, and some four hundred delegates took part in the proceedings. Bro. Meffert extended a hearty welcome to all the brethren, highly complimented the Grand Secretary for his efficiency and zeal, strongly advocated the publication of a Masonic journal for Kentucky, and spoke in favour of the liberal support of the Masonic Widows' and Orphans' Home. A resolution was adopted to the effect that Grand Lodge should solicit the Grand Chapter and Grand Commandery to enact laws prohibiting Royal Arch Masons and Knights Templars from dimitting from their Lodge. We can understand a Grand Lodge making a proposition of this or any other kind to the Grand Chapter of its jurisdiction, for the Royal Arch Degree has been defined to be a part of ancient free and accepted Masonry; but to address itself officially to a Templar body is tantamount to committing itself to an official recognition of a degree, which, at best, is only of a quasi-Masonic character. Statistics show the total membership of the jurisdiction to be 15,423, the receipts for the year over 22,610 dollars (£4,522) and disbursements nearly 9,100 dollars (£1,820), the "resources" being close on 26,466 dollars (£5,293). The Masonic Temple Company's receipts amount to, in round figures, 16,445 dollars (£3,289), and the expenditure to 15,833 dollars (£3,166), 2,373 dollars (£475) being invested as a sinking fund, and there being an insurance on the buildings and fixtures of 76,000 dollars (£15,200). Bro. Dr. G. D. Buckner was elected Grand Master, and Bro. Hiram Bassett re-elected Grand Secretary.

We also note a somewhat curious announcement. It seems that last Christmas evening the officers of the Royal Arch Chapter at Sycamore, Illinois, were *publicly* installed by Comp. Daniel Dustin, that "an elegant banquet, participated in by about two hundred persons, closed the entertainment," and further, that "the ladies were well pleased, and expressed their willingness to attend all the meetings of the Chapter." We fancy there must be some mistake here. Public installations, though we have read of their taking place in some of the American jurisdictions, are utterly opposed to the spirit of Freemasonry, but still more so is the presence of ladies at the meetings of the Masonic body. If any apology can be offered, and we hold it to be impossible, for installing Officers in the presence of men who are not Masons, but who may be eligible to become such, there can be no apology, we should imagine, even in the eyes of those American brethren who seem indifferent as to the essentials of Freemasonry, for allowing ladies to be present at the meetings of a Masonic Lodge or Chapter. It is evident that in some parts of the United States the true character of Freemasonry is not understood.

## MARK MASONRY IN NORFOLK.

AN event of more than ordinary interest in Masonic circles will be witnessed on Monday next, in the city of Norwich, that day being set apart for the resuscitation of the Walpole Lodge of Mark Master Masons, No. 92. It would appear that this Lodge has, for reasons which will doubtless be fully entered into at this *réunion*, been for some considerable time in abeyance, and that a revival of interest in the Mark degree, which has recently been of so striking a character, both in London and the Provinces, has been fully shared by the local members of "ye mystic tie." There is every promise that the resurrection of the old Walpole Mark Lodge will be a source of new life to the Mark degree in the county of Norfolk, as we observe, from the agenda published, that not only are members of the Walpole Craft Lodge named as candidates for advancement, but that there are also nominations from the Union Lodge, No. 52, the Freeman, No. 105, the Cabbell, No. 807, the Sincerity, No. 903, the Perseverance, No. 213, the St. Andrew's, No. 1631, the Phoenix, No. 516, and the Hartismere, No. 1663. The advancement of nearly forty candidates in one evening will form an interesting episode in the history of Mark Masonry in that Province, and will, no doubt, attract a considerable attendance of Mark Masters, not only from various parts of the county of Norfolk, but also from the adjoining Provinces, and from the Metropolis. Additional interest is infused into the event by the fact that the M.W.G.M.M. has been proposed as an honorary member by Bro. H. G. Barwell, the Worshipful Master elect of the Walpole Lodge, and seconded by Bro. Colonel Bignold. Amongst the joining members who are also named for Monday evening are Bro. Frederick Long, Past Grand Director of Ceremonies and Grand Sword Bearer of England; the Rev. C. J. Martyn, M.A., of Long Melford, Past Grand Chaplain of England; and a great many Past Masters of the Lodges above enu-

EPPS'S (GRATEFUL COMFORTING) COCOA.

merated. The opening ceremony, which is always of a most impressive character, will be performed by Bro. D. M. Dewar, Assistant Grand Secretary of England, who will officiate as Worshipful Master, and after the confirmation of the minutes of the recent Lodge of Emergency, the revised bye-laws, by which the future Mark Lodge will be governed, will be presented for adoption by the brethren. The ballot for members and candidates will then be opened, and such as are eligible will be advanced; and the resuscitated Lodge having thus been constituted, Bro. H. G. Barwell, Junior Overseer, will be installed, by dispensation, as W.M. for the ensuing year. At the close of this interesting rite, the Officers for the year will be elected. Thus it will be seen that a full and important programme is before the brethren who are invited to assemble at Norwich on Monday next, and the proceedings, as we have said, will be certain to be invested with peculiar interest to Masons in that Province. At the conclusion of the business the brethren and their visitors will be entertained at a banquet, for which special arrangements are being made, and of which we hope to give a report in our next issue. The revival of interest amongst Mark Masons in any district is a source of satisfaction to all who are attached members of the degree, and who have the interest of that branch of Freemasonry at heart. We have seen how, in recent years, the degree has made rapid and important advances, testifying to the increasing popularity of the Mark, and it is eminently satisfactory to note the substantial work of beneficence and charity which is carried forward by those who are foremost in the ranks of that degree. There is no longer any disposition, as there appeared to be but a very few years ago, to set down the Mark as a "side degree," and more as an ornament than of any recognised value in connection with the Craft; but it is now regarded as a link, and a very important one, connecting Craft and Royal Arch Masonry, and containing in itself much that is beautiful and instructive. We are pleased, therefore, at this additional sign of the revived interest which is being manifested in the degree amongst our Norfolk brethren, whom we wish every success in the enterprise they purpose to start with a new birth on Monday next.

## IN THE FIRE.

FROM THE VOICE OF MASONRY.

MEMORIES of half a century furnish large stores of material for reflection. There was a time when the passions and ignorance of men assumed the throne, and when reason and humanity were forgotten or neglected. A very few of the Freemasons of the present remember those days, and of the times and seasons when the Craft were "passing through the fires;" and yet there are a few who do, for they were in the storm, they felt its power and witnessed its ravages, and the destruction it wrought in the social fabric. I may not now attempt to picture that storm, or describe its fury, or tell of the wrecks left along its pathway. It is enough to say there was discord in the home-circle, severance in political affinities, and destruction in the churches. It was the desert-blast, withering everything that was growing and green and beautiful. We sometimes read of the wild excitement of the Crusades—this was its equal in intensity, though more limited in its extent. Mahommed, from being a trader and fortune hunter, assumed the character of a Prophet, in which he could gather more money and exercise more power. The flash of his scimitar was the light to guide the footsteps of his thoughtless and half-crazed followers. "Arabia's desert ranger," with his vague fanatical notions, coupled with his reckless daring, came near revolutionising the social fabric, of upsetting the thrones, of trampling upon the crowns and re-modelling the kingdoms of the world. Anti-Masonry was as groundless and as visionary as the belief in Islamism, and would have been quite as destructive in its results, and as wide-spread, if it had dared to be. But it was cowardly, mean and grovelling. The United States, it was found, were not Arabia, and the nineteenth century was very different from the seventh. The civilising influence of Christianity, Science and the arts placed a restriction upon fanaticism, and said: "Thus far thou shalt go, but no farther." That fanaticism, however, did its work within the range of its influence, but that range was limited, as is that over which the cyclone sweeps in summer time. But political parties were sundered, churches and religious organisations were wrecked, the pulpit was invaded, and its utterances were shackled, or breathed of fire and sword; the religious and devout were repelled from the sacraments, as well as from the social circle. The evil spirit was even breathed into the children at school, and the little school boys were sometimes abused and beaten by older ones because their fathers were Freemasons! It is almost impossible for people at this day to comprehend the bitterness and malignity which at that time pervaded society, turned otherwise respectable persons into semi-demons, and blighted and blasted social life from the church circle to the political hustings, in which childhood and age were

equally the sufferers, and social life and amenities were driven back for a thousand years—more than half way into barbarism.

Such were the conditions of society and the feelings of men about the years from 1825 to 1830. Middle New York was the "storm-centre," but its ravages extended eastward through Vermont, especially, but more or less through all the New England States; westward to north-eastern Ohio, and through Pennsylvania and even into Maryland. Nearly all the Lodges in Maryland were compelled to give up their charters or close their doors, as well as many Lodges in other States. On "the Reserve," in Ohio, Lodge halls were destroyed by mobs, the jewels and records stolen and carried away, the members ostracised, their business injured and their families slandered and abused. And all for what? To gratify the spirit that moved to the burning of witches, so-called, in New England, and drove Roger Williams to seek peace and safety elsewhere. Such was anti-Masonry in some portions of the country less than sixty years ago among the pious (?) and intellectual fathers. Is it any better yet? If *The Cynosure* utters the same sentiments and breathes the same spirit (as I am informed it does), it is the equal of the past and has been baptised in the same turgid waters; and while it merits the execration of every patriot and Christian, public sentiment restrains it, and this is the safety and safeguard of the Craft and of the community.

But why this terrible disturbance in the social elements, as well as in Church and State? A man in central New York, by the name of Morgan, who it was supposed contemplated an exposure of the "secrets of Masonry," suddenly disappeared, and notwithstanding the most diligent search was made, he could not be found. Hundreds of similar cases of sudden disappearance have been known, that caused wonder and anxiety; but in the case of Morgan a wild fanaticism charged the Freemasons with murdering him! Governor Clinton, himself a Freemason, and one of the ablest and purest men that ever filled that office in any State, instituted the most searching inquiry into the matter; he set the proper legal officers of the State to ferret out the facts, and offered large rewards for the apprehension of the guilty parties, if the crime as alleged had been committed. Several persons were arrested upon suspicion, and all the efforts of the officers were taxed to unravel the mystery, but all proved unavailing; nothing could be discovered, no evidence of guilt found, and the arrested parties were discharged. All efforts failed, the prosecutions failed, and a reaction in public sentiment finally began. After all the official efforts that were made, encouraged by the offer of large rewards, it is not known to this day that a murder was committed, or, if there was, that the Freemasons had any hand in it. The whole affair was a miserable hoax, a spectre had been seen—an apparition caused by the shimmering of moonbeams through the branches. Excited imaginations, roused by fanatical or malignant purposes, conceived a theory; a crime was supposed to have been committed, and pretended pietists, for political purposes, charged it upon the Freemasons. The whole was a groundless fabrication, but the effects were fearful and wide-spread, as well as ruinous in every department of social life, and in all its interests.

The question entered largely into politics, and a party was organized on the basis of hostility to Freemasonry, and its members. In Pennsylvania that party elected a Governor (Ritner) and obtained control of State affairs. The acts of folly committed by the party awakened the people to a sense of their danger, and the tide of feeling not only soon subsided, but rolled back like the waves of ocean until it had recovered its normal condition. The Legislature instituted an inquiry relative to Freemasonry, and summoned three of the best and most prominent men of the State to respond to certain questions, and tell all they knew about "the secrets of Masonry;" but those three men understood their rights as American citizens, and refused to submit to the star-chamber procedure, or reply to questions the Legislature had no right to ask. They were then threatened with imprisonment for contempt, but like the three Hebrews of old, they still refused to "bow down and worship the golden image," and dared the Legislature to execute the infamous threat. But there is the "fiery furnace, and it is heated seven times hotter than usual." "All right," they said, "we prefer the prison or the flames to dishonour, and death to disgrace!" The miserable fanatics in the Legislature quailed in the presence of such an exhibition of virtue and constancy, and—paused!

The party had felt strong enough to attempt to control the National Government. A convention was held and a distinguished lawyer of Maryland was nominated as its candidate for President of the United States. He was a fine scholar, eminent at the bar, and could plead a pure and blameless life. But all would not do: the tide had turned. The masses of the people who had watched the movements of the party and the spirit it manifested became alarmed, and the cause and the candidate were both buried under public contempt and indignation. Yet a few, even of to-day, still plead for Blanchard and his co-workers in a cause which is disgraceful to the ministry, the nation, and the age, and to the literature and intelligence of the nineteenth century. A few encourage and sustain *The Cynosure*, the mouthpiece of fanatical ignorance and the vehicle of a spirit which would have caused the bigotry of the Middle Ages to blush, and witchcraft burning to disavow its acts and sentiments,—and, if not too late, to "call upon the rocks and mountains to fall" and hide them from public contempt.

There is a mystery as well as history here. I have not room, nor have I the data at hand, to recount the entire history, and can only refer to some salient points as above. For more than ten years the excitement continued—in Church and State and family, and then it subsided—dying of its own intensity. May we not hope that such an *ism* will never revive? It was then a mystery—it is now a history: and yet the greatest mystery of all is the constancy of many true and faithful Craftsmen under such trying ordeals. To say nothing of men in humbler life, look at the honoured three who were called before the Legislature of Pennsylvania, and threatened with imprisonment because they would not respond to the illegal and impertinent questions that were proposed. Who were they? George

M. Dallas, afterwards Vice-President of the United States; George Wolf, then recently retired from the office of Governor of Pennsylvania, and Joseph R. Chandler, as a writer and a gentleman the peer of any in the State, and subsequently Minister of the United States at Rome. They were three among the first men of the State, with culture and intellect, and spotless lives. It was a scene of moral grandeur, when those men stood there accused and threatened, yet conscious of their innocence and firm in the defence of right, and in the resistance of fanatical bigotry. It was a mystery, also. There was a moral influence in Freemasonry—it could be nothing else—which bound them firmly to the faithful performance of their duty. There was no prospect of popularity, for they were breasting the tide of popular feeling: there was no money-making in view, for nothing in that line is to be gained; it was simply an unyielding adherence to duty under the most untoward circumstances. Mystery—but truth.

Allow me just here to record a pleasant reminiscence of the after years, when anti-Masonry was dead and buried. When the persecution began there was a Lodge in North-eastern Ohio, known, if my memory is correct, as "Jerusalem, No. 9." It was located in a small village away from any great line of travel, and its members were quiet and industrious farmers, who were busy in opening farms, and building school houses where their children might obtain a common, but practical and useful education. In their home and social circle, they exemplified the virtues of their fathers in other days. They read the Bible, toiled faithfully, attended the meetings of their Lodge, and heard an occasional sermon in a log school house, delivered by some zealous missionary, or minister seeking a location.

And so passed the days and years among that pure-minded, honest, exemplary people. There were but few tidings reached them from the outer world, for newspapers were then "like angel's visits—few and far between." Occasionally an echo from the far-off scene of excitement came to them, but it was words only,—the spirit had died on the way, or lost its rancour and malevolence. In the meantime nearly or quite all the Lodges in that part of the State had yielded to the storm, closed their labours and given up their charters, while sometimes their halls were sacked by mobs of infuriated men calling themselves Christians! Their records were sometimes destroyed and their jewels carried away as trophies, or to enrich the coffers of anti-Masons. Jerusalem, however, farther back and out of the way of general information, continued its meetings. The members had heard the war of the distant cyclone, that the Lodges had ceased to work, and that even the Grand Lodge had abandoned its organisation, and—all was lost! It was a mistake, however, as it regarded the Grand Lodge, as that body continued to meet and watch over its constituents; but Jerusalem, not sending a representative or paying dues, its charter was at length declared forfeited, as it was supposed to have fallen, like others, in the fury of anti-Masonic persecution. In this condition it remained for several years, but not knowing of the revocation of its charter, it continued to meet. An occasional application for the degrees encouraged the members, who believed that they alone were left as the conservators of the Fraternity, and to transmit to future generations its mysteries, which had been confided to them, and of which they were now the sole possessors. And so the years passed on, and the devotion of its members continued. It was mystery again,—that faithfulness unto death!

At length a Grand Master was elected who lived not a great distance from where Jerusalem was still at work. By some chance he learned of the continued existence of the Lodge, though its charter had been forfeited. He at once opened a correspondence with it, and advised the members to discontinue their labours, as, having no longer a charter, their work was illegal; at the same time suggesting that they should apply to the Grand Lodge at its next session for direction and relief. They were astonished to learn that they were working illegally, and determined to follow the advice so kindly given by the Grand Master.

At the next annual meeting of that body, a delegate from Jerusalem appeared. He was a muscular, strong-featured, and honest-looking old man, with indications of a Mayflower lineage stamped upon his face, and bearing the marks of a life of industry in forest, and on farm and field. The case of Jerusalem Lodge was presented in the address of the Grand Master, with a statement of its present condition and the singular facts of its history and proceedings. The subject was referred to the committee on charters and dispensations, of which the late Judge Thrall was chairman. The committee reported in favour of restoring the charter, and legalising the work the Lodge had done; provided, however, that all the back dues to the Grand Lodge be first paid. The report was adopted, and the old brother from Jerusalem was in despair. It was impossible for the Lodge to comply with the condition; it had no funds, and its members were poor. What should he—what could he do.

I had watched the proceedings with deep interest, for I knew the condition of the Lodge was the fruit of anti-Masonic bigotry and hate. In the distress of the good brother he came and asked me if I could not help him in some way, and I told him I would try. After carefully considering the matter, I went to the chairman of the committee and asked him, if I proposed to the Grand Lodge to remit all the back dues from Jerusalem Lodge whether he would make any objection? He kindly said, he would not. I therefore prepared a resolution to that effect, and on presenting it made a brief statement of the facts, and the anti-Masonic influence which had pressed the life out of so many Lodges in that part of the State. Much of this was new to the members of the Grand Lodge then present, and they appeared to be deeply interested. Then referring to the old brother before them, I described the constancy of the members in the discharge of their Masonic duties: men of grey hairs, crippled with age and toil, mounting their horses on a winter's night, and riding from four to eight miles to attend the Lodge. It was night—but "There's a light in the window for thee;" it was cold, but a warm stove awaited them at the Lodge, where smiling faces and strong grasps would welcome them; and then they would repeat the old expression—"If I forget thee, O Jerusalem, let my right hand forget its cun-

ning!" By this time I saw much feeling was awakened among the members; I called for the "question," and the resolution was adopted by a unanimous vote.

I took my seat, conscious that I had done my duty, but the old brother was in ecstasy, and could not sit still. Crossing the hall to where I sat, he grasped me around the neck with both arms, the tears streaming down the furrows of his aged cheeks, while he gave such expression to his joy that others were moved and wept from sympathy. It was a scene, and an event that I shall ever remember. There was mystery again—in the old man's devotion to the Institution—in his earnest zeal—in his tears of gladness. Why all this, but the influence of pure ancient Masonry—the fraternal ligaments which bind hand to hand and heart to heart? But I must stop here; I write for the present and the future. History and mystery!

#### CONSECRATION OF THE MOLESWORTH LODGE, No. 1954.

THIS Lodge was duly consecrated by the R.W. the Provincial Grand Master of Cornwall, the Earl of Mount Edgcumbe, on Thursday, 8th instant. The Lodge owes its existence to the efforts of Bros. Henry Jones, Rev. R. H. Treffry, W. E. Fulford, and R. J. E. Symons, who, as energetic Masons, thought Wadebridge ought to possess a Lodge of its own, thus sparing the brethren the journey to Padstow or Bodmin when they wished to attend Masonic duties. There was also the feeling that as Masonry had greatly progressed of late years in the Province, it behoved these well-wishers of the Order not to be behindhand in their own immediate district. The result of these endeavours and ideas culminated yesterday, when the worthy brethren already named had the satisfaction of seeing the new Lodge established. They also had a slight reward for their labours in being appointed the first Officers of the Lodge. Lee's Assembly Rooms, the place selected for holding the Lodge, had been fitted up in capital style by Mr. John Goodfellow, builder, Wadebridge. The Lodge may be fairly congratulated upon the success attained. Lodge was opened at two o'clock p.m. in due form by the R.W. Provincial Grand Master, who explained the reason of the gathering, and called on Brother Anderton P.G.S. P.M. 331 to read the warrant which had been received from the Grand Lodge authorising the formation of the Lodge. After reading the warrant, Brother Anderton stated that the bye-laws had been forwarded to be approved in the proper quarters. The R.W. Provincial Grand Master then called on the brethren of the Lodge to signify their assent to the Officers named in the warrant, and the assent being unanimously given, the P.G.M., in most impressive terms, addressed the new Lodge, insisting on the three grand principles of the Order, observing that any brother neglecting to conform thoroughly to those principles brought disgrace and a slur on the Order. Freemasons acknowledged the G.A.O.T.U., and should ever ask Him to make Masonry a guide to both conduct and life. It would thus cause them to fear God, love the Brotherhood, and honour the Queen. A Mason's first duty to the Order was to consider the best means to reflect honour on his Lodge and Province, and by no means to be eager, or to strive assiduously, for office or official honours. Masons met on a perfect equality, and the man who now held office should, in turn, act with courtesy and consideration towards those who, in years to come, should succeed to office. Above all things, it was most needful never to admit into the Lodge a man who would not be an ornament to the highest office in the Lodge. The blessing of the Great Architect of the Universe having been invoked, the corn, oil and wine were poured on the Lodge, appropriate music accompanying the ceremony, after which Bro. Rev. R. H. Treffry read the selection of Scripture for the occasion. Bro. Anderton presented the W.M. designate Bro. Henry Jones, who was addressed on the subject of his coming duties. Bro. Henry Jones was then duly installed as Worshipful Master, Bro. William Rowe P.M. 330 P.P.G.D.C. performing the ceremony in excellent form, after which the Worshipful Master appointed his Officers, as follow:—Henry Jones W.M. 330 One and All, Rev. Reginald H. Treffry S.W. 977 Fowey, William E. Fulford J.W. 1954, S. Pollard Treas., H. Lander Sec., S. W. Stephens S.D., J. Hawke J.D., Charles Higman I.G., Patrick Carrol Tyler 330, all of One and All. At the close of the Lodge a luncheon was held in the Savings Bank room, adjoining the Institute, when the brethren partook of an excellent spread, provided by Mr. S. M. Lee, of the Commercial Hotel. The Earl of Mount Edgcumbe presided. Amongst those present at the ceremony were—R.W. Provincial Grand Master Earl of Mount Edgcumbe, Anderton P.G. Secretary, Mitchell P.M. 1528 P.P.G.S.W., C. Truscott jun. P.P.G.S.B., Rowe P.P.G.D.C., Joseph Rawlings P.P.G.D.C., Gay P.P.G.D.C., Hext P.P.G.S.W., Rooks P.G.P., Carrol P.P.G. Tyler, Davis P.G. Steward, Hawken P.P.S.G.W., Williams P.P.G.S.B., Richards P.G.S.B., Hext jun. Vincent, Higman, Martyn, Howard, Roberts, Mason, Spear, Jacobs, Brewer, Watson, Angwin, Gifford, Jones W.M. 1954, Treffry S.W. 1954, Fulford J.W. 1954, Pollard Treasurer, Stevens S.D. 1954, Hawke J.D. 1954, I. de C. Treffry, Harding, Blake, James, Edyvean, Langford, Stribling, Batt, W. Martyn, Nichols, Haynes, and others.—*Western Daily Mercury*.

HOLLOWAY'S OINTMENT AND PILLS.—Coughs, Influenza.—The soothing properties of these medicaments render them well worthy of trial in all diseases of the lungs. In common colds and influenza the Pills taken internally, and the Ointment rubbed externally, are exceedingly efficacious. When influenza is epidemic this treatment is easiest, safest, and surest. Holloway's Pills and Ointment purify the blood, remove all obstructions to its free circulation through the lungs, relieve the overgorged air tubes, and render respiration free without reducing the strength, irritating the nerves, or depressing the spirits. Such are the ready means of saving suffering when afflicted with colds, coughs, bronchitis, and other complaints by which so many are seriously and permanently afflicted in most countries.

## TESTIMONIAL TO BROTHER FARWIG.

ON the 8th inst. a numerous gathering of Craftsmen met at Bro. Swallow's, the Goat and Star, Swallow-street, W., for the purpose of presenting a testimonial to Bro. Farwig P.M. 180. Bro. Wade P.M. 180 occupied the chair, and Bro. C. A. Woods the vice chair. After ample justice had been done to a good and substantial supper, provided by Bro. Swallow, the President gave the Queen and the Craft, and H.R.H. the Prince of Wales M.W.G.M., and then said he had to bring before them the toast of the evening: The Health of Bro. Farwig. As a Preceptor Bro. Farwig had, by his excellent teaching, enabled many brethren to work the degrees with credit to themselves and satisfaction to their Lodges. Bro. Farwig made his mark in 1873. It was nine years since that he became a member of No. 180, he is now Z. of its Chapter, and is a member of a large number of Lodges of Instruction. To show their respect for him as a man and a Mason, a Committee of Brethren had been formed to present him with a testimonial on vellum and a silver loving cup, for his services, and in token of their appreciation of his excellent working and the consciousness that he had promulgated the excellent tenets of our Order. In presenting him with this testimonial and the loving cup he (Bro. Wade) hoped he might be spared to be among them for many years. The loving cup having been filled, and handed round, Bro. Farwig, in reply said, the honour shewn him somewhat overpowered him; he could scarcely find words to utter his thanks for the valuable gifts. However, he could assure them he felt proud of Freemasonry; he had met with many friends, and he trusted to meet them again on many future occasions. He had especially to thank Bro. Mander, P.M. 1201, who he regretted was not present on this occasion. Personally, as far as he was concerned, his services were always at their command. He should ever remember this day as one of the proudest moments of his life. Bro. Woods said he had great pleasure in proposing the health of the Chairman, Bro. Wade, who was a thoroughly earnest and good working Mason. He had done his duty in his Lodge, and all who knew him respected him. Bro. Wade in reply thanked the brethren for their reception of the toast. Any duties required of him he would feel infinite pleasure in rendering. Before resuming his seat, he would call on the brethren to drink the health of the Vice Chairman, Bro. Woods, who had just vacated the chair of his Lodge, where he had performed his duties admirably. It might truly be said his working was second to none. Bro. Woods said he had never received greater kindness in Freemasonry than at the hands of Bro. Farwig, who was one well deserving of their regard and esteem. He had been pleased to act in the capacity of Vice Chairman on this occasion. Bro. Wade had also to propose a toast he thought worthy of their attention, viz., the health of Bro. Smith, to whom he might say was due the success of this meeting. Bro. Smith, who is Secretary of the St. James' Union Lodge of Instruction, acted as Secretary of the Testimonial Committee; moreover, he is a worthy member of our Order. Bro. Smith, in acknowledging the compliment, said what he had done was a labour of love; he did it with great pleasure in so good a cause, for Bro. Farwig, was one who, by his excellent working, had benefitted many. He took the opportunity of informing them there were ninety-eight subscribers to the Testimonial Fund; he thanked all very heartily for the reception given to his name; but thanks were due to Bros. Dooker, Blundell, and Dairy, for the services they had rendered on the Committee. Amongst those present were Bros. J. Hammond, Docker, Swallow, Blum, Collins, Maxsted, Hill, Durant, Festa, Hakins, Groves, Henly, Corby, Langdon, Mackenzie, Chester, Denne, and H. M. Levy. The Loving Cup is of solid silver, and weighs fifty-eight ounces. It is inscribed as follows:—

Presented to Bro. Ernest Farwig P.M. 180, Preceptor of the St. James' Union Lodge of Instruction, by his brother Masons, as a token of their esteem, for his valuable services.

The balance sheet of the Leeds Masonic Educational and Benevolent Fund has just been published. The Institution was established in 1876, for the purpose of educating, partially maintaining, and advancing in life the orphans of deceased Freemasons of West Yorkshire and of the children of West Yorkshire brethren who have become incapacitated by sickness, accident, or want of means, from properly providing for their families. Since the commencement a capital fund, amounting to £1,033 5s 3d has been realised, and out of this 16 sums of 10 guineas each have been laid out in the purchasing the position of patron of the fund, eight sums of five guineas each for the same position for ladies and Masons' sons, ten sums of ten guineas each for life governorships, 62 sums for five guinea life governorships, £313 12s 6d on amateur entertainments, £16 12s for other entertainments, donations £22 10s 9d, and amount transferred from revenue account £40. The revenue account for the same period shows £394 7s 1d. The expenditure for educational and partial maintenance of the children on the funds has been £239 18s 1d, preliminary expenses and cost of management from the commencement to the present time, £56 11s. There are now fourteen children receiving their education out of the funds of the Institution, and the number will shortly be increased to twenty. A concert was lately given in the Albert Hall, Cockridge-street, Leeds, on behalf of its funds.—*Evening News.*

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

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## CORRESPONDENCE.

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

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## OLD GRAVESTONES.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In fulfilment of my promise I send you fuller and accurate particulars as to the Freemason's tomb in St. Helen's, Bishopsgate. I have been unable to lay hands on my own remarks addressed to the Freemason on the subject, and the details that follow have been derived from the highly interesting paper from the pen of Brother Rylands which appeared in the *Masonic Magazine* for September 1881. I will only add that my own remarks, to a somewhat similar purport, were written independently, and appeared at or about the same time; Brother Rylands' article, however, was fuller and more elaborate.

The inscription, which is so interesting to Freemasons, is on the south of the tomb and reads as follows:—

HERE LYETH THE BODIE OF WILLIAM KERWIN OF THIS CITTIE OF LON DON FREE MASON WHOM DEPARTED THIS LYFE THE 28th DAYE OF DECEMBER ANO 1594

In the hurry of writing last week I gave the year, in error, as 1597. On the north side, on the top border of the panel, are the following lines:—

Edibvs Attalicis Londinvm qui decoravi: Me duce svrgebant alijs regalia tecta: Exigvam tribvnt hanc mihi fata domv: Me dvce conficitv ossibvs vrna meis:

These are neatly rendered by Bro. Rylands—"The Fates have afforded this narrow house to me, who have adorned London with noble buildings. By me royal palaces were built for others. By me this tomb is erected for my bones." For myself I should prefer translating "me duce" almost literally "under my guidance," that is, "from my designs and under my superintendence," as it is highly probable that Kerwin was an architect. One thing is well nigh certain—he was not an operative mason (a mere artisan) as we understand the term. In the great window in the south side of the church, which was glazed "at the charges of JOYCE FEATLY, daughter of WILLIAM KERWYN, Esq.," were her father's coat of arms, and those of her first and second husbands. The Kerwyn arms are likewise on the tomb. As a grant of arms would not be made to an artisan, and as such a person would not be described as an "esquire," particularly in days when titular distinctions and distinctions of rank and office were much more carefully noted than they are now; the not unreasonable inference is that the William Kerwyn, thus commemorated by an elaborate tomb, &c., &c., was a man of distinction, and that the term "Free Mason," as applied to him, would have another meaning than that he was a mason free of his guild or company.

Let me add, from Bro. Rylands' article, that, on the west end of the tomb, in a panel supported on each side by ornamental pilasters, is represented the arms of the Masons as granted by William Hawkeslowe, in the twelfth year of Edward IV. (1472-3). On a chevron engrailed, between three squares, castles, a pair of compasses extended—the crest, a square castle, with the motto "God is our Guide." Bro. Rylands remarks:—"It is interesting to find the arms here rendered as they were originally granted, with the chevron engrailed, and with the old square four-towered castles, and not the plain chevron and single round tower as now so often depicted." And also, "So far as I have been able to discover, this is the earliest instance of the title 'Free Mason,' being associated with these arms."

Fraternally yours,

G. B. A.

## WARRANT FOR A NEW LONDON LODGE.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I have seen in more than one non-Masonic paper a notice to this effect, that a new Lodge, to be styled the Strand, No. 1987, was to be constituted at Ashley's Hotel, Covent Garden, on Wednesday, the 14th inst., and that our esteemed Bro. James Willing jun. was to be installed as its first W. Master. I am sure every one must rejoice that Bro. Willing, who is accepted on all hands as an able and energetic Craftsman, has, by undertaking the arduous duty of bringing a new Lodge into working order, won for himself a further claim on the respect of the English Craft. But what I would draw attention to is this,—in the opinion of many,—unnecessary multiplication of Lodges in the London district. There are, to use a familiar expression, no end of Lodges within a stone's throw of the Strand. Nor is it likely that all the Lodges meeting at the Freemasons' Tavern, to say nothing of those at Anderton's Hotel, the Inns of Court Hotel, &c., are so strong numerically that some of them cannot find room for additional members. I admire the zeal which prompts a brother to seek office in his Lodge with a view to ultimately becoming its Master, and I am well aware that a new Lodge requires skilful Craftsmen to guide it at the outset of its career. Yet, when every reasonable cause has been suggested for this increase in the number of our London Lodges, it must be evident that more are established than is desirable. We may depend upon it that the best policy to pursue, for some time to come, is for Freemasonry to concentrate its strength in the Lodges that exist already. Where there is a district which is unprovided with a Lodge, or which is insufficiently provided with Lodge accommodation, by all means let a warrant for a new one be applied for; but where there are several Lodges round about, easily accessible to the residents and others having business in the locality, let the authorities be chary about granting the application.

I am, Dear Sir and Brother,

Yours fraternally,

R.

## INSTALLATION MEETINGS, &amp;c.

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## ST. MICHAEL'S LODGE, No. 211.

THE installation meeting of this Lodge was held at the Albion, Aldersgate Street, on Tuesday, the 13th instant. In the absence, during the early part of the evening, of the Worshipful Master Brother Usher Back, Lodge was opened by Brother William Radcliffe P.M., who was supported by Bros. Skinner as S.W., F. J. Hentsch (W.M. elect) J.W., Charles Greenwood P.M. P.G.S.B. Treasurer, W. W. Morgan Secretary, T. H. Peirce S.D., H. Martin J.D., E. Thring I.G., C. T. Speight Tyler. Amongst the Past Masters of the Lodge were Bros. Alfred Withers, Alfred Green, T. H. Lavers, T. T. Pycroft, Dr. Waters; while the Visitors were represented by Bros. John B. Stevens P.M. 1627, C. J. Smith 1623, Richard Wainwright 34, J. T. Skinner W.M. 946, A. Martin jun. S.W. 188, C. F. Luckhurst 1604, J. Strugnell W.M. 1445, Charles Greenwood junior Provincial Grand Secretary Surrey, E. Woodman S.D. 1950, Edward Wharton 1706, W. Hanson 1706, J. R. Maples 176, W. A. Cooper 250, W. Hudson No. 1 S.C., &c. After the minutes of last regular meeting had been read and confirmed, Brothers Frederick Trotman Bennett, Henry Lindfield, and Frederick James Goodall, were examined as to their proficiency, and duly entrusted. These candidates having retired for preparation, Lodge was opened in the second degree, and on readmission the three brethren named above were passed, the ceremony being conducted by Bro. P.M. Radcliffe. Bro. Alfred Green had kindly undertaken the duties of Installing Master, and Bro. Radcliffe now vacated the chair in his favour. Bro. T. H. Lavers presented the W.M. elect, who was regularly obligated. Lodge was advanced, a Board of Installed Masters opened, and the candidate was placed in the chair. On the readmission of the lay members, the new Master was saluted and the Officers were invested:—W. W. Morgan S.W., T. H. Peirce J.W., C. Greenwood P.M. Treasurer, William Radcliffe P.M. Secretary, A. Withers P.M. M.C., A. Green P.M. W.S., H. Martin S.D., E. Thring J.D., Thos. Crapper I.G., E. L. Pembroke Org., C. T. Speight P.M. Tyler. In fulfilling this duty, Brother Hentsch is to be congratulated on having gone somewhat from the beaten path, the remarks he addressed to the several Officers in succession being both appropriate and complimentary. Brother Green then delivered the customary addresses, and as we know of no brother who is more capable of undertaking any work in connection with a Lodge, or who performs it in a more self-possessed and yet unpretentious manner, it will readily be imagined that this part of the ceremony was as impressive as it could well be. The Past Master's jewel of the Lodge was presented to the retiring Master, Brother Usher Back, and in pinning it on his breast, Brother Hentsch complimented his predecessor on the success which had attended him during his year of office, and expressed the hope that his (Bro. Hentsch's) presidency over the Lodge would prove as satisfactory. After a graceful acknowledgment from Bro. Back, the report of the Audit Committee was submitted, and showing, as it did, a balance of over £18 in favour of the Lodge, we must congratulate the brethren on its sound and financial condition. The Standing Committee of General Purposes was elected, the names of Bros. Barr and Pembroke being added to the list of members, and hearty good wishes having been expressed on all sides, Lodge was closed, and the brethren betook themselves to the banquet room, and after the labours of the afternoon, partook with great zest of a menu worthy in all respects of the Albion's known reputation for providing *récherché* dinners. The Loyal and Masonic toasts followed the removal of the cloth, and, as a matter of course, were greeted heartily, Brother C. Greenwood P.G.S.B. returning thanks for that of the Grand Officers. On Bro. Back as Immediate Past Master devolved the task of proposing the health of the Worshipful Master who was to be congratulated on his attainment of that high position. Brother Hentsch had been initiated in the Lodge, and had done it excellent service in inferior offices, as well as in that of Warden, and they were fully justified, both from his past career and from the manner in which he had that day acquitted himself in his new position, in expecting from him a most successful year of government, one that should be in all respects creditable to himself and beneficial to the Lodge. Here the even progress of events was interrupted by the welcome entrance of Brother the Lord Mayor, who had kindly promised to be present as soon as his engagements would permit, and who was accompanied by Bros. Ex-Sheriff Hutton P.G.D., and Alderman Ex-Sheriff Sir Reginald Hanson. When the new comers had taken their seats, Brother Hentsch modestly returned thanks to Brother Back for the kindly manner in which he had proposed the toast, and to the brethren present for the hearty reception they had accorded it, and he trusted he should be able to carry out the high duties entrusted to him, so as to promote the honour and well-being of the Lodge. Bro. Greenwood here rose for the purpose of proposing, as a special toast, the health of their distinguished Visitor Bro. the Lord Mayor, and, in congratulating his lordship on the able manner in which he had supported the dignity of the City Mayoralty, and the energy with which he had devoted himself to its many and arduous functions, gave utterance to the satisfaction that had been so generally felt in all quarters at his lordship's health having been so far restored as to allow of his accepting the position of Lord Mayor for the current year. The Right Hon. the Lord Mayor, who on rising was received with applause, said he hardly expected to have been so fortunate as to be called on to respond to a toast in this Lodge; but after having spent a pleasant evening in another room of the establishment, with the Burlington Lodge, and hearing that the members of the St. Michael were meeting on the same evening, he gladly accepted the kind invitation which had been sent to him, and was happy to be present amongst them. With respect to what had been stated by Bro. Charles Greenwood, the esteemed Grand Officer who had so kindly proposed the toast, relative to the manner in which Free-

masonry was sustained at the Mansion House, he observed that so long as he did that which was right, he might depend upon the cordial support and cooperation of the whole of his fellow citizens. Brother Greenwood referred to the fact that Civic institutions were now passing through a period of peril, but for his own part he did not fear any great changes from the measures which had been foreshadowed. Moreover, he did not deem it desirable, or even that it would be submitted to, that the municipal government of the City should be under the thumb of officialism at the West End. The Corporation should maintain its independence, and so long as its affairs were conducted as they had been, for centuries, he challenged the desirableness of any so-called reforms, such as had lately been discussed, and from which he fully believed no practical good was likely to result. It was for the benefit of society at large that municipal institutions should be maintained in their integrity, and that the citizens should retain the management of their own affairs. He spoke to his brethren present not essentially as citizens of London, but as citizens of the world, and men who had the general progress of society at heart. He alluded to the good suit and service rendered by the Corporation in insisting upon the thorough cleanliness of the public streets, and in sustaining the healthy condition of the City under their charge, duties fully recognised by them; and also to the substantial improvements which had been made of recent years in the widening of streets and otherwise providing for the increased commercial industries of the City. All these matters were duly held in mind by the Corporation, who studied every minute detail which conduced to the health and prosperity of the City. He hesitated to occupy too much of their time, but had been tempted to enlarge somewhat by the pertinent remarks which had fallen from the esteemed brother who had kindly proposed the toast. The way in which the City of London maintained its hospitalities was essentially Masonic in its character, and the principles of the Craft were practically illustrated and promulgated at the Mansion House. For the toast of the Visitors, which came next in the list, Bros. Hutton and Alderman Hanson replied in felicitous terms, but briefly. The services of Bro. Green as Installing Master that day, and of the Past Masters generally, received cordial recognition in the toast referring to them, while that of the Officers was replied to by Bros. W. W. Morgan S.W., Peirce J.W., and Radcliffe P.M. Secretary. The Tyler's toast concluded the proceedings of a very enjoyable day, and the brethren separated in harmony.

## UNITED STRENGTH LODGE, No. 228.

THE annual installation meeting of this Lodge was held on Tuesday, the 13th inst., at the Guildhall Tavern, Gresham-street, when there was a large attendance, under the presidency of the retiring Worshipful Master, Brother Alfred Henry Hickman, who was well supported by his Officers and brethren. Lodge was opened soon after four o'clock, and the minutes of the last meeting having been confirmed, the report of the audit committee, which showed the finances of the Lodge to be in a satisfactory condition, was unanimously adopted. Brother Henry William Alford, who had been selected by the voice of the entire Lodge at the preceding meeting as W.M. elect was then presented, and in due form installed into the chair of K.S., the ceremony being impressively and ably performed. Having been saluted with the customary honours, the newly installed Worshipful Master invested his Officers for the ensuing year, after which the ballot was opened for Mr John Ogilvie, of Plumstead, who had been proposed by Brother J. T. Ashby, and seconded by Brother Jennings. The voting was unanimously in favour, and the candidate having been accepted, was duly initiated into the mysteries and privileges of the order. At the conclusion of the business the brethren and visitors repaired to the throne-room of the hotel, where a sumptuous banquet had been provided, and the customary Loyal and Masonic toasts were enthusiastically honoured. During the evening an admirable selection of vocal and instrumental music was given by Miss Berrie Stephens R.A.M., Madame Jenny Pratt, Brother C. A. White R.A.M., and Brother Henry Prenton, efficient aid being lent by Brother Fountain Meen as accompanist on the pianoforte.

## ST. MARYLEBONE LODGE, No. 1305.

THE brethren of this flourishing Lodge assembled on the 14th inst., at the Langham Hotel, Portland-place, where there were present Bros. Phillips W.M., White P.M. 177 S.W., Moutlet J.W., Chaplin P.M. Treasurer, Baker P.M. Secretary, Hill S.D., Halliday J.D., Smith I.G., Drake W.S., Kift Organist. P.M.'s Bros. Fowler; Draper, Tyler, Ashwell, and a numerous assemblage of members and the following visitors:—Bros. Baker P.M. 753, Filtron 1365, Osborne P.M. 177, Emanuel 15, Loibil 25, Binet P.M. 179, Wilson 1563, H. M. Levy P.M. 188. After full observance of preliminary requirements, Bros. Curliiss, Barr, and Ashdown were passed to the second degree. Ballots were then taken for the admission of Messrs. T. C. Artand, C. M. Woolf, A. J. Billing, and B. P. Rocco, who were duly initiated into the Order by the W.M., in a faultless and impressive manner. The election of a W.M. for the ensuing twelve months was the next business, and Brother White S.W. P.M. 177, was unanimously chosen. Brother Chaplin P.M. was re-elected Treasurer, and Brother Daly Tyler. Bros. Drake, Spargin, and Williams were appointed Auditors. The Committee of the Benevolent Fund were re-elected, and a revision of the Bye-laws was decided upon, and authority given for the same. Bro. Fowler then proposed, and Bro. Williams seconded, that the usual Past Master's jewel be presented to the retiring W.M.—Brother Phillips—for the able manner in which he had conducted the duties of his office. The Lodge was then closed until the second Wednesday in April. The

brethren sat down to a very excellent banquet and dessert, provided by Captain Gordon. After the routine toasts had had full honour done them, Bro. Tyler rose to propose the health of the W.M. All the members respected Bro. Phillips, and felt they must now make the most of him, as shortly he would rank among the Past Masters. All approved of what he had done in the Lodge, and for the Charities; in short, he could describe him as one of the best W.M.'s the Lodge had ever had. The toast was received with great enthusiasm. In reply the W.M. thanked Bro. Tyler for his kind remarks; if he had given the brethren satisfaction he was very pleased. His great aim had been to promote harmony, and in this he hoped he had succeeded. To Bro. Baker his thanks were due for his kind assistance in every way. As an Initiate of the Lodge, his ambition had been to be its W.M. In this he had succeeded, and now he hoped he might be spared to rank among his good friends the Past Masters for many years. In speaking to the toast of the S.W. and W.M. elect, Bro. Phillips said that Bro. White had joined this Lodge the night he was initiated. He felt sure he would make as good a Master as the brethren could have selected. Bro. White brings with him great experience, which all could thoroughly appreciate, and give him all credit for possessing. Bro. White in reply said that though very unwell, he had felt it his duty to be present. He heartily thanked the brethren for so unanimously electing him; he felt it a great honour. He had been W.M. in two other Lodges, but this Lodge is one where the members meet each other frequently. He had served the Lodge in several offices, and now appreciated the kindness of the brethren in electing him to fill the chair. Speaking to the toast of the Initiates, the W.M. said he was sure no brother would introduce a member who would not be a credit to the Lodge. Bros. Artaud, Woolf, and Billing responded; they were pleased to have entered Freemasonry, and thanked the brethren who had introduced them. Bro. Rocco said, in the year 1848 he was to have been proposed in a Lodge in Milan, but he was called away to fight the battles of his country. His great idea had ever been to be made a Mason. He was proud to have joined this Lodge, as he now saw Freemasonry was a realisation of all that was good. The W.M. then proposed the toast of the Visitors, and Bro. Baker returned thanks. He was followed by Bros. Osborn, Binet, and H. M. Levy, who all expressed their pleasure at seeing the working of the W.M., and thanked the Lodge for its hospitality. Bro. Draper responded to the toast of the Past Masters. In giving the toast of the Treasurer and Secretary, reference was made to the success that had attended the efforts of these brethren in connection with the Ball of the Lodge. Due acknowledgment was also made as to the zeal the other Officers manifested. A musical entertainment was provided by the W.M., Bros. Spurgin and Kift, with Misses Douglas and Salmon, being the artistes engaged.

#### ST. MARTIN'S-LE-GRAND LODGE, No. 1538.

**A** REGULAR meeting of the members of this popular Lodge was held on Wednesday evening, the 14th instant, at the Guildhall Tavern, Gresham-street, when there was a goodly attendance, under the presidency of Brother William Smith W.M., who was supported by Bros. Robertson S.W., Parkes J.W., Hookey P.M. Secretary, Hatley S.D., Liversidge J.D., Fluck I.G.; P.M.'s Bros. Williams, Gibbs, Gregory, Gilbert Tyler, and many other brethren. Visitor—Bro. F. Paterson Organist 1662. Lodge was opened in accordance with the customary formalities shortly after half-past four o'clock, and after the confirmation of the minutes of the preceding meeting, was advanced, when Bro. Henry Blackwell jun. was raised to the sublime degree, the rite being most impressively administered by the W.M., assisted by his Officers. The ballot was then opened for Mr. James Henry Tee, who had been proposed by Bro. Ferguson, and seconded by Bro. Gibbon. The voting was unanimous in favour, and Mr. Tee was duly initiated into the mysteries and privileges of the Order. Several motions, of which due notice had been given, were considered, and it was unanimously resolved, on the motion of Bro. Robertson, that the sum of ten guineas should be contributed by the Lodge to each of the three Masonic Charities. After the transaction of some routine business, the brethren adjourned to the throne-room, where a sumptuous banquet had been provided, when the usual Loyal and Craft toasts were honoured. Bro. Gibbs I.P.M. proposed the health of their excellent Worshipful Master, in doing which he said the manner in which Bro. Smith had worked his duties in the Lodge that evening fully proved how zealous he was in the cause of Masonry; and remarking the heartiness with which he promoted all that conduced to the interest and prosperity of the Lodge, he felt sure the brethren would do that honour to the toast which it deserved. The toast was most cordially received, and Bro. Smith, in responding, said he thanked them most cordially for the kindly way in which they had received the mention of his name. He felt very much flattered at the terms in which Bro. Gibbs had spoken of him in regard to the performance of his duties. It had always been his endeavour, in whatever he undertook, to do it with all his might; and that was a maxim which applied to all the duties of life. He strove to do his duty to the utmost of his ability, and he was amply repaid if he succeeded in giving the least degree of satisfaction to the brethren. In turn he proposed the health of the Initiate, a toast which he was sure they would all receive with the utmost cordiality. As the ranks of the Lodge were thinned by the removal of members, or other causes, they were glad to welcome initiates, and he was sure the manner in which the toast would be received would prove to Bro. Tee how much his entrance into the Lodge was appreciated by the brethren. Bro. Tee, in responding, said it was alike his privilege and pleasure to thank them most sincerely for the kind manner in which they had allowed him to enter this Lodge, and still more so for the kindly way in which they had received him that evening. They would believe him when he said it would be his earnest and constant endeavour to discharge to the fullest extent practicable all the solemn obligations laid before him in Lodge, and to which he should give his earnest attention. Whatever he might lack in word or sentiment was more than made up in his

sincerity of pleasure at having joined this most worthy Craft. The Worshipful Master then proposed in suitable terms the health of the Past Masters, in doing which he alluded to the valuable assistance they were ever ready to lend to him who occupied the chair. Bro. Gibbs responded, and in doing so observed that he and his brother Past Masters tried to do all they possibly could to promote the advantages and benefits of the Lodge of which they were members. He was one of the founders, and he believed the other Past Masters present were in the same position; and they were all pleased to find the Lodge so well supported. The remarks made by the Initiate that evening proved, with such men as they had now joining their ranks, there need be no fear as to the future welfare and prosperity of the St. Martin's-le-Grand Lodge. The Worshipful Master, in giving the health of the Secretary, said the way in which Bro. Hookey discharged the duties of his office was a credit to the Lodge, and he acknowledged the many obligations he was under to that brother for the assistance he had rendered him during his year of office. Bro. Hookey thanked the brethren very heartily for the kind manner in which they had received the toast, and said it had afforded him very great pleasure to give whatever little assistance he could to the Lodge, and he was much gratified this evening when the Senior Warden proposed that they should contribute ten guineas instead of five towards the Masonic Charities, and enabling the brethren who had consented to act as Stewards to go up with better heart. They could afford the money they had voted, and as long as they could do so the best thing they could do was to assist the Benevolent Institutions of the Craft. At present they stood on the books of Grand Lodge at only five guineas, but he hoped the time might come when they would stand at fifty guineas. He concluded by saying it would be always his endeavour to contribute as far as he could to the prosperity of the Lodge, and no effort towards that end should be wanting on his part. The Worshipful Master then proposed the health of his Officers, who always evinced a desire to do their duties well, and to assist in carrying forward the best interests of the Lodge. The toast was acknowledged by Brother Robertson, in suitable terms. In responding for the Visitors, Brother Paterson observed that this was not the first time he had enjoyed the hospitality of this Lodge, and he appreciated his visits, not only for the excellence of the working he witnessed in Lodge, but also the good-fellowship and welcome always extended to him by the brethren. The Tyler then closed the list in form, and the company separated at an early hour. During the evening some excellent songs and recitations were given, Brother F. Paterson kindly lending efficient aid as accompanist on the piano-forte.

#### NEW CONCORD LODGE, No. 813.

**T**HE regular meeting of the members of this Lodge was held on Thursday evening, the 15th instant, at the Guildhall Tavern, Gresham-street, under the presidency of the W.M. Brother Haslip, who was supported by Bros. Tiddeman S.W., Stillwell J.W., Rev. C. J. Stevens Chaplain, Boulton Treasurer, Harper P.M. Secretary, Smith S.D., Potter J.D., A. Perl M.C., Weeden I.G., F. Perl Steward; Past Master's Bros. Gabb, Pierpoint, Bartlett, Sampson George, Stead, Cusworth, Speight Provincial Grand Tyler Surrey Tyler, and about a dozen other brethren. Lodge was opened in customary form, and after the confirmation of the minutes of the last meeting, the ballot was opened for Mr. Charles Henry Ockleford, organist, who had been proposed by Bro. A. Perl, and seconded by Bro. F. Perl, and also for Mr. George James Thomas Patten, decorative artist, whose sponsors were the same. Both candidates were unanimously approved, and initiated by the Worshipful Master, whose working was, as usual, of the most satisfactory description. Lodge was then advanced, and Bros. John J. Pilley and J. B. Smith were raised to the sublime degree, the impressive rite being worked admirably. On resuming, the election for the Worshipful Master for the ensuing year was proceeded with, the choice of the brethren falling unanimously on Bro. Henry Tiddeman, who was warmly congratulated upon the dignity which had been conferred upon him. Bro. Joseph Boulton was re-elected Treasurer, with thanks for his past services, and Bro. C. T. Speight was appointed Tyler. Bro. Cusworth, as one of the Stewards for the forthcoming Festival of the Royal Masonic Institution for Girls, and Bro. Gabb for the Boys', made an appeal for assistance to their lists, and some other business having been transacted, the brethren separated, the customary post prandial festivities being on this occasion dispensed with.

**Kent Lodge of Instruction, No. 15.**—Held at Bro. Serjeant's, the King and Queen, Norton Folgate, E.C. The usual weekly meeting was held on Wednesday last. Present—Bros. Serjeant W.M., Legg S.W., Bromet J.W., Millington S.D. and Sec., Clark I.G., Andrews Preceptor; also Bros. Black, Leoffler, Wilson, &c. Lodge was opened in due form, and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Brother Black as candidate. This brother also answered the questions leading to the second degree, and was entrusted. Lodge was advanced, and the ceremony of passing rehearsed. The W.M. then put to the candidate the questions leading to the third, and resumed to the first degree, when, after routine work, he closed his Lodge. Members of the Kent Lodge of Instruction will work the Fifteen Sections, at the West Smithfield Lodge of Instruction, on Monday February 26th. Craftsmen are respectfully invited to attend.

**Gihon Lodge, No. 49.**—On Thursday evening last a regular meeting of the members of this Lodge was held at the Guildhall Tavern, Gresham street, when the Worshipful Master, Bro. W. Cook presided, and was supported by Bros. F. H. Spiller S.W., C. H. Spiller J.W., Stillwell Trea., Waterworth P.M. Sec., Jackson S.D., Anderson J.D., W. Hart I.G., Turner jun. W.S., with several Past Masters and Visitors. After preliminaries Mr. Barham was initiated, and other business having been transacted, the brethren partook of a banquet.

## REVIEWS.

All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, Belvidere Works, Hermes Hill, Pentonville, London, N.

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*A Handbook of the Electric Lighting Act, 1882, with Hints to Local Authorities, Explanatory Notes, and Amended Rules of the Board of Trade.* Also detailed information expressly prepared for the use of Metropolitan Vestries and Electric Light Companies. By Arthur P. Poley, B.A. (Late Scholar of St. John's, Oxford), of the Inner Temple and Midland Circuit, Barrister-at-Law, and Frank Dethridge, Vestry Clerk of Paddington and Vice President of the Metropolitan Local Government (Officers) Association. London: Simpkin, Marshall & Co., and Waterlow & Sons (Limited). 1882.

THE authors of this little work are fully justified in stating in their preface, that "care has been exercised to make the book as perfect and accurate as possible," and we doubt not it will be found of use by the local authorities, for whose benefit it has been chiefly undertaken. In the introductory remarks are briefly noted what has been done by the City authorities and what by the Metropolitan Board of Works, and the reasons which may deter local authorities from consenting to applications for licenses, while stress is laid on the provision "made in the Act for the compulsory purchase by a local authority of any undertaking at the expiration of a given period, such purchase to be based upon a fair marketable value only, and no addition is to be made in respect of the purchase being a compulsory one, or of goodwill, or of any profits which may or might have been made out of the undertaking." In the "Hints to Local Authorities" are described the various courses open to them. They may avoid taking any action, in which case a monopoly would be established, for at least one-and-twenty years, subject to its being terminated by their compulsory powers of purchase. They may oppose the companies applying for a provisional order, which, in any circumstances, would be costly. They may seek to impose conditions, in which case the pretensions of the several applicants should be sifted, and the company proposing the most reasonable terms supported. Or they may become undertakers themselves and apply for a license, which is for a period not exceeding seven years, in which case they might enter into a contract with one of the Electric Light Companies, but they would not be able to divest themselves of their liabilities as undertakers. The plan that is looked upon by the authors as the best is that the local authorities should remain inactive until such time as the new illuminant shall have passed from the realms of speculation. The bulk of the book is occupied with a clear and able criticism of the Act on Electric Lighting passed last year, the Act itself being printed in full, and supplemented by the rules enacted by the Board of Trade. There is likewise a well-compiled Index, which greatly enhances the utility of the work. In short, the book is, as we have before remarked, admirably calculated to assist the local authorities in determining the course it will be best for them to pursue in connection with any scheme for lighting the districts they preside over by means of electricity.

The regular monthly meeting of the General Committee of the Royal Masonic Benevolent Institution was held at Freemasons' Hall, on Wednesday. After the usual preliminaries, the Secretary announced three deaths,—of a male annuitant, a female annuitant, and a male candidate not yet elected, as well as the removal from the list of candidates of one who had succeeded in obtaining employment. He further announced that the complete list of candidates for the May Election comprised seventy-one widows and fifty men, as against five female and twelve male vacancies. Bro. Colonel Creaton, Grand Treasurer, proposed,—but subject to the donations at the Festival allowing of the increase,—and it was agreed to, that over and above the three male and three female deferred candidates provided for by the laws of the Institution, there should be an addition to the number of those to be elected of eight males and seven females, thus raising the number of the total to be balloted for to twenty-two men and fifteen women. Bro. Terry also stated that Bro. Col. Creaton had kindly given forty-two volumes of *Punch* for the amusement of the old folk at Croydon. Brother C. J. Perceval gave notice of motion, for the next meeting, for the insertion of the following Clause in the Rules of the Institution, namely, that "Every Vice-Patron, upon completion of a further donation of one hundred guineas to either fund, or partly to each fund, in one sum, or in sums of not less than ten guineas each, shall become a patron of the Institution, with twelve votes for every ten guineas subscribed." In the course of the meeting a vote of thanks was passed to the Board of Stewards, and also to Brother General Brownrigg P.G.M. Surrey for having undertaken the chairmanship at the approaching Festival. Among those present were Brothers Colonel Creaton (in the chair), Edgar Bowyer, John Bulmer, W. Raynham Stewart, W. March, Bolton, Stephens, Brett, Quitmann, Girard, Belton, Adlard, Goodall, Bush, Perceval, Webb, Daniel, Cubitt, Tattershall, Moore, Massey, James Terry Secretary.

A temperance Lodge of Freemasons is being formed at Manchester, to be called the Wolseley Lodge, in honour of Lord Wolseley of Cairo, who has written an autograph letter to the provisional Secretary Bro. P. Howard Davis, thanking the brethren for the honour conferred on him in naming the Lodge after him, wishing the Lodge the success it deserves, and soliciting to have his name enrolled on its list of members. R.W. Bro. Col. N. Legendre N. Starkie Prov. G. Master East Lancashire, has signed and forwarded the petition for a consecration warrant to H.R.H. the Prince of Wales Most Worshipful Grand Master of Masons in England. The first W.M. of the new Lodge is to be Bro. Daniel Edwards Past Master and Treasurer of the Callender Lodge, a life abstainer, and thirty years a member of the Independent Order of Rechabites.

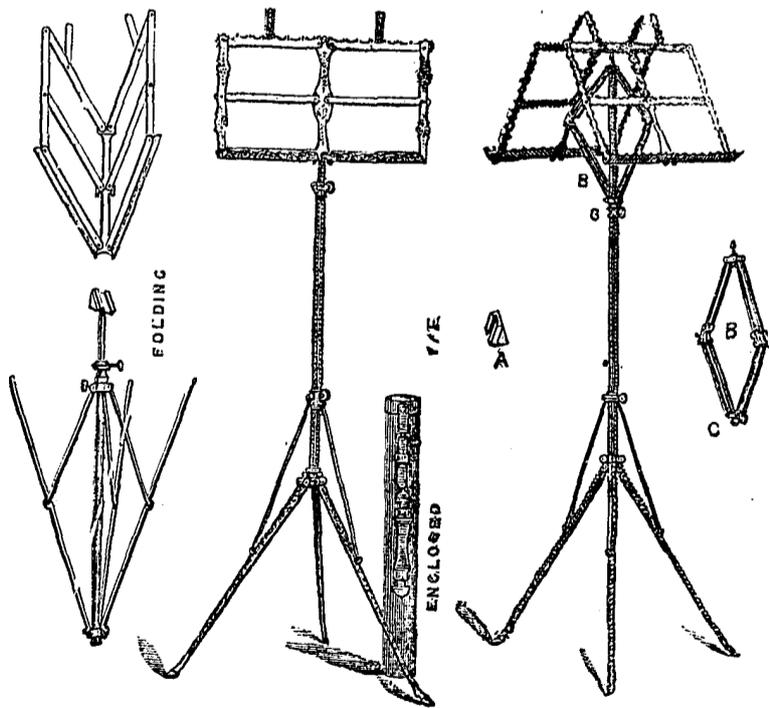
On Monday last Bro. F. Perl was entertained at supper by a few members of the New Concord Lodge of Instruction, of which Lodge he is the Secretary, for the purpose of congratulating him on his recent marriage. Before the company separated Bro. Perl was presented with a handsome tea and coffee service, the gift of the brethren. The supper took place at the Cock Tavern, Highbury, and was served in Bro. Baker's well-known liberal style.

**Dalhousie Lodge of Instruction, No. 860.**—Held at Bro. Smyth's, Sisters' Tavern, Pownall-road, Dalston, on Tuesday, 13th instant. Present—Bros. Carr W.M., Clark S.W., Wardell J.W., Christian S.D., Robinson J.D., Banker I.G.; also Bros. Gray, Cushing, Brasted, Smyth, and Wallington P.M. Preceptor. After preliminaries, the ceremony of initiation was rehearsed, Bro. Cushing candidate. Bro. Gray then offered himself as a candidate for passing, and was interrogated and entrusted. Lodge was opened in the second degree, and Bro. Gray was passed to that of Fellow Craft. Bro. Christian worked the first section of the lecture, assisted by the brethren. Lodge was opened in the third degree, and regularly closed to the first. Bro. T. Clark was elected W.M. for the ensuing week. Lodge was then closed and adjourned.

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C.B., Past Grand Warden,  
R.W. PROV. G.M. FOR SURREY,

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.

JAMES TERRY, P.Prov. G.S.W. Norths and Hunts,  
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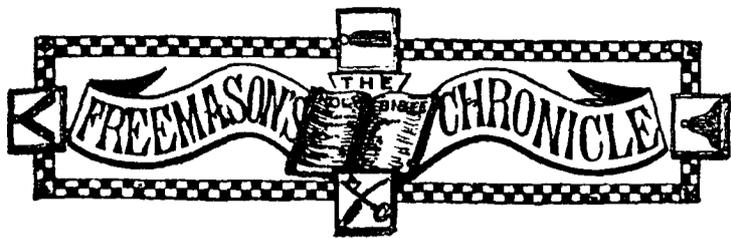
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## THE HISTORY OF FREEMASONRY.

(Continued from p 90.)

A CONSIDERATION of the worship of Mithras completes Bro. Gould's account of "The Ancient Mysteries." This cult had its origin in the time of the ancient Persian monarchy, but the Mithraism that was introduced into Rome in the century before the Christian era, or at a later period—there being differences of opinion as to the exact date of its introduction—was a modified form of the Mithraism of the Zend-Avesta, or sacred writings of the Persians, attributed to Zoroaster. In the latter he is the chief of the Izeds under his creator Ormuzd, in whose wars against Ahriman he is the presiding agent; but in the former he was confounded with the sun and the Supreme Deity. "The fundamental dogma of the Mithraic doctrine," writes Bro. Gould, "was the transmigration of souls under the seven planets, over whose operations Mithras presided. The initiated were divided into seven classes or grades"—other authorities, as shown in a footnote, give other numbers—which were named, successively, soldiers, lions, hyænas, &c., after the animals sacred to Mithras. After passing victoriously through the several ordeals, the neophyte was presented with an engraved stone or amulet, as a token of his admission into the brotherhood, and with the object of supplying a means of recognition by its members. He was also offered a crown, which, however, he was instructed to refuse, saying, 'My only crown is Mithras.' The followers of Mithras, differing from the initiated of other systems, never wore wreaths; and when 'tried and proved' as to their having been duly admitted to a participation in this mystery, threw down the offered wreath, saying, 'My crown is my God.' The candidate, moreover, on the successful conclusion of his probation, was marked in some indelible manner, the exact nature of which cannot now be ascertained. Mr. King is of opinion this mark was not burned in, but incised or tattooed, but he need hardly have suggested that the members of a secret society did not receive the mark of membership on any conspicuous part of the body. We learn from sculptured tablets, and from inscriptions and symbols on tombs, that Mithraism prevailed extensively in this country, as well as in Germany and Gaul, in each case, no doubt, having been introduced by the Roman legions." This faith or cult is supposed to have "survived into comparatively modern times in heretical and semi-pagan forms of Gnosticism," which, we are told, "was the earliest attempt to construct a philosophical system of faith. It was a speculative system, and exercised little influence upon the masses of the people." Later on he adds, "From the fact that many genuine Gnostic symbols have come down to us, or reappear in speculative Masonry, it has been contended, that whereas the Gnosis, in its last and greatest manifestation, the composite religion of Manes, absorbed within itself the relics of the Mithraic faith, so in turn the Manichean talismans and amulets have kept an unbroken existence through the Sectaries of the Lebanon, the Soofees of Persia, the Templars, and the Brethren of the Rosy Cross. Von Hammer lends the weight of his authority in support of the Templar link; which, however, he believes to have been forged at a very early period of the Gnostic heresy, and that it connected the Soldiers of the Cross with the Ophites, and not the Manicheans, their far later successors." He concludes by furnishing an instance from Mackey "of the transmutation of Gnostic talismans into Masonic symbols, by a gradual transmission through alchemy, Rosicrucianism, and mediæval architecture," in the "Azoth Philosophorum" of Basil Valentine, the Hermetic philosopher, who flourished in the seventeenth century." In this is a plate, "which is hermetic in its designs, but is full of Masonic symbolism," representing "a winged globe, inscribed with a triangle within a square," on which reposes a dragon. "On the latter stands a human figure of

two hands and two heads surrounded by the sun, the moon, and five stars, representing the seven planets. One of the heads is that of a male, the other of a female. The hand attached to the male part of the figure holds the compasses, that to the female a square. The square and compasses thus distributed appear to have convinced Dr. Mackey that originally a phallic meaning was attached to these symbols, as there was to the point within the circle, which in this plate also appears in the centre of the globe. 'The compasses held by the male figure would represent the male generative principle, and the square held by the female, the female productive principle. The subsequent interpretation given to the combined square and compasses was the transmutation from the hermetic talisman to the Masonic symbol.'"

This completes the sketch of "The Ancient Mysteries" and is followed by an account of that remarkable sect "the Essenes," based on Dr. Ginsburg's essay. It will be as well that we should note the more important particulars respecting them. Thus, as to their doctrines and practices—"They regarded the inspired Law of God with the utmost veneration. The highest aim of their life was to become the temples of the Holy Ghost, when they could prophesy, perform miraculous cures, and, like Elias, be the forerunners of the Messiah. This they regarded as the last stage of perfection, which could only be reached by gradual growth in holiness through strict observance of the law. They abstained from using oaths, because they regarded the invocation, in swearing, of anything which represents God's glory, as a desecration." The degrees of purity, according to Jewish tradition, were four in number: "1. The ordinary purity required of every worshipper in the temple; 2. The higher degree of purity necessary for eating of the heave-offering; 3. The still higher degree requisite for partaking of the sacrifices; and 4. The degree of purity required of those who sprinkle the water absolving from sin." Of these only the first was obligatory on every one, while the others were voluntary. The strictness of the ceremonial law led them ultimately to form themselves into a separate community, in which, with the exception of some weaker brethren, they led a life of celibacy, those who were permitted to take unto themselves wives being debarred from advancement to the higher orders of the brotherhood. They had all things in common, and were governed by a president, "who was elected by the whole body." Trials were conducted "by juries composed of at least a hundred members, who had to be unanimous in their verdict." They "always got up before the sun rose, and never talked about any worldly matters until they had assembled and prayed together with their faces turned towards the sun. Some occupied themselves with healing the sick, some in instructing the young; but all of them devoted certain hours to studying the mysteries of nature and revelations, and of the celestial hierarchy. At the fifth hour (or eleven o'clock a.m.) the labour of the forenoon terminated, and they partook of their common meal, each member taking his seat according to age." Between labour and refreshment they assembled together, baptised in cold water, put on their white garments—the symbol of purity—and entered the refectory with as much solemnity as if it were the temple. They ate in solemn silence, and when the meal was ended, resumed their ordinary dress and occupations till supper time. The observance of the Sabbath was exceedingly strict, ten members constituting an assembly for divine worship. They had no ordained ministry, the ordinances of the brotherhood and the "mysteries connected with the Tetragrammaton, and the angelic worlds" forming the leading topics of Sabbath instruction. Recruits were obtained from the Jewish community. "Every grown-up candidate had to pass through a novitiate of two stages, which extended over three years, before he could be finally accepted. In the first, which lasted twelve months, he had to cast all his possessions into the common treasury, and received a copy of the ordinances, as well as a spade, an apron, used at the lustrations, and a white robe, to put on at meals, being the symbols of purity. After this probation, he was admitted into the second stage, which lasted two years, and was called an *approacher*. During this period he was admitted to a closer fellowship, and shared the lustral rites, but could not hold any office, or sit down at the common table. On passing through the second stage of probation, the *approacher* became an *associate*, or a full member of the society, when he was received into the brotherhood, and partook of the common meal. Before,

however, he was made a *homiletas*, or finally admitted into close fellowship, he had to bind himself by a most solemn oath (this being the only occasion on which the Essenes used an oath), to observe three things: 1. *Love to God*; 2. *Merciful justice towards all men*—to be faithful to every man, and especially to rulers; and 3. *Purity of character*, which implied *inter alia* strict secrecy towards outsiders, so as not to divulge the secret doctrines (*mustéria*) to any one, and perfect openness with the members of the Order."

It is needless to say that so holy a brotherhood has commanded respect from innumerable writers—Jewish, Greek, Roman, Christian Church, and heathen. That they had anything in common with the Pythagoreans, as some, taking a remark of Josephus for the justification of this view, have been led to believe, is shown to be out of the question by Dr. Ginsburg, certain of those differences between the Essenes and the disciples of Pythagoras as noted by that writer being reproduced by Bro. Gould. Thus the Pythagoreans were polytheists, the Essenes were monotheists; the former believed in the metempsychosis, while the latter did not. Pythagoras taught that man could control his fortune, but Essenism held that fate governed all things. The last difference quoted is that, while the Pythagoreans were aristocratic and exclusive, the Essenes were meek and lowly, and beloved even by other sects. There were, however, strong points of resemblance both in doctrine and practice between the Essenes and the Pharisees. "In both systems there were four classes of Levitical purity, a novitiate of twelve months, an apron was bestowed in the first year, and the mysteries of the cosmogony and cosmology were only revealed to members of the society. Stewards supplied the needy strangers of either order with clothing and food. Both regarded office as coming from God, and their meal as a sacrament. Both bathed before meals, and wore symbolical garments on the lower part of their body while so doing. Each meal began and ended with prayer. Both regarded ten persons as constituting a complete number for Divine worship," and oaths were forbidden in both. On the other hand, the Essenes differed from the Pharisees in that they were an isolated order and celibates, did not frequent the temple or offer sacrifices, and though they believed in the immortality of the soul, did not accept the doctrine of the resurrection of the body.

Passing over what relates to their origin, antiquity, and disappearance from the field of history, we come to the mention of the theory of Krause who, from his point of view, finds in what he considers the earliest Masonic ritual, "which he dates at A.D. 926," evidence of "customs 'obviously taken from the usages of the Roman Colleges and other sources, that individually agree with the customs and doctrines of the Essenes, Stoics, and Soofees of Persia.' This writer draws especial attention to the 'agreement of the brotherhood of the Essenes with the chief doctrines which the Culdees associated with the three great lights of the Lodge.' He then observes 'that though coincidences, without any actual connection, are of little value, yet, if it can be historically proved that the one society knew of the other, the case is altered.' Having, then, clearly established (at least, to his own satisfaction) that the Culdees were the authors of the 926 constitutions, he next argues that they knew of and copied in many respects the Essenes and Therapeutæ; after which he cites Philo in order to establish that the three fundamental doctrines of the Essenes were Love of God, Love of Virtue, and Love of Mankind;" and "these he compares with the moral phases of moral conduct, symbolised in our Lodges by the Bible, square, and compasses."

We next come to "the Roman Collegia," and Bro. Gould quotes Coote's contention "that the Romans of Britain survived all the barbarian conquests, and that they retained their own law with its procedure and police; their own lands, with the tenures and obligations appertaining to them; their own cities and municipal government; their Christianity and private *Colleges*." And he continues quoting from the same writer thus:—

All Roman cities were the foster-mothers of those especially Roman institutions—the Colleges. The Anglo-Saxons found these institutions in full play when they came over here; and, with the cities in which they flourished, they left them to the Romans to make such use of them as they pleased; possibly ignoring them, certainly not interfering in their practice, nor controlling their principles. These Colleges were very dear to the Romans. They were native to the great mother city. They were nearly as old as municipality itself, and it was as easy to imagine a Roman without a city as to conceive his existence without a college. The two made up that part

of his disengaged life which was not claimed by home and the domestic avocations. No sooner was the Roman conquest of Britain begun, and a *modicum* of territory was obtained, than we find a *collegium* in our own *civitas Reynorum*—a *collegium fabrorum*. And this was while Claudius was still emperor. The colleges of course multiplied and spread throughout our island, remaining during the whole of the imperial rule, and surviving, with our provincial ancestors, the various barbarian contests.

When these conquests were completed, the Anglo-Saxons, who, unlike their brethren of Germany, did not interfere with the habits of the vanquished, left their new subjects to the possession and enjoyment of this most powerful means of self protection. As the German conquerors of Gaul and Italy, who feared and hated the colleges, prohibited their very existence under the harshest penalties, because they knew them to be seminaries of free Roman thought, we must suppose that this leniency of the Anglo-Saxon arose either out of ignorance of their tendency, or contempt of their effect. But whatever was the ground of this toleration, it is quite clear that the colleges, though under another name, continued to exist and maintain themselves.

They are masqued, it is true, under the barbarous name of guild when our historic writers begin to tell us of them. This trivial word, due to the contributions upon which the colleges had from all time subsisted, betrays their constitution; and we find them also, where we ought to expect them—in the Roman cities of Britain.

He also quotes, by way of contrast, from an historical sketch by Mr. Freeman, who, in comparing the *English* settlement in Britain with the Teutonic settlements in the continental provinces of Rome, says: "Elsewhere the conquerors and the conquered mingled; the fabric of Roman society was not wholly overthrown; the laws, the speech, the religion of the elder time went on, modified, doubtless, but never utterly destroyed. In Britain a great gulf divides us from everything before our coming. Our laws and language have in later times been greatly modified, not at the hands of the conquered Britons, but at the hands of the conquering Normans. Elsewhere, in a word, the old heritage, the old traditions of Rome still survive; here they are things of the dead past, objects only of antiquarian curiosity."

There is likewise a long quotation from Mr. Pike's "History of Crime," with the first portion of which we shall content ourselves. He (Mr. Pike) observes "that the priority of any of the three forms of guild becomes a mere matter of conjecture, and the source of the whole system must necessarily remain doubtful. Regarded from one point of view, the guild has a strong resemblance to the family tie of the Teutonic and other barbarous tribes; regarded from another, it is a species of bail, which involves a principle too universally applied to be considered characteristic of any one people; regarded from a third, it is strikingly like that institution of colleges or companies which was always familiar to the Romans, and which we know from inscriptions to have existed in Britain during the Roman occupation, both in the form of the religious guild and in the form of the craft guild."

Having laid these different opinions before his readers, Brother Gould goes on to consider, firstly, the forms in which the Collegia appeared; then, their general or common features; and thirdly, their character when disseminated throughout the Empire. As regards the first point, he groups them in four principal divisions, namely, religious bodies, such as the Colleges of the Priests and Vestal Virgins; associations of official persons, such as the *corpus* or *collegium Scribarum*; corporations for trade-commerce, such as the *Fabri, Pistorum, &c.*; and associations, somewhat resembling the modern club and known as *Sodalitates, Sodalitia, Collegia Sodalitia*. These last were originally leagues for feasting together, though at times of civil commotion they frequently became centres of political intrigue. Among the characteristics of the Collegium may be noted that it could not consist of less than three members; that it was divided into *decuria* and *centuria* and governed by a *magister* and *decuriones*—the "decuriones" being, for the sake of Masonic convenience we presume, translated into "Wardens;" that among the other officers were a Treasurer, Secretary, and Archivist; that to each candidate on his admission was administered an oath; that the expenses were defrayed out of the dues and subscriptions imposed on the members; that the *sodales* supported their poor and buried their deceased brethren; that each college celebrated its anniversary or natal day; and, on the authority of a single instance cited by Mr. Coote, that they called and regarded each other as brethren. As to the character of these Colleges when distributed throughout the Roman empire, it is worth while to note that the Masons' College is not mentioned, it being probable that this body of craftsmen was

included in the *Collegium fabrorum*. One of the leading features of these provincial Colleges is their connection with the religion of the people, and another the hereditary principle, by which the son succeeded to the occupation of his father. As to their constitution, Bro. Gould quotes the following from Sir F. Palgrave: "It is evident that the Colleges were not of a uniform constitution. Some were entirely grounded on personal obligations; others, if we may borrow from our legal nomenclature, savoured of the realty; and the supposition that the Roman jurists, either willingly or inadvertently, forgot or confounded the primitive distinction may partly account for the perplexed organisation which the colleges assumed." Brother Gould himself considers that "in the widely diversified regions over which the system of Colleges was extended by imperial Rome, the usages, the requirements, and the purpose of these institutions, must have gradually varied from those of their original types, and have assumed features dictated by the circumstances of each locality, and the exigencies of its external relations." As to the connection between modern Freemasonry and the Collegia, Bro. Fort appears to see one existing through "the junction of Byzantine corporations with Teutonic guilds," which "afforded the substantial basis of subsequent lodge appointments and ritualism, such as have descended to modern Freemasonry," Byzantine building corporations being, according to Müller, permitted to live outside the limits of the Byzantine empire, and "exercise a judicial government among themselves, according to the laws of the country to which they owed allegiance."

The concluding section of this Chapter is devoted to the Culdees. Different origins have been ascribed to the term, but whether it was Gaelic or Latin; whether a Culdee was a servant of God, one separated or espoused to God, a man of seclusion, or a worshipper of God, it seems they existed in Ireland, where they "had numerous establishments and retained their name at Armagh down to the time of Archbishop Usher;" in Scotland, where it is said to have originated in Iona, and whence it disappeared after 1382; and in England in the time of Athelstan, who is said to have granted a charter to the English Masons at York in 926. As regards the last, there is in the British Museum Library—Cotton collection—a chartulary of St. Leonard's Hospital at York, an abstract of which was printed in Dugdale's "Monasticon." Of this abstract we have the following particulars:—

"When King Athelstan was on his march against the Scotch in 936, he halted at York Castle, and there besought of the ministers of St. Peter's Church, who were then called *Colidei*, to offer up their prayers on behalf of himself and his expedition, promising them that, if he returned victorious, he would confer suitable honour upon the church and its ministers. Accordingly, after a successful campaign, he revisited this church, and publicly returned thanks for the favours which Heaven had vouchsafed to him. And observing in the same church, men of holy life and honest conversation, then styled *Colidei*, who maintained a number of poor people, and withal had but little whereon to live, he granted to them and their successors for ever, for the better enabling them to support the poor who resorted thither, to exercise hospitality, and perform other works of piety, a thrave of corn from every ploughland in the diocese of York—a donation which continued to be enjoyed until a later period under the name of Peter-corn. The record goes on to state that these *Colidei* continued to receive fresh accessions to their endowments, and especially from Thomas, whom William the Conqueror advanced to the see of York in 1069. The *Colidei* soon after erected or founded in the same city, on a site which had belonged to the crown, an hospital or halting-place for the poor who flocked thither; to which were transferred the endowments which the said *Colidei* or clerics had hitherto received. William Rufus removed the hospital to another part of the city; and King Stephen, when further augmenting its resources, changed its name from St. Peter's to St. Leonard's hospital. It contained a master or warden and 13 brethren, 4 secular priests, 8 sisters, 30 choristers, 2 schoolmasters, 206 beadsmen, and 6 servants."

The Chartulary containing the foregoing particulars was engrossed in the reign of Henry V., and it is by no means improbable, as Bro. Gould says in his footnote, that the incident, as narrated in it, gave rise to the legend about the York Charter granted by Athelstan in 926. However, we will not enter further into this speculation, or delay longer over the subject of Culdeeism with which Bro. Gould concludes his first chapter, and which, therefore, affords a convenient halting-place in the progress of our remarks.

(To be continued.)

The Prince of Wales reached Marlborough House on Thursday after his brief sojourn at Cannes.

## DIARY FOR THE WEEK.

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

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### SATURDAY, 17th FEBRUARY.

- 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
- 715—Panmure, Cannon-street Hotel, E.C.
- 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
- 1278—Burdett Coutts, Lamb Tavern, opposite Bethnal G. Junct., at 8. (Inst.)
- 1364—Earl of Zetland, Old Town Hall, Marc-street, Hackney
- 1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)
- 1641—Crichton, Surrey Masonic Hall, Camberwell
- 1732—King's Cross, Anderton's Hotel, Fleet Street, E.C.
- Sinai Chapter of Improvement, Union, Air-street, Regent-street, W. at 8.
- M.M. 205—Beaconsfield, Chequers, Marsh Street, Walthamstow
- M.M. 251—Tenterden, Anderton's Hotel, Fleet Street, E.C.
- 149—Peace, Private Rooms, Meltham
- 308—Prince George, Private Rooms, Bottoms, Eastwood.

### MONDAY, 19th FEBRUARY.

- 1—Grand Master's, Freemasons' Tavern, W.C.
- 8—British, Freemasons' Hall, W.C.
- 21—Emulation, Albion, Aldersgate-street
- 22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
- 45—Strong Man, George Hotel, Australian Avenue, Barbican, at 7 (Instruc.)
- 174—Sincerity, Three Nuns Hotel, Aldgate, at 7. (Instruction)
- 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
- 185—Tranquillity, Guildhall Tavern, Gresham-street, E.C.
- 186—Industry, Bell, Carter-lane, Doctors-commons, E.C., at 6.30 (Inst.)
- 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
- 720—Panmure, Balham Hotel, Balham.
- 862—Whittington, Freemasons' Hall, W.C.
- 901—City of London, Gresham-street, E.C.
- 907—Royal Albert, Freemasons' Hall, W.C.
- 1159—Marquis of Dalhousie, Freemasons' Hall, W.C.
- 1425—Hyde Park, Norfolk Square Hotel, Prued Street, Paddington, at 8 (Inst.)
- 1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
- 1506—White Horse of Kent, Holborn Viaduct Hotel
- 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
- 1537—St. Peter Westminster, Criterion, W.
- 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
- 1623—West Smithfield, Farringdon Hotel, Farringdon-street, E.C. at 8 (Inst.)
- 1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road. (Inst.)
- 1693—Kingsland, Canonbury Tavern, Canonbury, N., at 8.30 (Instruction)
- 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
- 1910—Shadwell Clerke, Ladbroke Hall, Notting Hill
- R.A. 12—Prudence, Ship and Turtle, Leadenhall Street
- R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)
- R.A. 1319—Asaph, Freemasons' Hall, W.C.
- M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
- M.M. 173—Temple, Green Dragon Tavern, Stepney
- K.T. 128—Oxford and Cambridge, Masonic Hall, 33 Golden Square
- 61—Probity, Freemason's Hall, St. John's-place, Halifax
- 77—Freedom, Clarendon Hotel, Gravesend
- 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, Hebden Bridge
- 331—Phoenix Public Room, Truro
- 359—Peace and Harmony, Freemasons' Hall, Southampton
- 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
- 408—Three Graces, Private Rooms, Haworth
- 424—Borough, Half Moon Hotel, Gateshead
- 466—Merit, George Hotel, Stamford Baron, Northampton
- 467—Tudor, Red Lion Hotel, Oldham
- 613—Unity, Masonic Hall, Southport
- 822—St. Cuthbert, Masonic Hall, Wimborne
- 725—Stoneleigh, King's Arms Hotel, Kenilworth
- 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
- 823—Everton, Masonic Hall, Liverpool, at 7.30. (Instruction)
- 925—Bedford Masonic Hall, New-street, Birmingham
- 934—Merit, Derby Hotel, Whitefield.
- 935—Alexandra, Masonic Hall, Holbeach.
- 1030—Egerton, George Hotel, Wellington Road, Heaton Norris, near Stockport
- 1037—Portland, Portland Hall, Portland
- 1141—Mid Sussex, Assembly Rooms, Horsham.
- 1170—St. George, Freemasons' Hall, Manchester.
- 1199—Agriculture, Honey Hall, Congresbury.
- 1208—Corinthian, Royal Hotel, Pier, Dover.
- 1238—Gooch, Albany Hotel, Twickenham
- 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
- 1502—Israel, Masonic Hall, Liverpool
- 1542—Legiolium, Masonic Hall, Carlton-street, Castleford
- 1575—Clive, Corbet Arms, Market Drayton
- 1909—Carnarvon, Masonic Hall, Nottingham
- R.A. 32—Jerusalem, Adelphi Hotel, Liverpool
- R.A. 40—Emulation, Castle Hotel, Hastings
- R.A. 100—Friendship, Crown and Cushion, Great Yarmouth
- R.A. 120—Palladian, Green Dragon Hotel, Hereford
- R.A. 128—Prince Edwin, Bridge Inn, Bury, Lancashire
- R.A. 277—Tudor, Freemasons' Hall, Union Street, Oldham
- R.A. 296—Loyalty, Freemasons' Hall, Surrey-street, Sheffield
- R.A. 827—St. John, Masonic Temple, Halifax-road, Dewsbury
- R.A. 1051—Rowley, Masonic Rooms, Athenæum, Lancaster

### TUESDAY, 20th FEBRUARY.

- Board of General Purposes, Freemasons' Hall, at 4.
- 30—United Mariners, Guildhall Tavern, Gresham-street, E.C.
- 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
- 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
- 73—Mount Lebanon, Bridge House Hotel, Southwark.
- 95—Eastern Star, Ship and Turtle, Leadenhall-street, E.C.
- 141—Faith, 2 Westminster Chambers, Victoria-street, S.W., at 8. (Instruction)
- 162—Cadogan, Freemasons' Hall, W.C.
- 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
- 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
- 194—St. Paul, Cannon-street Hotel.
- 435—Salisbury, Freemasons' Hall, W.C.
- 554—Yarborough, Green Dragon, Stepney (Instruction)
- 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8. (Instruction)
- 840—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
- 1044—Wandsworth, Star and Garter Hotel, St. Ann's-hill, Wandsworth (Inst.)
- 1339—Stockwell, Surrey Masonic Hall, Camberwell
- 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
- 1381—Kennington, The Horns, Kennington. (Instruction)
- 1420—Earl Spencer, Swan Hotel, Battersea Old Bridge
- 1448—Mount Edgcombe, 19 Jermyn-street, S.W., at 8 (Instruction)
- 1471—Islington, Crown and Cushion, London Wall, at 7 (Instruction)
- 1472—Henley, Three Crowns, North Woolwich (Instruction)
- 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
- 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)

1602—Sir Hugh Middleton, Crown and Woolpack, St. John's-st.-rd., at 8 (In.)  
 1695—New Finsbury Park  
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst.)  
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 8.30 (Inst.)  
 1949—Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)  
 Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 6.30  
 R.A. 11—Enoch, Freemasons' Hall, W.C.  
 R.A. 19—Mount Sinai, Anderton's Hotel, Fleet-street  
 R.A. 26—Castle Chapter of Harmony, 8 Air Street, Regent Street, W.  
 R.A. 186—Industry, Freemasons' Hall, W.C.  
 R.A. 255—Iris, Greyhound, Richmond  
 R.A. 1365—Clapton, White Hart Tavern, Clanton, at 8. (Instruction)  
 M.M. 238—Prince Leopold, Anderton's Hotel, Fleet-street, E.C.  
 R.C. 45—Oxford and Cambridge, Masonic Hall, 33 Golden Square

126—Silent Temple, Cross Keys Inn, Burnley  
 213—Persoverance, Masonic Hall, Theatre-street, Norwich.  
 241—Merchants, Masonic Hall, Liverpool (Instruction)  
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon  
 373—Socrates, George Hotel, High-street, Huntingdon  
 384—St. David, Masonic Rooms, Bangor.  
 414—Union, Masonic Hall, Reading  
 418—Menturia, Mechanics' Institute, Hanley.  
 468—Light, Great Western Hotel, Birmingham  
 624—Abbey, Masonic Hall, Union-street, Burton-on-Trent  
 651—Brecknock, Castle Hotel, Brecon.  
 667—Alliance, Masonic Hall, Liverpool.  
 779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch  
 897—Loyalty, Fleece Inn, St. Helens, Lancashire  
 980—Bute, Masonic Hall, 9 Working-street, Cardiff.  
 986—Hesketh, Grapes Inn, Croston  
 1006—Tregullow, Masonic Rooms, St. Day, Scourier, Cornwall.  
 1052—Callender, Freemasons' Hall, Manchester.  
 1089—De Shurland, Fountain Hotel, Sheerness.  
 1113—Anglesea, Bull Hotel, Llangefni  
 1214—Scarborough, Scarborough Hall, Caledonia-road, Batley  
 1325—Stanley, Masonic Hall, Liverpool.  
 1343—St. John's Lodge, King's Arms, Grays, Essex  
 1427—Percy, Masonic Hall, Maple-street, Newcastle.  
 1470—Chiltern, Town Hall, Dunstable.  
 1473—Bootle, 146 Berry-street, Bootle, at 6 (Instruction)  
 1534—Concord, George Hotel, Pottwich.  
 1551—Charity, Masonic Hall, New-street, Birmingham.  
 1570—Prince Arthur, 140 North Hill Street, Liverpool  
 1612—West Middlesex, The Institute, Faling, at 7.30. (Instruction)  
 1764—Eleanor Cross, Masonic Hall, Abington-street, Northampton.  
 1941—St. Augustine's, Shrewsbury Arms Hotel, Ruzeley  
 R.A. 41—Royal Cumberland, Masonic Hall, Old Orchard Street, Bath  
 R.A. 105—Fortitude, Huyshe Masonic Temple, Plymouth

### WEDNESDAY, 21st FEBRUARY.

General Committee of Grand Lodge and Lodge of Benevolence, Freemasons' Hall, at 6  
 15—Kent, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)  
 73—Mount Lebanon, Horse Shoe Inn, Newington Causeway, at 8. (Inst.)  
 140—St. George, Trafalgar Tavern, Greenwich  
 174—Sincerity, Guildhall Tavern, Gresham-street, E.C.  
 190—Oak, Freemasons' Hall, W.C.  
 193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)  
 228—United Strength, Prince Alfred, 13 Crowndale-rd., Camden-town, 8 (In.)  
 538—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst.)  
 700—Nelson, Masonic Hall, William-street, Woolwich  
 720—Panmure, Balham Hotel, Balham, at 7 (Instruction)  
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)  
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)  
 892—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)  
 969—Maybury, Inns of Court Hotel, W.C.  
 1044—Wandsworth, East Hill Hotel, Wandsworth  
 1150—Buckingham and Chandos, Freemasons' Hall, W.C.  
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
 1327—Emblematic, Goat and Star, Swallow Street, W., at 8 (Inst.)  
 1349—Friars, London Tavern, Fenchurch Street  
 1382—Jovithian, George Inn, Gleggall Road, Cubitt Town  
 1445—Prince Leopold, Moorgate Tavern, Moorgate Street, at 7 (Instruction)  
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)  
 1507—Metropolitan, Anderton's Hotel, Fleet-street, E.C.  
 1524—Duke of Cornwall, Royal Edward, Mars-street, Hackney, at 8 (Inst.)  
 1604—Wanderers, Black Horse, York Street, S.W., at 7.30 (Instruction)  
 1624—Eccleston, C. Terion, Piccadilly  
 1629—United, Freemasons' Hall, W.C.  
 1682—Eaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)  
 1673—Langton, Viaduct Hotel, Holborn  
 1677—Crusaders, Imperial Hotel, Holborn Viaduct  
 1681—Londesborough, Regent Masonic Hall, Air Street, W.  
 1791—Creton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)  
 1803—Cornhill, King's Head, Fenchurch-street  
 1822—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)  
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)  
 R.A. 1593—Ley Spring, Red Lion, Leytonstone  
 R.C. 44—Bard of Avon, Masonic Hall, 33 Golden Square

20—Royal Kent of Antiquity, Sun Hotel, Chatham  
 86—Loyalty, Masonic Hall, Prescott, Lancashire  
 121—Mount Sinai, Public-buildings, Penzance  
 125—Prince Edwin, White Hart Hotel, Hythe, Kent  
 128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire  
 175—East Medina, Masonic Hall, John-street, Ryde, I.W.  
 178—Antiquity Royal Hotel, Wigan.  
 200—Old Globe, Private Rooms, Globe-street, Scarborough  
 221—St. John, Commercial Hotel, Town Hall Square, Bolton  
 246—Royal Union, Freemasons' Hall, Cheltenham.  
 258—Amphibious, Freemasons' Hall, Heckmondwike  
 277—Friendship, Freemasons' Hall, Union-street, Oldham  
 325—St. John's, Freemasons' Hall, Islington-square, Salford  
 342—Royal Sussex, Freemasons' Hall, 79 Commercial Road, Landport  
 386—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds  
 387—Airedale, Masonic Hall, Westgate, Shipley  
 428—Sincerity, Angel Inn, Northwich, Cheshire  
 451—Sutherland, Town Hall, Burslem  
 537—Zealand, 9 Hamilton-street, Birkenhead.  
 580—Harmony, Wheat Sheaf, Ormskirk  
 581—Faith, Drover's Inn, Openshaw  
 592—Cotteswold, King's Head Hotel, Cirencester  
 594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)  
 606—Segortium, The Castle, Carnarvon  
 633—Yarborough, Freemasons' Hall, Manchester  
 683—St. John, Masonic Hall, Liverpool, at 8. (Instruction)  
 683—Isca, Freemasons' Hall, Dock-street, Newport, Monmouthshire  
 755—St. Tudno, Freemasons' Hall, Llandudno  
 758—Ellesmere, Freemasons' Hall, Runcorn, Cheshire  
 816—Royd, Spring Gardens Inn, Wardle, near Rochdale  
 823—Jervois, Masonic Hall, Liverpool  
 874—Holmcedale, Royal Sussex Hotel, Tunbridge Wells  
 910—St. Oswald, Masonic Hall, Ropergate, Pontefract  
 938—Grosvenor, Masonic Hall, New-street, Birmingham  
 982—Sun and Sector, Assembly Rooms, Workington  
 972—St. Augustine, Masonic Hall, Canterbury.  
 1019—Sincerity, Freemasons' Hall, Zetland-street, Wakefield  
 1040—Sykes, Masonic Hall, Driffild, Yorks  
 1096—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool  
 1129—St. Chad, Roebuck Hotel, Rochdale  
 1161—De Grey and Ripon, Brunswick Hotel, Piccadilly, Manchester  
 206—Cinque Ports, Bell Hotel, Sandwich

1218—Prince Alfred, Commercial Hotel, Mossley, near Manchester  
 1246—Holte, Holte Hotel, Aston  
 1311—Brighthouse, Masonic Room, Bradford-road, Brighthouse  
 1337—Anchor, Masonic Rooms, Durham House, Northallerton  
 1353—Duke of Lancaster, Athenæum, Lancaster  
 1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30 (Instruction)  
 1443—Salem, Town Hall, Dawlish, Devon  
 1511—Alexandra, Masonic Hall, Hornsea, Hull.  
 1536—United Military, Masonic Hall, Plumstead  
 1634—Starkie, Railway Hotel, Ramsbottom  
 1645—Colne Valley, Lewisham Hotel, Staithwaite  
 1797—Southdown, Hurstpierpoint, Sussex  
 R.A. 284—Shakespeare, Masonic Room, 9 High Street, Warwick  
 R.A. 288—Loyal Todmorden, Masonic Hall, Todmorden  
 R.A. 409—Stortford, Chequers Inn, Bishop's Stortford.  
 R.A. 481—St. Peter, Masonic Hall, Maple-street, Newcastle

### THURSDAY, 22nd FEBRUARY.

General Committee, Girls' School, Freemasons' Hall, at 4  
 3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)  
 22—Neptune, Guildhall Tavern, Gresham-street, E.C.  
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
 34—Mount Moriah, Freemasons' Hall, W.C.  
 65—Prosperity, Guildhall Tavern, Gresham-street, E.C.  
 66—Grenadiers', Freemasons' Hall, W.C.  
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)  
 99—Shakespeare, Albion, Aldersgate-street  
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)  
 704—Camden, Crown and Cushion, London Wall, at 7 (Instruction)  
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
 858—South Middlesex, Beaufort House, North End, Fulham  
 861—Finsbury, London Tavern, Fenchurch-street  
 871—Royal Oak, White Swan, Deptford  
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)  
 902—Burgoyne, Cock Tavern, St. Martin's-court, Ludgate-hill, at 6.30 (Inst.)  
 1158—Southern Star, Pleasant, Stangate, Westminster-bridge, at 8 (Inst.)  
 1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)  
 1227—Upton, Swan, Behnial Green-road, near Shoreditch, at 8 (Instruction)  
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)  
 1421—Langthorne, Swan Hotel, Stratford  
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)  
 1563—The City of Westminster, Regent Masonic Hall, Air Street, W.  
 1614—Covent Garden, Constitution, Bedford-street, W.C., at 7.45 (Instruction)  
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)  
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)  
 1816—Victoria Park, Queen's Hotel, Victoria Park Road  
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)  
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
 1974—St. Mary Abbots, Town Hall, Kensington  
 R.A. 29—St. Albans, Albion, Aldersgate Street  
 R.A. 157—Bedford, Freemasons' Hall, W.C.  
 R.A. 657—Canonbury, Masons' Hall, Masons' Avenue  
 R.A. 763—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)  
 R.A. 766—William Preston, Canon-street Hotel, E.C.  
 R.A. 1471—North London, Canonbury Tavern, Canonbury Place, at 8. (Inst.)  
 R.A. 1623—West Smithfield, Anderton's Hotel, Fleet Street  
 51—Angel, Three Cups Colchester  
 78—Imperial George, Assheton Arms Hotel, Middleton, Lancashire  
 100—Friendship, Crown and Anchor, Great Yarmouth  
 111—Restoration, Freemasons' Hall, Archer-street, Darlington  
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)  
 248—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)  
 286—Samaritan, Green Man Hotel, Bacup  
 348—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn  
 349—St. John, Bull's Head Inn, Bradshawgate, Bolton  
 350—Charity, Grapes Inn, Stoneclough, near Manchester  
 369—Limestone Rock, Masonic Hall, Church-street, Olitheroe  
 432—Abbey, Newgate Arms, Nuneaton  
 458—Foresters, White Hart Hotel, Uttoxeter  
 462—Bank Terrace, Hargreaves Arms Hotel, Accrington  
 584—Downshire, Masonic Hall, Liverpool  
 636—Ogle, Masonic Hall, Morpeth  
 659—Blagdon, Ridley Arms Hotel, Blyth  
 784—Wellington, Public Rooms, Park-street, Deal  
 807—Cabbell, Masonic Hall, Theatre-street, Norwich  
 904—Phoenix, Ship Hotel, Rotherham  
 935—Harmony, Freemasons' Hall, Islington-square, Salford  
 966—St. Edward, Literary Institute, Leek, Stafford  
 1125—St. Peter, Masonic Hall, Tiverton, Devon  
 1313—Fermor, Masonic Hall, Southport, Lancashire  
 1325—Stanley, 214 Gt. Homer-street, Liverpool, at 8 (Instruction)  
 1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, near Manchester  
 1505—Emulation, Masonic Hall, Liverpool  
 1590—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1587—St. Giles, Royal Oak Hotel, Cheadle  
 1626—Hotspur, Masonic Hall, Maple street, Newcastle  
 R.A. 57—Humber, Freemasons' Hall, Osborne Street, Hull  
 R.A. 113—Unanimity, Bull Hotel, Church Street, Preston  
 R.A. 216—Sacred Delta, Masonic Hall, Liverpool  
 R.A. 279—Fortitude, Freemasons' Hall, Halford Street, Leicester  
 R.A. 360—Northampton, Masonic Hall, Abington-street, Northampton  
 R.A. 43—Ogle, Masonic Hall, Norfolk-street, North Shields  
 M.M. 34—St. Andrew, Freemasons' Hall, Cooper-street, Manchester

### FRIDAY, 23rd FEBRUARY.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruc.)  
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
 187—Jerusalem, Freemasons' Hall, W.C.  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruc.)  
 569—Fitzroy, Head Quarters, Hon. Artillery Company, E.C.  
 766—William Preston, Jacob's Well, George-st., Manchester-sq., at 8 (Inst.)  
 780—Royal Alfred, Star and Garter, Kew Bridge. (Instruction)  
 834—Ranelagh, Six Bells, Hamme-smith (Instruction)  
 933—Doric, Duke's Head, 79 Whitachapel-road, at 8. (Instruction)  
 1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)  
 1159—Belgrave, Jermyn-street, S.W., at 8. (Instruction)  
 1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)  
 1345—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1601—Ravensbourne, Board of Works Office, Calford Bridge, Lewisham  
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)  
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)  
 1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
 R.A. 65—Prosperity Chapter of Improvement, Hercules Tav., Leadenhall St.  
 R.A. 79—Pythagorean, Portland Hotel, London-street, Greenwich. (Inst.)  
 R.A. 749—Belgrave, Ship and Turtle, Leadenhall Street  
 M.M. 223—West Smithfield, Cathedral Hotel, St. Paul's Churchyard  
 401—Royal Forest, Hark to Bounty Inn, Slaidburn  
 453—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)  
 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme  
 652—Holme Valley, Victoria Hotel, Holmfirth  
 810—Craven, Devonshire Hotel, Skipton  
 1034—Eccleshill, Freemasons' Hall, Eccleshill  
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield  
 1385—Gladsmuir, Red Lion, Barnet  
 1393—Hamer, Masonic Hall, Liverpool  
 1621—Castle, Crown Hotel, Bridgnorth  
 1712—St. John, Freemasons' Hall, Grainger Street, Newcastle upon Tyne  
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7  
 R.A. 242—Magdalen, Guildhall, Doncaster  
 R.A. 680—Sefton, Masonic Hall, Liverpool  
 R.A. 1086—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool  
 R.C. 20—Royal Kent, Masonic Hall, Maple-street, Newcastle

## SATURDAY, 24th FEBRUARY.

198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)  
 1276—Burdett Courts, Lamb Tavern, opposite Bethnal G. Junct., at 8. (Inst.)  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
 1624—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)  
 1700—Orpheus, Freemasons' Hall, W.C.  
 1871—Gostung-Murray, Town Hall, Hounslow  
 Sirai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8  
 R.A. 176—Caveac, Albion, Aldersgate Street  
 1462—Wharnccliffe, Rose and Crown Hotel, Penistone  
 1945—Eastes, Parish Rooms, Bromley, Kent  
 R.A. 178—Harmony, Royal Hotel, Wigan.

## NOTICES OF MEETINGS.

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## POLISH NATIONAL LODGE, No. 534.

THE usual monthly meeting of this old established Lodge took place on Thursday, the 8th inst., at the Freemasons' Hall, Great Queen-street. Business commenced at 5.30 p.m. The W.M., Bro. Lancaster, being supported by Bros. Smith S.W., Runtz J.W., Bieling S.D., Bryant J.D., Turner I.G., Hayday M.C., Davis Tyler; P.M.'s Jackson, Jagielski, Rath, Nowakowski (Treasurer), Paas (Secretary). Notice of emergency having been read in open Lodge, in strict accordance with the Constitutions, for the observance of which the W.M. is particularly noted, ballot was taken for the son of the highly respected Treasurer Bro. Nowakowski. This proving to be unanimous in his favour, he was initiated into the mysteries of Freemasonry in the perfect manner which characterises the Polish Lodge. Bro. Cooper was passed to the second degree. The Lodge received, with sincere regret, the news of the sad death of Bro. Chas. Warburton Russell, who was accidentally drowned whilst crossing from Jersey; and it was unanimously passed that a letter of condolence should be sent to his friends, expressing the sorrow that was felt by every brother. Notice of motion was given by Bro. Turner, seconded by Bro. Runtz, that a Committee should be formed to inquire into and arrange certain matters connected with the welfare of the Lodge. A brother applied for assistance, which was given, and the names of Mr. Varley Simpson, Mr. Edrupt, and two other gentlemen, were handed in as candidates for initiation at the next meeting. A pleasing incident during the evening was the investment, by Bro. Rath P.M., of Bros. Geflowski and Draper, with the special jewel appertaining to the Polish National Lodge. All other business being completed, Lodge was closed in due form. The brethren retired to the banquet table, the dinner being a marked improvement on that served on previous occasions. The cloth being removed and the usual Loyal and Masonic toasts given, the I.P.M. proposed the health of the W.M., alluding particularly to the manner in which the work of the evening had been performed, and to the strict adherence of the W.M. to the Book of Constitutions. The W.M. replied; he was pleased the brethren were satisfied with the working of the Lodge, he always strove to adhere as strictly as possible to the laws laid down for their guidance. He hoped the brethren would be more regular in their attendance, as on the last occasion the Lodge was almost entirely composed of Officers and Past Masters. The toast of the Initiates was then proposed, and Bro. Paas P.M. favoured the brethren with the "Entered Apprentice," sung in his usual melodious tones. The Initiate, Bro. Nowakowski, returned thanks; he trusted that he might some day occupy as honoured a position in the Polish National Lodge as his father now held. Bro. Geflowski, a joining member, said that he, being a Pole, was very pleased to belong to the Polish Lodge. He had been in many Lodges, having been made a Mason fifteen years ago in the Marins Lodge, Liverpool, and a few months ago had visited a Lodge in Bombay, where the S.W. was a native. Bro. Draper, the other joining member, stated that he had joined the Polish National Lodge on account of the excellent working of the I.P.M.; he considered the work was as well done by its present Master. The following Visitors attended:—Bros. Hook W.M. East Surrey 463, Hastings Miller P.M. Royal Albert 907, Saegert P.M. Wellington, Dr. J. McWatter Boomer St. John's Lodge, Ireland, Newcome Crystal Palace, Manning Royal Albert, Parloe Old King's Arms 28, Venning, Bourne, &c.

## THE GREAT CITY LODGE, No. 1426.

THE fifth meeting of the session of The Great City Lodge was held on Saturday, 10th February, at the Cannon-street Hotel, and, no doubt on account of the very unfavourable state of the weather, was but thinly attended. Bros. Kibble W.M., Keeble S.W., Baber J.W., N.B. Headon Treasurer, Blackie Secretary; all the assistant Officers were present, besides several Past Masters and Visitors. The Lodge having been duly opened and the minutes confirmed, was opened in the second and third degrees, and Bro. Ernest Milton Caslon was raised to the degree of M.M., the ceremony being most ably conducted by the W.M. The Lodge was then resumed to the second degree, and Bro. Snell had conferred on him the second degree, which was equally well performed. The Lodge was then lowered to the first degree, when Bro. Hamer P.M., in absence of Bro. Postans, who had given notice of motion, moved, "That the sum of twenty-five guineas be voted from the Benevolent Fund of the Lodge to the Royal Masonic Institution for Girls, and placed on the W. Master's list on his serving as Steward at the ensuing Festival." This, having been seconded, was put and unanimously agreed to. The case of a brother applying for assistance at the last Lodge, to whom a donation was made, was again brought before the Lodge, and it appearing that the enquiries had not proved satisfactory, it was resolved that no further assistance should be given. After some communications had been received, the Lodge was closed, and the brethren adjourned for refresh-

ment. At the conclusion of the repast and on the withdrawal of the cloth the W. Master gave The Queen, which was followed by the National Anthem, well sung by Bro. Cozeus, who accompanied himself on the pianoforte. The W. Master said the next toast was that of The Prince of Wales Most Worshipful Grand Master of Masons, whose services since his connection with the Craft were well known and appreciated; he had only to mention his name to evoke the heartiest applause. This toast was most enthusiastically received. The W. Master said that the next he had the honour of proposing he should do without preface, it was the health of the Rt. Hon. the Earl of Carnarvon Pro Grand Master, the Earl of Lathom Deputy Grand Master, and the rest of the Grand Officers past and present. Bro. Stevens P.M. said, in proposing the next toast, he also should not indulge in any preface, as it was a standing toast. By an unwritten law of the Lodge they were bound to shew respect to any one who occupied the chair, and he was sure they would never do so with greater sincerity than on the present occasion. Therefore he had great pleasure in calling their attention to what he might designate the toast of the evening, inasmuch that they had not that night a newly-installed brother amongst them. Their W. Master, who was installed in October last, was about to leave the chair, and he (Bro. Stevens) trusted that he would see the means of leaving some work for his successor. He thought they might congratulate themselves on Bro. Kibble's efficient working, and under his kindly rule the prestige of the Lodge had been kept up during his year of office. He looked upon him with great pride as one of the first initiates in the Lodge, and he might say that very few members had gone through the chair with greater efficiency than their present W. Master. He, therefore, asked them to accept the toast in as hearty, cordial, and enthusiastic a manner as it deserved;—the health of the W. Master. The Wor. Master, in reply, said he must make a few remarks on the too flattering manner in which Bro. Stevens had proposed his health, but he appreciated the very cordial shake of the hand he received from all the members, and it would be a matter of regret to him when the time should come for him to cease to occupy the chair; his time for filling it was coming to an end. He had, however, the satisfaction of knowing that the brother who would follow him would do the work better than he had done it, or had been able to do. He thanked the brethren for that kindly expression of their feelings towards him. Having had his day, he knew he should be worthily succeeded by the brother who would follow him in the chair. The W. Master said the next toast he had to propose was one always favourably received in that Lodge; it was the health of the Visitors. It was a matter of great importance to a Lodge that they should have visitors; they had a good influence; without their presence they might become a little bit careless in the way in which they rendered their ceremonies; but when they knew that the Visitors were observing them, they might perhaps be more cautious, and do their duty in a way which might have a salutary influence upon other Lodges. The Visitors severally returned thanks. The W.M. said he had a special toast to propose; this was the health of Bro. Caslon. He was about to leave them, for a foreign land, and he (the Worshipful Master) asked as a favour that he would leave some memento to give them a pleasing remembrance of him during his absence. Bro. Caslon returned thanks; he was under deep obligations to them for the manner in which he had been received in The Great City Lodge; he should never forget the many happy hours he had spent with them, and it would be to him the greatest pleasure when he should be able to come amongst them once more. Bro. Frost favoured the brethren with a performance of "Home, Sweet Home," with variations, on the pianoforte, and that beautiful air was listened to with intense interest, evoking that heart-felt sympathy which this plaintive melody is so well calculated to draw forth. The Worshipful Master next gave the Past Masters of the Lodge. Bro. Stevens, in responding to the toast, alluded to the coming revision of the Book of Constitutions, and the number of amendments which had been sent in to Grand Lodge, and which would require the most careful attention from not only the oldest, but by the youngest member of that Lodge. The other Past Masters also returned thanks. The W.M. next gave the health of their Brothers Treasurer and Secretary; he regretted that it was a toast that always came so late in the evening, but it was always most enthusiastically received. Their Treasurer was indeed a most wonderful man; he paid bills with money he had not got; he was such a wonderful man that they should never get such another. He also took great trouble in assisting him (the W.M.) in the details of his office, and he could not thank him sufficiently for what he had done. As to their Bro. Secretary, he did a great deal more than what were his real duties. He might add, that as regarded their Treasurer and Secretary, they had a pair of the most efficient officers any Lodge ever possessed. Bro. Bertram sang the splendid air "Alice," with great effect. Bro. Headon said it was the most difficult part of a Treasurer's duty to return thanks for the toast which had been proposed; it was very hard indeed to find anything new to say in returning them thanks for the very cordial manner in which his health was always received. He was pleased that they had that night voted twenty-five guineas, to be placed on the list of the W.M., who would represent the Lodge as Steward at the Festival for the Girls' School. The Lodge had given a sum sufficient to make them Vice Presidents of the Benevolent Institution, also seventy-five guineas to the Boys' School, and the amount they had voted that night would make them Vice Presidents of the Girls' School; it would only require a similar sum next year to be given to the Boys' School to make them Vice Presidents of all the Masonic Institutions. Next year, when their W.M. became Steward for the Boys' School, he would have the gratification of knowing that the Lodge was Vice President of all three Institutions, and after that occasion he thought they might stop and take breath, and allow younger Lodges to do what ought to be done: that was to do their duty. Bro. Blackie thanked the brethren for the very kind way in which they had received the toast of the Treasurer and Secretary; he assured them it was a pleasure to him to attend to the duties of his office,

which he had discharged to the best of his ability. It appeared that he had given satisfaction to the W.M., and at the end of another year he hoped to give the same satisfaction as he had done in the past. Some other toasts were given, and the proceedings were brought to a close after a most successful and harmonious meeting.

#### CLARENDON LODGE, No. 1769.

A REGULAR meeting of this Lodge was held on Tuesday evening, the 13th instant, at the Guildhall Tavern, Gresham-street, when there was a goodly attendance of the brethren and visitors, under the presidency of Bro. John Soper W.M. There were also amongst those present Bros. C. Thompson I.P.M., T. Grove P.M., T. W. Mayes S.W., George Croxton J.W., J. Stanley Treasurer, J. Cooper Sec., T. B. Linscott S.D., T. C. Thomson J.D., W. Goldsmith I.G., &c. The Visitors included Bros. E. B. Grabham P.M. 19 P.P.G.S.W. Middlesex, J. L. Sillitoe P.M. 665 P.P.G.D.C. East Lancashire, T. G. Smith W.M. 194, G. Snow 1228, S. J. Cook 95, and H. D. Pool 764. There was very little business on the agenda, and at an early hour the brethren and visitors sat down to a well-spread banquet, where the customary Loyal and Masonic toasts were honoured, interspersed with harmony, and a very pleasant evening was enjoyed.

**Percy Lodge of Instruction, No. 198.**—The members held their usual meeting on Saturday last, at the Jolly Farmers, Southgate-road, Islington. Present—Brothers Galer W.M., Venning S.W., Lorkin J.W. and Treasurer, Percy Preceptor, Fenner Sec., Marks S.D., Archer J.D., Humphreys I.G.; also Bros. Houghton, Wolf, Rhodes, Snook, &c. The usual formalities were duly observed in opening the Lodge, the minutes of last meeting were read and confirmed. Brother Wolf gave proof of his proficiency and was entrusted. Lodge was opened in the second degree, and the ceremony of passing rehearsed, Brother Wolf acting as candidate. Brother Percy worked the first section of the lecture, assisted by the brethren. Lodge was called off and on. Lodge was resumed to the first degree. The W.M. gave the lecture on the tracing board, in an excellent manner. Lodge was resumed to the second degree, and opened in the third. Lodge was then closed to the first degree. Brother Venning was duly elected to preside at the next meeting. Lodge was then closed and adjourned. The bad weather, we presume, was the cause of such a small attendance on this occasion.

**United Pilgrims Lodge of Instruction, No 507.**—This Lodge of Instruction met at the Masonic Hall, Camberwell, S.E., on Friday evening, the 9th inst. Present—Bros. C. H. Wiltshire W.M., H. H. Wiltshire S.W., Bate J.W., Thurston S.D., Hennig J.D., Fullwood I.G., Poore Secretary, Stevens P.M. and Preceptor, Smith P.M., &c. Lodge having been opened and the minutes read, Brother Dick proved his proficiency, and the ceremony of passing was ably rehearsed by the W.M. The Lodge being closed to the first degree, Brother Fullwood rehearsed the ceremony of initiation. Brother H. H. Wiltshire was elected W.M. for the ensuing week, and having appointed his Officers, the Lodge was closed, and the meeting adjourned.

**St. Leonards Lodge, No. 1766.**—The usual monthly meeting of this Lodge was held at the Town Hall, Shoreditch, on Wednesday, the 7th instant, under the presidency of Brother J. A. Jones Worshipful Master. There were also present—Bros. Stean P.M., Barham P.M., Benjamin P.M., Clement S.W., Funston J.W., Rev. Henderson Chaplain, Walker S.D., Matthews J.D., Drysdale I.G., Thrower M.C., Young Organist, Harrison Steward, Very Tyler, and a good attendance of brethren. The Lodge was opened according to ancient form, and the business comprised the passing of Bros. Rose, Henman jun., and Colls, to the Fellow Craft degree. Mr. Thomas Weatherly was unanimously elected, and initiated into the mysteries of the Order. Brother W. Sharmur 1471, and Brother James Tames 723, were unanimously elected joining members. Brother Clark was appointed Assistant Steward. The whole of the ceremonies were ably worked by the Worshipful Master and his Officers. On the motion of Brother Barham, seconded by Brother Stean, a vote of condolence was passed to the widow of the late Bro. Charles Davis, whose decease is deeply regretted by the members of the Lodge. Lodge having been closed the brethren retired to refreshment.

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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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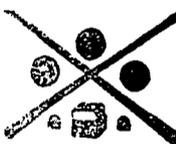
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