

THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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VISITORS AND LIBERTY OF SPEECH.

IT is a very difficult matter to entertain visiting brethren, as our Lodges delight in doing, and at the same time place a limit on what they are to say when responding to the toast proposed in their honour; but unless some visiting brethren accept the signs of the times, and refrain from inflicting on their hearers lengthy speeches on subjects far from the point, and usually of a personally explanatory character, some such restriction will be necessary. The fault, if a fault it is admitted, arises from the custom of calling on several of the guests to reply to the toast of the visitors—a toast concerning which it is unreasonable to expect even one speaker at each Lodge to say anything new, and quite impossible for six or eight to do so. But even if it is impossible for brethren to say anything fresh in replying to the actual toast, it should be impressed upon them they are not to take liberties during the time they are allowed to address the members in response to the call of the W.M. The *Evening News* this week calls attention to the subject, in speaking of the energetic canvassing which is now going on in reference to the forthcoming election for the office of Grand Treasurer; and we have, on one or two recent occasions, felt the full force of the evil to which our contemporary refers. It may be a subject of importance to brethren personally interested in the election of Grand Treasurer, brethren who either nominate or second one or other of the candidates who seek the post, to refer to such nominations, but as a rule at least three-fourths of the listeners have no voice in the election, and a lengthy address falls very dull on them, especially when, as in the cases we have had to listen to, the use of the pronoun "I" formed the principal point in the remarks. The toast is at all times a perplexing one to acknowledge, and our objection to its more recent phase adds but another difficulty to the many we have referred to in connection with it during the past. While we take the opportunity of calling attention to this strain of Masonic privilege, we acknowledge the difficulty of suggesting an improvement; still we feel, for the sake of the majority who have to listen to after-dinner speeches, that some check should be put on the present objectionable course so frequently adopted.

COUNTRY COUSINS IN TOWN.

BY OUR PERIPATETIC BROTHER.

"CATTLE Show Week" invariably brings up a host of our country cousins from the provinces, and it is curious to note what a prodigious quantity of work they get through in the few days which form so memorable a feature in the bucolic calendar. The Londoner, "to the manner bred," is prone to hie away to his fireside when his day's work is over, to enjoy in the little world of his domestic circle in the suburbs the relaxation and repose to which he is so justly entitled at the close of his arduous business. We do not say that, when let loose from the strings of ordinary routine, and he flies from "populous city pent" to some rural spot or seaside resort, he does not go as mad as when the better portion of the "Hodge" family come up to see the sights of town. But, for all that, it is certain

when our stalwart, hardy tiller of the soil sets down London in his diary for the second week in December, his mind is by no means absolutely engrossed with the wonderful shorthorns, prime Devons, magnificent Herefords, sheep of perfect symmetry, and "pretty little porkers" that are there to be found concentrated in their very pink and essence in the grand hall at Islington. Not a bit of it. In the mind's eye he has other pleasures in store, and which must be judiciously combined with business. Are there not the friends whose hearty handshake last year in the Lodge-room and at the banquet table has tingled on his fingers from that day to this, ready to renew old acquaintanceship and revive old delights? And as the "warm" and comfortable farmer cons over his daily paper—he does not get it till evening time!—and tiltulates the anticipations of his "missus" and the "girls" with glowing descriptions of the glories of the metropolis, methinks he is all the while wickedly jotting down in his programme the trysting places of "ye mystic tie," whose members entertained him so royally last year, and who applauded him so sympathetically when he floundered through so many responses on behalf of the Visitors. There is no greater pleasure in store—let it be taken from us, who know—to a countryman who is planning a visit to London than that of being invited to one of our Lodges. Excellent Masons though they be—our true and trusty brethren who reside in the scattered rural districts—they have not, of course, the same opportunities as are enjoyed by those in populous centres, of meeting frequently in each other's society or of exchanging visits in which the amenities of the Brotherhood are seen at their very best. In many places their Lodge meetings are—like the tides—governed by the moon, and the notification on their diary that the next regular Lodge will be held on such a day "first after new moon," signifies that they have either to ride or drive a considerable distance to attend to their Masonic duties; and, as there are no gas lamps along the country lanes, they have to rely entirely for their comfort and safety on the homeward journey upon the light supplied by the "parish lantern." It can hardly be expected, therefore, that the working of Lodges held under such disadvantages will be up to the standard of those in the metropolis, which have the benefit of the most skilled and able Preceptors, and, better than all, the opportunities of very frequent meetings and visits. This contrast is not lost upon the mind of our country brother, who, whilst "reclining in his high-backed chair," which is supposed to be a traditional belonging to every farmhouse and homestead, dreams over again the scenes which so vividly impressed themselves upon his mind last year when he "went up to see the Show." Has it not been a source of endless talk ever since, how that, amidst the gold and burnish of the furniture, the grandeur of the regalia, and the solemn pealing of the organ, the rites of the Craft were first seen in their perfection by our honest friend, who goes back to his obscure Lodge, where there are no such accessories, and where the simple ritual is taught amidst a little company in a plain and homely apartment, dimly lighted with candles, or at least an oil lamp or two? To those who have not much experience in village life the analogy may not be so clear; but as one worthy brother remarked in our hearing the other night, "It is just as if one who had been in the habit of attending regularly a Primitive Methodist chapel in a barn, and where the singing was to a wheezy harmonium accompaniment, were

suddenly translated to St. Paul's or Westminster Abbey, when the anthem was swelling forth from the well-trained choir and supported by the intensity of a powerful organ." Well, then, consider our friend arranging for his annual outing, and see how unselfish he is. He comes not to us alone, but makes a practice of bringing with him those members of the family who are—what shall we say?—eligible for the trip. Thus, while he is engaged at his business or pleasure, the younger branches are free to disport themselves at will, always, of course, keeping well in view the obligations due to each other with regard to rendezvous and discipline. Passing along the crowded thoroughfares of the City last week one jostled with a strange variety of form and visage from every county in the kingdom, and the broad dialects mingled strangely with the buzz of conversation one is accustomed to hear in every-day life. With equally strange perversity, too, the provincial will not learn the rule of the street—that is to say—to keep on the right when walking, and thus there have been some ludicrous bumbles, and imprecations on the part of strangers as to the ill-mannered Londoners who are always colliding, with "many a mutual punch and shove." The ladies are enraptured with the glisten and the glare of the shop windows and their contents; they devour, we are afraid with covetous eyes, the jewellery and the finery that are everywhere displayed, little heeding the rushing crowd who pass by, and who, by their very familiarity with such sights think nothing of them. Then, as to the tours they make, are they not quite herculean in their way? A brother was relating good humoredly, the other evening, the programme which had been rigidly carried out by his "good lady" and the grown-up members of his family. We scarcely know if we can enumerate them all, but certainly they included, first, the Bank, Royal Exchange and Mansion House; then a peep at the Guildhall and its library; Cheapside, and Bro. Sir John Bennett's "Gog and Magog" striking the chimes upon the clock; St. Paul's, the Law Courts, the National Gallery, Westminster Abbey and the Houses of Parliament; thence by underground railway to Madame Tussaud's, winding up with a seat in the dress circle at the Gaiety! If this is not a *menu* large and varied enough for a gourmand at sight-seeing let us for ever after hold our peace. But not only do the places of amusement benefit by this periodical influx of visitors; from our experience of provincial life we know it is one of the most sacred and religious duties of those who are so fortunate to be included in the trip to London to carry home some *souvenir* of that glorious event. How much more "correct" is the sealskin jacket from the establishment in St. Paul's Churchyard or the West-end? the silk dress or mantle from Swan and Edgar's, or Jay's, or Peter Robinson's, will "astonish the Browns" in that little village—for the Browns cannot boast of more than a local milliner, of course! Then the toys, the bric-a-brac and the little knick knacks for the children from the Lowther or Burlington Arcades, and the other mementoes of London that are stored away into packages for home, all mean the circulation of money and the diffusion of happiness and pleasure for months afterwards. It is unfortunate our friends were so disappointed as regards the weather, but let us hope that what was wanting in that respect may have been made up by the kindness of their reception by friends in town, and the "hail fellow, well met," kind of hospitality to which they have been entertained. They have our heartiest good wishes, and may their shadows never grow less.

BEHOLD THIS LIGHT!

MASONS are to-day, and have always been, of the most intelligent, pure-minded, God-believing people of their times and nationalities, and have universally been found upon the side of good government, true morality, temperate livelihood and enlightened charity. I do not intend to say that the Masonic Order has always succeeded in excluding from its temples the unbelieving, the depraved or the vicious,—there was one Judas even among the selected apostles of Christ; and it cannot be supposed that any organization can securely guard itself against those who seek its protection, and adopt its tenets, to mask the secret corruptions of their own lives, or to afford them

better opportunities to prey upon their fellow men. Masonry has grown most rapidly in those countries possessing the highest civilization, and in those times of the most rapid progress of enlightenment and education, conclusively proving that underlying its symbols and allegories are certain divine truths and principles, satisfactory to the most profound investigators and scholars, and essential to the welfare and happiness of mankind. The uninitiated may scoff at our Fraternity as a latter-day invention, and, as at most, an offspring of those societies or Lodges of Operative Masons, who builded the grand cathedrals and monasteries of the middle ages; but Masonry is older than that, older than the temple of Solomon, erected by its masters; older than the pyramids of Egypt and South America, those miracles of stone that have defied the ages; older than any historical civilization, its origin must be ascribed to the era of some great dominant or parent people, of whom the nations are all descendants. To them have been handed down, from time immemorial, those great truths which, so sacredly guarded through the night of ignorance, barbarism and superstition, preserved in those ancient allegories and myths whose real meaning was unknown, save to the initiated priests and brothers, are found symbolised upon the stupendous ruins of both hemispheres, and are known and understood by the select few in most of the nations and tribes of modern times.

The advent of man upon earth is lost in the gloom of prehistoric ages. The earliest histories and legends displayed to our wondering vision great nations and races of people, inhabiting widely remote portions of the globe, speaking different languages, possessing various types and phases of civilization, and exhibiting most of the different characteristics of mind, race and colour, which distinguish their descendants of to-day. Nearly or quite six thousand years ago, a civilization existed on the banks of the Nile, in many respects more wonderful than even that of the most progressive nation in this noon of the nineteenth century.

It is more than probable that the Mongolians in China, the lost race which inhabited southern and central America, and possibly some others, were even then unknown, but formidable rivals of the enlightened, intellectual, scientific and governmental advancement of their Egyptian contemporaries.

Whence these different civilizations had their birth, whether they sprang from one cradle or from many, through what cycles of time they had been developing their necessarily slow growth, where, when, how, the great parent or dominant race of mankind lived, ere yet the Tower of Babel was begun, are questions which receive no answer from the pages of history, the voices of tradition, or even the revelations of the inspired prophets and teachers.

Modern investigation has gone far to establish, if not to conclusively prove, that sometime, away back in the night of the past, somewhere upon the face of the earth, there existed a great, powerful, civilized, educated, scientific race of people, who worshipped one God, and who believed in the immortality of the soul, and the resurrection after death. Whether this was the parent race of all others, or was the one favoured people, holding direct from the Great Creator the divine truths of His existence and glory, certain it is that from this one nation there has descended to the inhabitants of all portions of the globe, clear unmistakable traces of the one language, the one religion, and the legendary and mythical memory of its pristine power and splendour. Upon what portion of the globe this civilization, which was hoary with age when that of Egypt was yet unborn, had set its throne and builded its altars no man can tell. Some historians and scientists have located it in Asia, from the fact that nearly all nations have a tradition that they came "from the East," and these scholars have supposed that this referred to a geographical migration towards the West; but I shall endeavour to show that all such tradition is but a part of the transmitted belief of the people of the great parent or dominant race, that they came "from the East," that is, from the sun, that is, from God.

The belief of mankind in God has always sought for some fitting symbol to most forcibly illustrate His splendour, power and glory. What so representative of them all as the sun, that mightiest messenger of His? That sun which brings us light and warmth and joy, which weds the earth with his amorous beams until she brings forth the bounteous harvests; that sun upon whose daily coming all life depends, the splendour of whose face no mortal eye can gaze upon undazzled. That unknown, wonderful,

incomprehensible harbinger of day, that symbol of resurrection after the night of death. Is it surprising that the priests of this great chosen people should select this most wonderful, sublime and beneficent sun to symbolise the infinite attributes of Him who set it in the Heavens?

There are others who have come to believe that the story told by the Egyptian priest to Solon, of a great Island called Atlantis, an antediluvian world, was no myth or fable, but the true description of a land that once had an existence, and whose history was the record of earth's most splendid civilization. This priest said to Solon: "There was an island situated in front of the straits which you call the Columns of Heracles. The island was larger than Libya and Asia put together, and was the way to other islands, and from the islands you might pass through the whole of the opposite continent which surrounded the true ocean; for this sea which is within the straits of Heracles (the Mediterranean) is only a harbour, having a narrow entrance, but that other is a real sea, and the surrounding land may most truly be called a continent. Now, in the island of Atlantis there was a great and wonderful empire, which had ruled over the whole island and several others, as well as over parts of the continent; and besides these they subjected the parts of Libya within the Columns of Heracles as far as Egypt, and of Europe as far as Tyrhena * * * But afterwards there occurred violent earthquakes and floods, and in a single day and night of rain, all your war-like men, in a body, sank into the earth, and the island of Atlantis in like manner disappeared and was sunk beneath the sea. This," said the priest, "was nine thousand years ago." Oh, Egypt, mighty land of mystery! thy sphinx-like face peers out of the shadowy confines of the night of time, with half-proclaimed yet unintelligible revelation of the wondrous story of the eternal past!

In the fifteenth century of the Christian era, Columbus astonished the whole known world by the discovery of the American continent. Yet, twenty-one hundred years before that time, the Egyptian priesthood proclaimed the existence of this continent as a fact with which their order had been familiar for thousands of years; and the record of this story, written by Plato, a descendant of Solon, four hundred years before the birth of Christ, was treated as a fable until the successful voyage of the adventurous Genoese proved that the further continent was in its place exactly as the priest had said.

Deep sea sounding reveals the fact that there exists in the Atlantic Ocean a great submerged continent, or at least a vast elevation of the sea bottom rising nine thousand feet above the surrounding depths. This is situated directly in front of the mouth of the Mediterranean, and extends nearly from one continent to the other. Of this mighty elevation the volcanic-crowned Azores are the only portions now remaining above the surface of the ocean, and probably were the highest mountain peaks of the lost Atlantis. Exploration and science have now found the further continent and a great submerged island, but the mighty race whose home it had been for countless ages, who from its sea-girt shores dominated over nearly all the inhabited portions of both hemispheres, who had reared a civilization grander than earth had ever known, in a day disappeared, swallowed up in that terrible cataclysm which is related and described in the histories, the traditions and the myths of nearly every nation and tribe in both the old and the new world. Here was "the deluge," the destruction of that godly race of men who had finally given themselves over to wickedness.

The Egyptian priest describes the Atlantean race as a godly race. "They possessed," said he, "true, and in every way great spirits, practising gentleness and wisdom in the various chances of life and in their intercourse with one another. They despise everything but virtue, not caring for their present state of life." That is, believing in the immortality of the soul, and in another and better existence. "They were sober, and saw clearly that all goods are increased by virtuous friendship with one another." Afterward, "The human nature got the upper hand, then, they being unable to bear their fortune, became unseemly, and to him who had an eye to see, they began to appear base, and had lost the fairest of their precious gifts." Most probably they had, as a people, lost the great truths of their religion and had become idolatrous. Then they were destroyed. The records of their great civilization, the annals of their remote antiquity, the provisions of their wise code of laws and government, and the divine secret of their reli-

gion and science, received, perhaps, first-handed from the Creator, all were swallowed up and for ever hidden in the fathomless recesses of the overwhelming waters.

This great civilized, dominant race had a religion—it was the religion of the unity of God, they were called the children of God, most probably because they worshipped one God, who was their Father or Creator. They believed in another existence beyond the grave. This divine religion was transmitted through the survivors of the general destruction, and had undoubtedly been taught by its devoted priesthood to those nations who sprang from, were ruled over, or had established commercial intercourse with Atlantis. Hence we find the story of the flood, the worship of God the Father, and the belief in man's immortality among the various races and nations of both hemispheres. Jew and Gentile, Aztec and Indian, some dimly, others clearly, some under the guise of an usurping idolatry and interpolated fable, others in the purity of recorded and transmitted priestcraft and history, all alike, retained, even to the present day, the germs of these great truths.

The God so worshipped by this parent people was symbolized, as already stated, by the sun. Says an eminent Masonic author: "There is a natural tendency in the human mind to confound all symbols with the person or thing which they were at first only intended to illustrate. In the course of time we therefore find that most nations forgot the worship of the true God and began to adore the sun itself, which they thus deified and personified."

It is probable that long before the destruction of Atlantis, the worship of God had, with the people, degenerated into sun worship, and the people who had at first claimed to have come from God, now said, "We are from the sun," or, "We are from the East." Almost all known nations of antiquity inherited or accepted this sun worship, and worshipping the sun as God, most naturally the moon and stars in time became lesser deities. The signs of the zodiac, named after living creatures, and each typical of a certain phase of the sun's course through the heavens, also became "of the family of gods," or separate symbols of the one God; and the divine truths of the one God, man's immortality, and life after death, were preserved by the priesthood in allegories and fables in which were related the wonderful adventures of these typical deities. These fables soon came to be believed by the profane and vulgar crowd, and the real secrets underlying them were only known to those who possessed the allegorical key. The same learned Masonic writer before quoted says: "This key was religiously kept secret by the priests and philosophers, and was only imparted to those who were initiated into the mysteries. By these means the priests ruled the people with a despotic power. The fables of the mythology disclosed to them grand scientific truths, and to them only. The very stories themselves served to perpetuate those truths for the benefit of the initiated, and also formed an easy vehicle for their transmission. These fables served a three-fold purpose. First: They kept the secrets of science from all but those who understood the key to them. Second: Being themselves easy to remember, they served to keep alive the recollection of scientific facts, which otherwise might be lost. Third: Being the means of keeping the people in ignorance, by their use the priests were enabled to rule them through their superior knowledge of the secrets of nature, which gave them the power of working apparent miracles."

That this sun worship, or worship of God through the symbol of the sun, was professed by all those ancient nations which probably sprang from the great primitive one, can no longer be questioned. Egypt, India, Greece, Persia, all were inheritors or imitators of these great mysteries. All these erected their temples and worshipped the sun.

On the farther side of the Atlantic, also, there exists at the present day, the vast remains of pyramids and temples, very like those of Egypt, and even surpassing them in grandeur and magnificence. On the walls of these temples have been found representations of the sun, moon and stars, and other signs of our Order such as appear so frequently on the walls of the ruined temples of antiquity.

It is probable, also, that certain of the nations founded by or springing from the survivors of the engulfed Atlantis, retained the religion of the one God in its simplicity and purity, unmixed with any of the idolatrous or mystical symbolisms which gradually usurped the worship and adoration of the common people.

It is most notable that the descendants of Noah, and

many of the Indian tribes of America, retained almost the same identical memory of the destruction of their world by a deluge; and both have inherited the one great belief of the original people of God, in His unity, and in another happier existence after death, and both worship Him as Creator and Father. But, as already stated, the great truths of religion and science, in most nations, degenerated among the masses into sun worship and idolatry, and could only be retained and perpetuated through the more barbarous ages, which must have succeeded the destruction of the great centre of civilization, by the institution of an order of mysteries whose priests and brethren should be initiated under the most sacred vows of secrecy, into the sublime mysteries of religion, and the profound teachings of science. This, then, was the mighty mission of the brethren of this ancient Fraternity, to keep and preserve, for all ages, the great religious truths and scientific discoveries of God's chosen people, received by them directly from Divinity itself, or acquired in the course of their wonderful enlightenment and advancement.

And what secrets may not those great sages and patriarchs have wrung from Nature's laboratory? Had they solved the problems of life and death? Of our own immortality? Of the incomprehensible plan of the universe? Of the Godhead itself? We are taught in Holy Writ that the people proposed to build a tower, "Whose top may reach unto Heaven," and that the Lord Himself declared: "And now nothing will be restrained from them which they have imagined to do." And the Lord confounded their tongues. Why? Was it simply to prevent the building, by "Operative Masons," of a tower of brick or stone whose top should reach to the material heavens? Or was it to destroy the possible erection of a tower of science and discovery by the great students of nature and religion, those "Speculative Master Masons," the summit of which should extend even to the secrets of heaven? Had they already seen beyond the flaming sword? And were their outstretched hands almost within reach of the fruit of the tree of knowledge? Would God have taken such decisive and terrible action if the completion of the tower, and the discovery of the nature and secrets of Divinity, was not already an imminent possibility?

Hidden within the Holy of Holies, guarded by the unrelaxing vigilance of its devotees, cherished more dearly than life itself, many of these ancient revelations and discoveries have descended unto us. As already shown, the perpetuation of these great truths was secured by means of established Orders, or Fraternities, called mysteries; and their existence was carefully "veiled in allegorical fables, the key to which was disclosed to him only who had taken the highest degrees of the mysteries, and given the most convincing proofs of his fidelity and zeal."

The sacred legend or allegory of the Egyptians related "that Osiris, or the sun, was slain by Typhon, a gigantic monster, typical of darkness and the evil powers of nature. The body was placed in a chest, thrown into the Nile, and swept out to sea. Isis, or the moon, personified as a goddess, ransacks the whole earth in search of the body, which she finds horribly mutilated; she joins the dissevered parts and raises him to life again." "The ritual of the mysteries in Egypt, India, and Greece, was founded upon this legend, in some form, of the death and resurrection of the personified sun-god." An allegory pregnant with the great truths of Divinity and immortality. "The Egyptian mysteries of Osiris and Isis were in the form of a mystic drama, representing the death by violence of Osiris, the search for his body by Isis, and its finding and being raised to life and power again." "I saw the sun at midnight," says Apuleius, speaking of his own initiation into the mysteries, "shining with its brilliant light, and I approached the presence of the gods beneath, and the gods of heaven, and stood near and worshipped them." The sublime mysteries of religion, and the profoundest teachings of science, were revealed to him who had been permitted to stand in the splendour of the risen sun.

An eminent Masonic author says, "The mysteries of all the other nations of antiquity were quite similar to those of Egypt, and were no doubt derived from them."

In the temples of the mysteries in India there were stationed triangularly at the east, west and south points of the mystic circle, the three representatives of the sun-god, denoting the rising, setting and meridian sun. It is believed that future investigation will clearly prove that the sun temples of the mighty civilisation of prehistoric

America were dedicated to the same mysteries and to the preservation of the same great truths. On both hemispheres the descendants of that parent, godlike race, by the same means, in the midst of idolatrous times and tendencies, kept ever burning the light of their inherited belief.

"Late discoveries make the fact that the unity of God was taught in the ancient Egyptian mysteries, beyond all doubt." "The manifold forms of the Egyptian pantheon," says the late E. Deutsch, "were but religious masks of the sublime doctrine of the unity of the Deity, communicated to the initiated in the mysteries." "The gods of the pantheon," says M. Pierrot, were "only manifestations of the one being in various capacities."

"The three cardinal requirements of Egyptian piety were love to God, love of virtue and love to man." That our ancient brothers of Egypt were not deficient in the Masonic virtues of "brotherly love, relief and truth," appears from the inscriptions on their tombs: "I have given bread to the hungry, water to the thirsty, clothes to the naked, shelter to the stranger." Enough has been advanced to show that the ancient mysteries taught the unity of God, the immortality of man, profound scientific truths, a pure morality and a tender charity.

It is true that in the progress of many centuries the mysteries became corrupt, and among most nations lost a knowledge of their primitive truths. But among all the corruptions which in later times prevailed, there yet remained a "chosen band," who preserved the ancient teachings of the mysteries in their purity. Says a Masonic writer: "From these few and faithful ones the truth was handed down to following generations, and from them, all that is great, glorious and ancient in modern Freemasonry was derived." "From them Freemasonry received its two great doctrines of the unity of God, and the immortality of man."

It is not the purpose of this address to attempt to follow the lineal descent of Freemasonry from the ancient mysteries of Egypt; that work has been done by those whose great wisdom, knowledge and patience, have well qualified them for the task, and the incontestible proofs which they have accumulated, so far as they can be disclosed to the uninitiated, are within the reach of all.

"Long before the building of King Solomon's Temple, Masons were known as the 'Sons of Light.' Masonry was practised by the ancients under the name of Lux, or its equivalent, in the various languages of antiquity." "We are informed by several distinguished writers that the word 'Masonry' is a corruption of the Greek word *mesouraneo*, which signifies 'I am in the midst of heaven,' alluding to the sun, which, being 'in the midst of heaven,' is the great source of light." Others derive it directly from the ancient Egyptian *phre*, the sun, and *mas*, a child. *Phre mas-sen*, children of the sun, or Sons of Light." The masters of the ancient mysteries designed and builded the mighty temples, monuments and pyramids of antiquity. But the name Mason means more than a mere master of the trowel, the level, the plumb, and the square. It means the master of those great primitive truths and scientific secrets which the Fraternity has cherished from time immemorial.

Along the pathway of the centuries, disguised in formulated myths and allegories, the divine truth has travelled on. From the Osiris of the Egyptian mysteries to the Dionysius and Bacchus of Greece and Asia Minor, and to the Hiram of Masonic lore, the way is clearly discernible.

Atlantis, that rose from the waters as the home of the God-sprung race, from her vantage ground of exalted civilization and divine revelation, filling the earth with her power and splendour, is engulfed for ever in the ocean of desolation; her pyramids and monuments ruling over a sea of sand. The temple of Solomon reflects no more from its golden crest the rays of its Creator's sun. "Rome, that sat on her seven hills and from her throne of beauty ruled the world," has crumbled into ruin and decay. The cities, palaces and triumphal arches of antiquity sleep with the Pharaohs and the Cæsars in the dust of the ages. But the light still shines in the East, the divine secrets are still preserved, and despite time, death and change, the infinite truth shall never die.—*Voice of Masonry.*

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

THE LATE COLONEL CREATON.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I had hoped that some brother with a readier pen than my own would have alluded to a circumstance which you rightly designated in your leading article on the 6th inst., as a "conspicuous oversight" on the part of the Grand Lodge, in reference to the death of Bro. Lieut.-Col. Creaton, Past Grand Treasurer. That the demise of one who had rendered such signal service to the Craft should have been quietly ignored at official headquarters is to me inexplicable, and I have reason to know it has produced a feeling of at least surprise among a very large section of the brethren. Our only hope must be that the "oversight" was accidental, for even the commonest sense of courtesy and recognition of worth precludes us from the idea that after so many years of useful work on behalf of Freemasonry a distinguished brother should pass away unmentioned and unthought of by those who laboured with him in the same effort, and who, consequently, knew the value of the assistance he gave to it during more than a quarter of a century.

The news of Col. Creaton's death came to us, first, by a graceful obituary notice in the FREEMASON'S CHRONICLE, and up to that time none of us seemed to be aware that our illustrious Past Grand Treasurer was in failing health. If the brethren were shocked and saddened in the midst of their festivities by the mournful tidings broken to them by Past Grand Chaplain Bro. Simpson, at the City of Westminster Lodge, I can assure you there are many besides myself who were equally pained at the receipt of the intelligence through the medium of your excellent journal. All who have gone up to London as Stewards at the Festivals, or have been thrown into contact in any way with our deceased brother, knew well the kindness of his heart, the depth of his love for the Craft, and his peculiar solicitude for the children who are cared for in the Masonic Schools. Colonel Creaton never appeared in happier vein than when he was presiding at the annual prize gathering at the Girls' Institution at Battersea Rise, and I have a vivid recollection of the fatherly love for the "bonnie lasses" he evinced on one occasion when we conversed together on the splendid character of the Institution and the admirable training the girls received at the hands of those who are entrusted with their management and care. If ever Colonel Creaton was "in his element" it was on such joyous occasions as that to which I refer, when he could look with true parental pride upon such a galaxy of maidenhood as is to be found within the shelter of that grand asylum at Battersea Rise. Not only here, however, but wherever he could do anything to promote the interests of Freemasonry and its Institutions, there was Col. Creaton, speaking and doing, in season and out of season, working with a strong disinterested will for the benefit of the Craft.

Surely, then, some sort of recognition is deserved of services so cordially and spontaneously rendered to our Order; and where could the graceful tribute of regretful esteem have been more fitly expressed than in the meeting of Grand Lodge? The sudden removal from amongst us of a Past Grand Deacon and Treasurer, who was personally known and beloved, not only in London, but throughout the Provinces, struck a chord of sympathy amongst all who knew the man, or had any knowledge of the work he had done for the Craft; and I venture to believe that thousands of Masons in various parts of the country have been looking for and confidently expecting some last tribute of deserved respect for our excellent and lamented friend. Would it be too much to ask that a portrait of the distinguished soldier and brother should be added to the collection at Freemasons' Hall, so that we who have the honour and pleasure of taking a journey to town three or four times a year for Masonic purposes might be enabled to recal the features of one who in his lifetime was so cordial and genial an associate in the working of the Craft, and who had done so much to advance its interests. I trust the matter may not be allowed to go to sleep, but that Grand Lodge and the brethren generally may be reminded that they have not done their duty until some graceful tribute is paid to the memory of one whose heart was bound up in the cause of Brotherly Love, Relief, and Truth, and who practically exemplified the cardinal virtues of the Craft.

I remain, Dear Sir and Brother,

Fraternally yours,

"PALMAM QUI MERUIT FERAT."

York, 16th December 1884.

OLD WARRANTS.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The present number of the "Lodge of True Friendship," Calcutta—the warrant of which body you print in your last—affords a good example of the hurried manner in which the so-called "Ancient" and "Modern" Lodges were welded together at the Union (1813).

In strictness, No. 315 (Ancients), now No. 218—the Lodge of True Friendship aforesaid—should rank after No. 314 (Ancient) now

No. 228 (the Lodge of United Strength), but the place assigned to it on the roll of the United Grand Lodge of England at the time of the fusion (1813) was No. 383, between the Lodges Nos. 382 and 384—previously Nos. 300 and 301 "Moderns" respectively—fixed the number it ought to have borne on the list, from which it was carried forward as 301, and was so entered by Bro. Hughan in the roll of "Union" Lodges, appended to his well-known "Memorials."

The irregularity probably arose in this way. The "Ancients" numbered their Provincial Grand Lodges, the "Moderns" did not. The number 301, on the roll of the former, was borne by the Provincial Grand Lodge of Jamaica, and having been brought forward at the Union as No. 218, a junior Lodge took its place, when the inadvertency was discovered. I am of opinion, therefore, that the Lodge of True Friendship, No. 315 ("Ancients"), was pitchforked into the position originally assigned to No. 301, to prevent a gap on the roll, and because, in all probability, the mistake in allotting a number to the Provincial Grand Lodge of Jamaica only became apparent when it arrived to the turn of No. 315 to be given a place on the joint list of 1813.

Yours fraternally,

R. F. GOULD.

THE GRAND TREASURERSHIP.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—It may be that my perception has become dim, and my powers of reasoning obtuse, but I confess to an utter inability to reconcile the astounding mass of incongruities contained in the letter of "SYMBOL α ." He starts off with the admission that Bro. James Willing is a "thoroughly good fellow," to which sentiment a host of the brethren will join with me in responding heartily, "and so say all of us." But, having thus metaphorically patted the candidate for the Grand Treasurership on the back, he goes on magnanimously to say that Bro. Willing has "not the slightest shadow of the shade of a claim"—good heavens! what a sentence—to be placed on an eminence above his brother members of the same standing in Grand Lodge, and winds up with the generous hope that his candidature "will prove a complete and ignominious failure." Could anything be more Iago-like than this fulsome flattery administered to cover the ill-concealed antagonism to Bro. Willing which appears in every succeeding line of "SYMBOL α 's" letter? Well might Bro. Willing be pardoned if he said—

"It was all very well to dissemble your love,
But why did you kick me down stairs?"

It is not my desire to impart personalities into a correspondence which is—and perhaps all the better that it is—anonymous: but the writer of the letter to which I refer is so profuse in his contentions that the candidature of Bro. Willing is a "grave mistake," and a "flagrant violation of a principle so successfully asserted at previous elections," that I should be glad to receive from him some real arguments, which I fail to discern in his present communication. Having pointed out that "there is no longer attached to the office any degree or kind of responsibility"—meaning, I suppose, that the Grand Treasurer's collar and sinecure office are but ornamental and complimentary decorations—he argues that only those are deserving the distinction who have done "something exceptional," or who "possess naturally," or have acquired after long experience, or in some other way (*sic*) "certain attributes or qualifications which are not possessed or have not been acquired by others." He then goes on to ask whether Bro. Willing has "rendered to Freemasonry any services of an exceptional character," and whether there are not hundreds and thousands who have rendered services of "precisely the same kind and degree as he has?" Nobody will venture to contest that generality with your correspondent; but why, if amongst the "hundreds and thousands" Bro. Willing has an equal rank for services rendered, should "SYMBOL α " relegate him especially to a "back seat," and avow he has "not the slightest shadow of a shade of claim for the office," and "fervently trust his candidature will end in utter and even disastrous failure?" It is very evident to any one who can read between the lines that it is "no fault" of "SYMBOL α " that Bro. Willing is "now in a position before the Craft which he has no claim to occupy." By a little sycophancy and flattery of "a very good fellow, and all that" he endeavours to convince Bro. Willing that "Codlin's your friend—not Short;" but in his heart of hearts he devoutly wishes that Bro. Willing may retire with "disaster" and "ignominy" from his candidature for the "much-coveted honour of the purple." It is very Masonically generous, certainly, and we might well excuse Bro. Willing for crying, "Save me from my friends."

A brief enumeration of some of the services rendered to the Craft by Bro. Willing may be necessary to enable your readers to form an opinion as to whether he has the "slightest shadow of a chance of claim" to the office in which so many of his brethren would be delighted to place him. That he is a thorough "good fellow" is so apparent to all who know him that they do not need to be reminded of it by "SYMBOL α ." Having passed through all the offices, and the chair of his mother Lodge, the Domestic, No. 177, he became Founder and first W.M. of the Metropolitan Lodge, No. 1507, and four years later Founder and first W.M. of the Savoy Lodge, No. 1744. Of both these Lodges he is still esteemed and respected as Treasurer. Last year he assisted in founding the Strand Lodge, No. 1987, and was designated in the warrant of constitution its first W.M.; and this year, at the conclusion of the usual term of service, his brethren were so highly impressed with the manner in which he discharged his duties that they unanimously re-elected him to the chair. He is likewise a joining member of the Asaph Lodge, No. 1319. In Royal Arch Masonry Bro. and Comp. Willing has played a similarly active part. He was exalted in the Victoria Chapter, No. 1056, in 1872; was a Founder and subsequently M.E.Z. of the Priory

Chapter, No. 1,000, Southend, and founder and first M.E.Z. of the Metropolitan Chapter, No. 1507. On retiring from the chair of First Principal, he was elected to the office of Treasurer, and only resigned that responsible post during the present year in order to resume, for the second time, by the choice of his Companions, the chair of First Principal. Quite recently, Brother Willing was advanced to the Mark Degree, in the Old Kent, Time Immemorial, Lodge, and no doubt he will in due course make his mark in this branch of Freemasonry, as he has already made it in the Craft and Royal Arch. He is likewise a member of the Board of General Purposes, and since 1877 has been on the Committee of Management of the Royal Masonic Benevolent Institution. As regards our Charities, Bro. Willing has constituted himself a Life Governor of each of them, and has five times served the office of Festival Steward, namely, for the Benevolent Institution in 1876 and 1883, for the Girls' School in 1879, and for the Boys' School in 1877 and 1882. In the outer world Brother Willing has secured the respect and esteem of all with whom he is brought in contact; and in recognition of his personal worth he was recently presented by his friends with a handsome testimonial, consisting of a silver epergne and fruit stand, to the value of 300 guineas."

So much for "services rendered," and beyond all this he is possessed of the very "attributes and qualifications" which "SYMBOL" insists upon for the man who is promoted to the dignity of Grand Treasurer. Everybody who knows Brother Willing is aware that he is possessed of tact and administrative ability of no mean order, added to natural urbanity and genial kindness. For these reasons, and in support of the "principle" which your correspondent espouses with so much warmth, I sincerely hope that the "disaster" and "ignominious failure" spoken of by "SYMBOL" may remain in the place of their incubation, viz., in the brain of the writer, and that the election may be a triumphant vindication of the privileges of the brethren, and the well-meant desires of those who are promoting Brother Willing's candidature.

I remain, Dear Sir,

Yours fraternally,

AUDAX.

WHAT CAN I DO?

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I was both amused and pleased, on taking up the last number of the FREEMASON'S CHRONICLE, to read your remarks in reference to this simple little question, and it has often struck me that if, instead of ringing the changes as we so frequently do upon the great, and undoubtedly liberal, charity which is dispensed by the body collective of Freemasonry, we could devise some means of conferring a ray of happiness upon those of our less favoured brethren and their families now and then, "in a quiet sort of way." At the present time, work is very scarce and difficult to obtain amongst that class of men especially who, having seen "better" days, have been unfortunately overtaken by reverses, and a majority of whom drift into the class which admits of such a wide diversity of description known as "clerks." Is it not a fact well known to any commercial man that if you advertise for a clerk, be the pittance ever so paltry that is offered, your applications for the "berth" will be so numerous that whilst you are puzzled to select from such a voluminous pile of correspondence one whom you may deem suitable, your heart must grieve at the prolific source of want and necessity which causes so many drowning men to catch at the little straw you have thrown out? It is a sad commentary upon the condition of thousands of educated and industrious men in this country that there is not sufficient to keep nearly all of them employed. We often see advertisements in newspapers appealing to Masonic employers to utilise the services of brethren in reduced and straitened circumstances, and I must admit that such notices are scarcely ever repeated a second time. From this I infer that employers who are members of the Craft are disposed even to strain a point in favour of brethren who find themselves in the unhappy position of being obliged to ask thus pointedly for assistance. There is much more to be done in this way, as you suggest, but the difficulty is to find how and in which way it can be done. If brethren are in want of such employment as may be given to them, and do not make those requirements known, "What can we do?" and who is to blame? If such brethren there are, and they possess honest intentions and discretion, they will not silently bear the burden of complaining idleness, but will make their sorrow known to some in whom they have confidence, and who they know will do his utmost to open the door for relief. I have sufficient faith in my brethren as a body to believe that if such were the case there would be no brother "kept in involuntary idleness, struggling vainly in the world of keen and unrelentless competition," nor any poverty-stricken men amongst us passed by on "the other side."

Yours fraternally,

JUNIOR WARDEN.

13th December 1884.

MASONIC MENDICANCY.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I was much pleased to read the timely and suitable observations on this subject in your admirable leader of last week, and it seems to me you struck the keynote of what is regarded as a *bete noir* in the minds of many of the brethren. Ever and anon we hear of some poor struggling wretch, driven by urgent exigencies, which alone would impel him to descend so low, asking

for some temporary assistance; and instant he is dubbed a "begging impostor" and a "Masonic mendicant!" The "charitable" brother who might have heard of the case, but takes precious good care not to contribute to the round robin in the poor fellow's behalf, rushes into print and magnanimously cautions the brethren against the exercise of timely benevolence, and the practice of those principles which are so strongly impressed upon the initiate on the very night of his entrance within the Lodge. This looks to me rather like kicking the lame dog than helping him over the stile. What becomes of all our vaunted boasts of that Charity which knows no bounds, save that of prudence, and all the grand teachings of the five points of fellowship, if a poor brother, driven almost to despair by misfortune, is afraid to approach the threshold of that institution which he has been taught to believe is the haven of rest from the pitiless beating of the storm of life, and who despairs of a kindly word or a helping hand from those with whom he has been united in the very closest bonds of brotherhood? That all right-minded Masons must echo your sentiments when you say you "abhor and detest the spirit of the man who would fatten on the sympathies of the benevolent" I quite agree; but a vast majority of the brethren, I venture to think, will also endorse your opinion that it would be impracticable to devise a "means of circumventing and bringing within efficient cognizance the practice of private charity." The relief of casual suppliants for aid must remain, as it has ever done, a matter for individual discrimination, and be swayed by the circumstances which surround the appeals for help. If it can be proved that the practice of "cadging" is a chronic one on the part of any member of the Order, or that "black mail is being levied on generous and unsuspecting brethren," by all means let us do our best to unearth such dishonesty and expose the effrontery. I would go so far as to say that, if it should be proved that "mendicancy" were even suspected the certificate of the applicant should be endorsed, so as to apprise the brethren that when renewed appeal is made that the askant brother has been before relieved. There are many brethren, I know, to whom such a suggestion has been made, and who have scouted the idea as unworthy of the Masonic profession. But at any rate it might be applied in cases where it has been established beyond doubt that the brother implicated has fallen into the habitual disgrace of mendicancy. I do not see, however, how it is possible for a man to exercise a nefarious calling among the Craft for very long without detection, and I am inclined to your view that such men are very few in number compared with those who are "too retiring or too proudly reticent to look even at the hand of charity," and who "plod along life's dreary way, unnoticed and neglected." Any how, there is no such thing as the official regulation of private benevolence as you would the interior economy of a workhouse, and much as the system, if such exists, of habitual solicitation is to be deprecated, there is no shutting our eyes to the fact that persistent cadging is sure to be detected ere it has long run its course, whilst to insist upon any hard and fast line for the practice of the virtue of benevolence would be of no avail, unless we would freeze the stream of charity altogether. Under the circumstances I feel a pleasure in re-echoing the kindly sentiments expressed in your article last week, and which I have heard spoken of in approving terms by many brethren with whom it is my privilege and pleasure to be associated.

I remain, Dear Sir and Brother,

Yours very fraternally,

PAST MASTER.

"Ye Rahere Almoners," founded by Bros. James Stevens P.M., and Mr. Thomas Sangster, C.C., held the first of the season's series of smoking concerts, at the Champion Hotel, Aldersgate Street, E.C., on Monday last, when Bro. W. Sexton and several other brethren, members of the Victoria Glee Club, gave an admirable entertainment on behalf of the funds of this deserving charitable institution. Bros. A. C. Morton, C.C., Joseph Young, A. E. Emdin, and other brethren who are members of the Grand Council, were present, as were also Bro. Stevens and Mr. Sangster, in their respective capacities of Counsellor and Recorder. A most agreeable evening was enjoyed by all present, and hearty thanks were accorded to the Victoria Glee Club for the musical treat they had afforded, and the assistance thereby rendered to the funds of the Almonry.

There was a large attendance of R.A. Masons at the Aylwyne Castle Tavern on Thursday, when it was decided to adjourn to 8th January 1885. It is satisfactory to report that this Chapter of Improvement has had a very prosperous year, and now numbers over 147 members. The ceremony was carefully rehearsed by Comps. Brasted M.E.Z., Radcliffe H., Shaw J., Sheffield S.E., Edmonds S.N., Wood P.S.

The following Festivals were held at the Freemasons' Tavern for the week ending 20th December:—

Monday—Grand Master's Lodge, British Lodge, Asaph Chapter.
 Tuesday—Enoch Chapter, Royal York Chapter, Cadogan Lodge.
 Wednesday—Commercial Travellers' Schools, Novo Magians.
 Thursday—Great Northern Lodge, Globe Lodge, Strand Benevolent Fund.
 Friday—Jordan Lodge, Odd Volumes.

CHRISTMAS IS COMING.

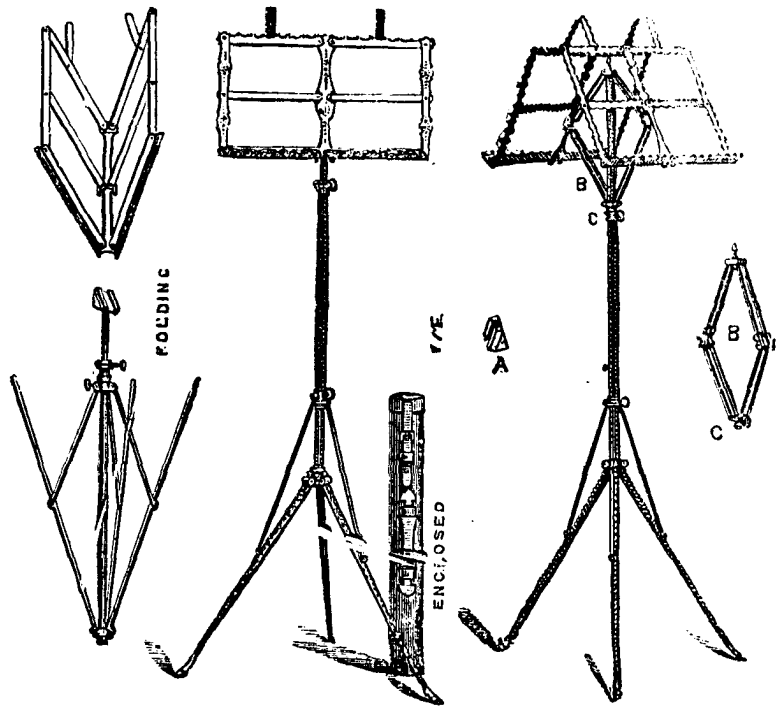
WHEN Jack Frost reminds us of his presence, by the tingling of our ears, noses, and fingers, and good old King Christmas rears in our hedgerows the sturdy heralds of his advent, the little robin redbreast is amongst the first of our cheery guests, and there is not a threshold at which he is unwelcome in this season of "good cheer." But while in the homes of the affluent and well-to-do bright fires light up the countenances of happy friends assembled around the richly-laden board, and glint on the holly and mistletoe that dangle on the walls, there are others who stand shivering and friendless on the doorstep, and like Lazarus of old, pine for some of the crumbs that might fall from the rich man's table. It is at such a season that Masons especially should remember a peculiar epoch in their history, when the finer feelings of sympathy and benevolence are first aroused beneath the benign influence of that Masonic light which has been newly vouchsafed to them. Of late years we have seen a happy and gratifying development of that unselfish solicitude for the starveling poor which forms so noble a picture of our Christmas merry-makings, thanks to the self-denying and heroic exertions of philanthropists whose names will live green in the memory of future generations. When the Rev. Charles Bullock, the muscularly Christian editor of *The Fireside News*, *Home Words*, and other publications which have found a place and exerted such a leavening influence in the homes of the humbler classes, started his novel experiment of feeding the poor with what he is pleased to call "Robin Dinners," scarcely any of us anticipated that the beneficent scheme would have attained such gratifying and successful dimensions as we are proud to note to-day. "Robin" has started on another winter's campaign, and as the best thanks he can warble to the multitude of friends who have helped him in the past by giving wings to the "Collecting Forms" to flutter back to his nest at Blackheath, he has this year prepared a tiny booklet which contains the story of two of last year's "Robin Dinners," one given in London, and the other in the provinces. The booklet is called "How Robin did it; and How Other Birds may do it too," and a copy will be sent with a receipt to every one who sends a contribution for the London dinners, which now welcome yearly more than 10,000 hungry and happy guests. The little brochure gives the story of an admirably managed dinner at Nottingham, and the author expresses a hope that this will be a model for "robin" dinners, east and west, north and south, wherever a human "robin" can be found. The author's special object this year is to extend his operations into the provinces, and we cannot do better than quote his own words when he points out that "any benevolent 'bird' wishing thus to originate a Robin Dinner out of London, would find a supply of 'How Robin Did it,' useful in creating interest and obtaining funds. For this purpose one hundred copies can be supplied for 4s, on application to 'Robin,' 7 the Paragon, Blackheath, S.E. If each copy only secures a shilling contribution, nearly £5 will thus be provided for the local dinner. And £5 will go a long way, 'Robin' fares simply himself, and 'enough' is always the best 'feast.' Less meat and more plum pudding (not as heavy as lead, but made according to Professor Buckmaster's recipe; see page 27 of 'How Robin Did it') is an excellent rule, and good soup is often even better than meat. The chief point is to amuse the 'Robins,' and make the evening a happy one. As to speeches, let them be full of anecdote, in words of one syllable, and in all cases only 'five minute guns.' As to singing, let the 'Robins' sing as well as the choir. 'Robins' can sing, and we all like to hear our own voices—at least 'Robins' do. Supply also something worth singing, which can be taken home, and so do double service. Remember, too, if the room is not to become a perfect Babel, the 'Robins' must have something to hear, see, or do throughout the evening. Five minutes unoccupied will upset the whole 'nest.' 'Robin' will only add his wish that all his friends could be present at a Robin Dinner. Truly they would feel it is 'more blessed to give than receive.' The 'Robins' are welcomed as 'guests.' The object is not to 'relieve' them because they are poor, but to give them as 'guests' a hearty welcome and a happy evening, because we remember those words of infinite tenderness and love, 'Inasmuch as ye have done it unto the least of these . . . ye did it unto Me.' Mr. Bullock, however, is not alone in this truly happy work, for there are appeals in the weekly and daily press which tell of other schemes which are in operation all around us for the relief of suffering and the spread of the heavenly dictum, "Peace on earth and goodwill to men," by men who have set their hearts upon becoming "more extensively useful to their fellow creatures." Amongst these comes a stirring appeal from Dr. Barnardo, whose homes for destitute children have extended from their original centres in Stepney, Limehouse, and Bow, to Ilford in Essex, Hawkhurst, Kent, to Guernsey, Jersey, and Ontario, Canada. Our readers are already familiar with the gigantic and admirable work that has been performed by Dr. Barnardo, who has just returned from a four months' visit to Canada, undertaken in the interests of the destitute and orphan children under his care. It will be gratifying to those who have lent the worthy Doctor a helping hand in the good work, to know that of the many hundreds of boys and girls sent to Canada, and placed out in life there during fifteen years (300 during the past three years only) only four boys have failed, and of these two are now doing better; while not one girl out of the very large number emigrated is known to be living other than a respectable, virtuous and industrious life. Dr. Barnardo promises, in the pages of *Night and Day*, to give an account of his visit; but meanwhile, with the dark and cold days of winter upon us, it is proposed to continue the blessed work of rescuing from peril, suffering, and shame the little orphan or destitute children who still throng the streets of our four million peopled City. He, therefore, appeals for help in the prosecution of this philanthropic design, and in doing so assures the charitable public that the treasury of the institution is sadly in need of assistance.

We have often alluded to the admirable work which is being pro-

secuted by Mr. Walter Austin and his co-workers in the East of London, and merely refer to it now in a single word in the hope that the hint may in some measure be helpful in the way of providing for the half-starved children of Stepney and the district something more than Irish stew for their delectation at Christmas-tide.

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WEDNESDAY, 25TH FEBRUARY 1885,

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UPON WHICH OCCASION

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 R.W. PROV. GRAND MASTER FOR GLOUCESTERSHIRE,

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.

It is fraternally hoped that upon this occasion, owing to the large number of applicants and the few vacancies, Brethren will use their influence to obtain donations towards the funds of the Institution, which are much needed.

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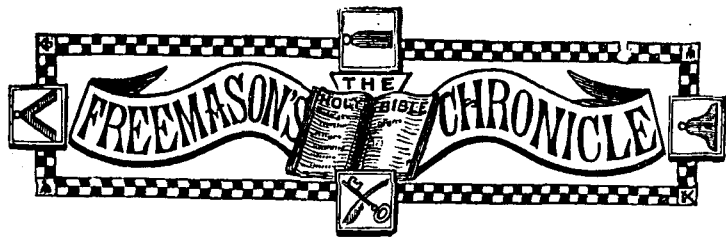
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INSTALLATION MEETINGS, &c.

SAVILLE LODGE, No. 1231.

THE installation of Bro. J. Farnell took place in the Lodge-rooms, Royal Hotel, Elland, on Thursday, 4th inst., under the presidency of Br. L. Saville W.M. The ceremony was performed by Bro. Saville, assisted by Bro. Walker P.M., to the satisfaction of all present. The following were invested with jewel and collar of office for the ensuing year, viz., Bros. Emsley S.W., W. E. Smithies J.W., Dr. Hoyle S.D., T. Sutcliffe J.D., S. W. North I.G., Dr. Whalley D.C., J. T. Garsed Treasurer, S. Dyson Secretary, E. Bottomley Organist, J. Dodson Almoner, Saville Charity Representative, T. Backland Tyler; also Bros. L. North, T. Radcliffe, F. Radcliffe, Mills, C. Dennis, J. Taylor, G. Hallas, J. Rhodes, T. Feather. Visitors—Bros. T. Pickles, Watson 61, Rosenthal 1798, Seed 1302, Rickard 61, Green 1736, Haigh 1736, Midgley 307, Woods 408, Bolton 1736, Lee 448; and others. The Lodge was closed in harmony, when the brethren sat down to a banquet of a recherché character, consisting of five courses, provided by Mr. Brooks, of the Royal Hotel, under the supervision of Mr. Hack, of Halifax, and it gave the greatest satisfaction. After dinner, the Queen was proposed by the Worshipful Master, the Prince and Princess of Wales with the Royal Family by Bro. Dr. Whalley D.C., the Provincial Grand Master and Deputy by Bro. Walker P.M., and other toasts by Bros. Emsley, Smithies, Garsed and Dyson. Bro. Dr. Whalley proposed the toast of the evening. He said: I rise to discharge an important duty, in which every member of this Lodge will agree, and with which every visiting brother will assist, so as to give an enthusiastic and sympathetic greeting to our worthy I.P.M. and late W.M., Bro. Lawson Saville. Many and varied are the qualifications required to enable any man to discharge the duties of Worshipful Master. Some are gifted with a retentive memory and a pleasing delivery, which enables them to give the important parts of our ritual so that not only our own members, but also those brethren from other Lodges, enjoy every part of the ceremony. Others possess good business tact, which enables them to discover an error in government when others, equally worthy, would pass them over. In this way our Worshipful Masters from year to year vary in the manner they discharge the duties of their office. A year ago our Lodge appeared to be in a very good condition, but Bro. Saville had no sooner mounted the box and handled the reins than he discovered some parts of the harness out of place. With that prompt and energetic action which

characterises all his movements, he adjusted everything, and we have pleasantly passed through 1884, and find ourselves with a balance sheet very much better than we formerly anticipated. He has not only rendered those parts of the ritual he took upon himself in a manner which always called forth the good feeling of the brethren, but he delegated to others, who were willing and able to do it, portions of work previously neglected, thus making all perfect, and at the same time exceedingly interesting to those visitors who from time to time favoured us with their presence. The bold and energetic manner in which he left the olden beaten tract, and carefully examined objections raised against candidates, blending with his judgment, mercy and charity, exposing slander, and bringing to light statements malicious as well as untruthful, unmasking those who, under the cloak of our noble Order, would have remained concealed, for all these good deeds he deserves our warmest thanks. I personally tender to him my heartfelt thanks for his kindness, for had it not been for him, several brethren would not have been seated round this festive board. He has taught us the grand lesson that equity should be the standard of all our actions, that we should not condemn without inquiry, and that with mercy and charity before us we should help the weak and fallen brother, glancing an eye of pity on his faults or losses, and do unto others as we would they should do unto us. I have placed in my hand a very valuable and beautiful jewel, the work of Spencer and Co., of London, of the best gold and the most artistic workmanship, on a shield bearing an inscription on one side; and the words Savile Lodge, No. 1231, on the other, surrounded by a wreath of acacia, the whole forming a suitable presentation for so good and honourable a man, square in all his dealings and level in all his steps. Bro. Dr. Whalley came forward, and fastening the jewel on the breast of Bro. Saville, said: Bro. Lawson Saville, in the name of the Savile Lodge, I fasten this jewel to your left breast, feeling assured you will receive it in the same kind spirit as it is given. May you have long life, health, and strength to wear it, and as you sit from time to time in your well-earned chair it will remind you of the affection and esteem you are held in by the brethren, and as we see it sparkle on your breast we shall remember your good deeds in days gone by, and in your declining years, as you look down the dim vista of the past, this jewel will reflect rays of light throughout surrounding gloaming, mark this 4th of December 1884 as the great red letter day in the calendar of your history; and when you are summoned from this abode to that Grand Lodge above, you may be seated with others, gone before, on the right hand of the Great Architect of the Universe, and may the acacia bloom over your grave, diffusing its fragrance to all around, keeping your memory ever green. May your family regard this jewel as their grandest heirloom, and as it passes from children to children's children, may they value it for their father's sake, and never part with it while they have a crust of bread or a glass of water. May God bless you, which I am sure is echoed by all present as they say Amen. During the delivery of this eloquent oration the most profound silence reigned within the Lodge, and all seemed deeply affected, and Bro. Dr. Whalley resumed his seat amid loud and continued cheers. Bro. Saville acknowledged the gift in suitable terms, and appeared very much affected. During the evening Bro. Dennis, the well-known pianist, gave the latest composition, "Pauline," with marvellous effect. Songs were rendered in first-rate style by Bros. S. W. North, Rickard, Pickles, Watson, Bolton, Dodgson, and recitals by Bro. Dr. Whalley. Savile Lodge would appear to possess musical and elocutionary talent second to none in the Province, thus rendering a visit to its meetings not easily forgotten. Bro. Saville referred to is Mr. L. Saville, music dealer, Northgate, Halifax, and the value of the presentation was about £12 12s.

United Mariners' Lodge of Instruction, No. 30.—

Within the last few weeks the accommodation for the comfort and convenience of the brethren attending this thriving young Lodge of Instruction, at the Lugard Tavern, Peckham, has been considerably improved, and the circumstance was alluded to in terms of congratulation at the meeting held there on Wednesday evening last. Bro. Alfred Pusey having recently added to the Lugard a sumptuous billiard saloon; the large room hitherto devoted to that game has been placed at the disposal of the brethren of this Lodge of Instruction, for which purpose it has been furnished with every suitable appliance for Masonic purposes. The raised dais is covered with mosaic, and the pedestals and other furniture are in keeping with the uses for which they are designed. This "extension of premises," so to speak, was rendered imperatively necessary by the growing number of brethren who avail themselves of this Lodge of Instruction, which is one of the best and most efficiently worked in the suburbs of London. Bro. Walter Martin, S.W. of the Southwark Lodge, No. 879, lending kindly and most efficient assistance as Preceptor. It may be anticipated that with the capacity in their hands for welcoming a greater number of brethren than heretofore, the United Mariners' will further extend its usefulness to the Craft by the more numerous attendance of Masons residing in the populous districts of Camberwell, Peckham and Nunhead. Bro. Pusey has made every arrangement that can possibly conduce to the convenience and enjoyment of the brethren, and his efforts in this direction formed, on Wednesday evening, the subject of universal and unanimous commendation. Bro. J. Rotheroe occupied the chair of W.M., supported by Bros. Harvey S.W., S. J. Lampen J.W. Treasurer, C. L. Tokely Secretary, Wimble, Belchamber, Giddens, Garland, Dutton, Thompson, Nornico, Eedle, Ledger P.M., Amphlett, Wilkin-son, Briley, Wells, Rumball, &c. Lodge having been opened in due form, and the minutes of previous meeting read and confirmed, was advanced to the second degree, when Bro. Wimble answered the questions for raising, and was entrusted. Lodge was then opened in the third degree and the ceremony of raising was rehearsed by the W.M., who acquitted himself most creditably, Bro. Wimble personating the candidate. On resuming, the first section of the lecture

in the F.C. degree was worked by Bro. Wimble, and the second by Bro. Belchamber; and the Lodge having been closed down, the first section of the lecture in that degree was rehearsed. Bros. Briley and Wells, of the Southwark Lodge, No. 879, and Bro. Thompson, of the Lebanon Lodge, No. 1326, were unanimously elected members of this Lodge of Instruction, and suitably acknowledged the compliment, promising to support the Lodge to their utmost. Bro. Harvey was appointed as W.M. for the first Wednesday in the new year. It was suggested that next Wednesday being Christmas Eve, the Lodge should be suspended over next week; but it was urged by several brethren that any such break, even under exceptional circumstances, was undesirable, and so the proposition was negatived. Hearty good wishes having been expressed, the Lodge was closed in due form, and the brethren separated. Visitors are always most cordially welcomed at this Lodge of Instruction, and we can promise them abundant recompense for any trouble they may undertake in arranging for a pleasant and edifying evening at the United Mariners' Lodge of Instruction, at the Lugard.

Justice Lodge of Instruction, No. 147.—On Thursday, 18th inst., at the Brown Bear, High Street, Deptford. Present—Bros. Stringer W.M., Prior S.W., Penrose J.W., Speight P.M. Sec., Freeman S.D., Cooper J.D., Bedford Williams I.G., Banks Treas. P.M.'s Bros. Hutchings (Preceptor), Ingram, Good, and Freeman; also Bros. Dandridge, Kleinen, &c. After preliminaries, the questions were answered in a very satisfactory manner, and the ceremony of raising was rehearsed. Lodge was called off, and on resuming Bro. Kleinen, of the Mozart Lodge, was elected a member. Bros. Hutchings P.M., Speight P.M. and Banks W.M. of the mother Lodge was re-elected Preceptor, Secretary and Treasurer respectively, for the ensuing year. Bro. Prior S.W. was appointed W.M. for the 1st of January. The Secretary gave notice of motion for the next meeting, "That the sum of five guineas be given as a donation from the funds of the Lodge to the Royal Masonic Benevolent Institution." All business being ended, Lodge was closed and adjourned until the 1st January 1885.

POLISH NATIONAL LODGE, No. 534.

THE meeting of this Lodge which took place on Thursday, the 11th inst., will long be remembered by those who had the privilege of attending as of an exceptionally pleasing character. The occasion was memorable from the fact that Bro. William Paas P.M. closed a long official association with the members, which had ever been of the most cordial and fraternal character. The Lodge was formally opened by the W.M. Bro. J. J. Rüntz soon after 5 o'clock, when he was supported by Past Masters Dr. Victor Jagielski, E. T. Smith, Dr. Corrie Jackson, J. Lancaster (Secretary); Bros. J. Bieling S.W., O. Bryant J.W., S. Nowakowski Treasurer, J. G. Tongue S.D., F. S. Turner D.C., J. L. Apey I.G. Visitors—W. Saegert P.M. 548, C. Mortimer 15, E. M. Money S.W. 28, O. Berry 269, J. H. Owens W.M. 1347, Boulton P.M. 1056, W. A. Spain 90, W. W. Morgan W.M. 211. After the Lodge had been formally opened, with a due regard to preliminaries the ballot was taken for Mr. Thomas Albert Hull, who was proposed by Bro. J. J. Rüntz W.M., seconded by Bro. A. H. Rüntz; and for Mr. Harold Catmus Brushfield, proposed by Bro. Bryant J.W., and seconded by Bro. Dr. Jagielski P.M. The result was in favour of both these candidates, who were introduced and received the benefit of Masonic light at the hands of the W.M., Bro. Rüntz. The next business was to pass Bro. Vaughan to the degree of Fellow Craft, and this ceremony was likewise performed with that marked ability which ever characterises the work done in the Polish National Lodge. What may be considered as the feature of the day's proceedings was now brought under consideration. In the early part of the year, Bro. William Paas, who for nearly thirty years has, with marked ability, discharged the duties of Secretary, signified his intention of retiring, in consequence of failing health. This intimation was received with great regret by the members, who immediately came to the conclusion that services of such great value should not go unrecognized. Consequently a committee was formed, with instructions to confer with Bro. Paas as to the nature of the Testimonial to be presented to him. In due course this Committee reported that Bro. Paas had a strong objection to accept any gift of substantial value, and under the circumstances they submitted the following recommendations:—

1st. That a simple token of the Lodge's gratitude and acknowledgment of his long and valuable services be presented to Bro. Paas, out of the funds of the Lodge, in the form of an address inscribed on vellum, with the names of all the members appended thereto.

2nd. That Bro. Paas be elected an Honorary Member of the Lodge. These recommendations having been cordially assented to, the address was prepared, and as a work of art reflected the utmost credit on the firm who had been selected for its production. In formally making the presentation Bro. Rüntz eloquently expatiated on the zeal Bro. Paas had ever exhibited for the welfare of the Lodge, and the comfort and happiness of the members. Addressing the recipient he urged he would ever live in the memory of the brethren of the Polish National, and expressed a fervent hope he might live for many years, and find it congenial with his own wishes to be present at future meetings of the Lodge. The Illuminated Address was then formally presented. It reads as follows:—

"The Worshipful Master, Wardens, Officers, Past Masters, and Brethren of the Polish National Lodge, whose names are hereunto appended, desire to convey to Bro. William Paas an expression of their gratitude and affectionate regard, upon his retirement from the

office of Secretary, after having zealously, judiciously, and amicably discharged its duties for a period of twenty-eight years.

"They unanimously consider that the prosperity and welfare of the Lodge during that long period have been largely promoted by his untiring zeal and devotion in its service, and his constant care for the comfort and happiness of its members.

"In deference to his urgent request, they have, with great regret, relinquished an intention of expressing their sense of the obligations thus laid upon the Lodge, by offering him a testimonial of substantial value. They have, however, unanimously resolved to invite his acceptance of an Honorary Membership, and they trust that he may be spared for many years to enjoy in their midst his well-earned repose, in full assurance of the respect and affection of all his brethren."

(Here follow the names of the Officers, &c., of the Lodge.)

Bro. Paas, who was somewhat overcome by his feelings, having briefly acknowledged the kindness of the brethren, the usual routine work was transacted and Lodge was closed. The brethren then partook of a banquet, which was provided by Messrs. Spiers and Pond (Limited), and served under the personal superintendence of Bro. Dawkins. On the removal of the cloth the Loyal toasts were done full justice to. Bro. Smith proposed the health of the W.M. Bro. Rüntz needed no words of eulogy from him; he was hearted in his desire to advance the interests of the Lodge, and had secured the co-operation and goodwill of all its members. After a Glee, capitolly rendered, came the reply. He was exceedingly obliged to Bro. Smith. He hardly deserved what had been said of his efforts, but he appreciated the kind motives that prompted the speaker. He trusted he might go through the remaining duties that devolved on him as agreeably. If he could add to the Lodge's prosperity he should be gratified to do so. In speaking to the toast of the Initiates the W.M. felt assured both would make good Masons. As regards Bro. Hull, he could boast a life-long acquaintance with him. Both initiates having made suitable response, Bro. Dr. Jackson sang the "King's Highway." The Visitors were complimented, and in the course of an eloquent reply, Bro. Saegert, whose association with the members is of long standing, said he could bear 13 years' testimony to the courtesy and sterling qualities of Bro. Paas. The duties of Secretary to a Lodge were very onerous, and required great tact and discretion to be exercised by any brother who had to fulfil them. This Bro. Paas had fully recognised. He (Bro. Saegert) trusted that the brother on whose shoulders the mantle of Bro. Paas had fallen might be equally successful. Several other toasts followed. Some capital singing was provided by the members, and the proceedings throughout were eminently successful.

Kingsland Lodge of Instruction, No. 1693.—On Monday last, at Bro. Baker's, Cock Tavern, Highbury, N. Present—Bros. Rhodes W.M., Brook S.W., Jordan J.W., Turner Treasurer, Collingridge Secretary, Snook J.D., Osborn acting Preceptor, Stretch I.G., Telfer, Trewinnard, and other brethren. After preliminaries, the ceremony of initiation was rehearsed, Bro. Flack acting as candidate. The same brother answered the questions leading to the second degree, was entrusted, and the ceremony of passing was rehearsed. Bro. Brock was elected W.M. for Monday next. Lodge was closed in due form, and adjourned. Bro. J. Catling, Henry Muggeridge, 1679, and H. D. Benton, 1791, were elected members.

WILLIAM OF WYKEHAM LODGE, No. 1883.

THE installation of the W.M. (Bro. F. H. King) of this Lodge took place on Tuesday, 9th instant, at the Masonic Hall, Winchester, before the Provincial Grand Master Bro. W. W. B. Beach, M.P., his Officers, and a good muster of the Craft. The ceremony was performed by Bro. J. T. Burchett, the I.P.M., and the following officers were invested for the coming year:—Bros. Pottle S.W., Ward J.W., W. H. Jacob P.M. 76, Treasurer Carling Secretary, G. Harrison S.D., Bascomb J.D., B. Bailey and H. Sealey D.C., Crease and Brompton Stewards, Chalkley Organist, Bellinger I.G., Sims Tyler. The banquet which followed was served by Bro. Clowser.

W. Bro. James Stevens, P.M., P.Z., has accepted the invitation of the Peace and Harmony Lodge, No. 199, Dover, to deliver his interesting lecture on the First Degree, explanatory of the details of ritual and ceremonial, at the Royal Oak Hotel, Dover, on Monday, the 5th proximo, at 6 p.m. The date for its delivery at the Royal Arthur Lodge of Instruction has been changed from 15th January to 1st January, and the place of meeting to the Collegiate School, Worple Road, Wimbledon, at 6.30 p.m. Bro. Stevens is also invited to deliver this lecture in the Graystone Lodge, Whitstable, and also at Margate, at early dates in January; and in the Selwyn Lodge of Instruction at Dulwich, on 6th February.

HOLLOWAY'S OINTMENT AND PILLS.—Influenza, Sore Throat, Quinsey, Mumps, and similar complaints always abound in unsettled weather, and are most safely and effectually subdued by rubbing Holloway's Ointment at least twice a day upon the chest and glands of the throat. The Ointment penetrates the skin, reduces inflammation, and heals ulcerations. This treatment is sufficient for curing the most serious and complicated throat affections, provided Holloway's Pills be taken at the same time. When swallowing gives pain, the Ointment may be relied on till improving symptoms admit of painless deglutition. In asthma, bronchitis, pneumonia, pleurisy, whooping cough, incipient consumption, scarlet fever and measles, Holloway's medicines are not less valuable in mitigating the most troublesome features than they are certain in ultimately curing.

THE GOOD OLD TIMES OF MASONRY.

EVERY now and then you meet a Brother who laments what he styles the decadence of Masonry. He deplors the fact that Masonry is not now what it once was—in "the good old times." You might fancy that these "good old times" were in the remote past, in the pristine days when Masonry was young, a century or a millenary ago; but, no, the "good times" that are now no more were in the earlier days of our pessimistic Brother's life. He pretends to speak whereof he knows, and to draw merely from his own experience. No doubt he is honest, but he is certainly mistaken. Distance always lends enchantment to the view, and the past is usually veiled in a tint *couleur de rose*. It is a common mistake to praise the past at the expense of the present. Masons are by no means the only ones who fall into this error. In Church and State there are those who not infrequently become discouraged at certain seemingly untoward events, and then imagine that everything is going wrong, the world is being turned upside down, and that the "golden age" was in the past, and will never be reproduced. We are convinced that in every such instance—civil, religious and Masonic—the true "golden age" is in the future, and that the present is to be preferred before any era that preceded it, because it is nearer to the culminating period towards which events are tending. Let us examine into the Masonic aspects of this subject.

Some querulous old, or croaking middle-aged Freemason may tell you, that the same class of men are not in the Fraternity now as formerly. Then they were all of the best—the Washingtons, Franklins, Marshalls and De Witt Clintons of their time; but now the Fraternity is mixed, awfully mixed. They forget that Washington, Franklin and the large majority of the old worthies, when they were alive, had their enemies and detractors, as not a few eminent men have to-day. It is only distance that renders them now immaculate to our view. They were men of like passions with us, imperfect as us, and if they could look at us at the distance that we look at them, they would magnify our virtues as we magnify theirs. Depend upon it, the difference between men now and fifty or a hundred years ago is not great, and it is in favour of the present generation. All things are progressing, advancing, improving; the intellect is brightened, education is far more generally diffused, and in every respect the world is growing wiser and better. Almost every man you meet is a Briareus. The inventive genius of man has mastered the five old elements, and made them do his bidding. Instead of being down in the hollow of a billow, we are on the crest of a wave, that will carry us forward we cannot tell how far. The Freemasons of to-day are in every respect the peers of those of any generation or era that preceded them; nay, they are in advance of all who have gone before. They know more, they do more, and they will bequeath to those who shall succeed them a richer legacy of Masonic wealth. Our Charities are enlarged, and on every radius of Masonic influence diverging from the Craft's centre there are broad lines of light, and myriad brethren doing their utmost to diffuse it to their fellows.

We are told again, that in the "good old times" we had the "old work," the true work—not the mongrel, often-changed ritual of to-day. You might suppose, to hear these brethren descant upon this subject, that they had in their early days the very work that King Solomon himself taught the Craft, that it had been religiously preserved and imparted to them then, and that since that time it has been bartered away for a mess of Masonic pottage. What a difference the crossing of a t, or a dotting of an i, makes to some brethren! They and their Preceptors were faultless; whatever they learned was truth, and any departure from it is error. For King Solomon's sake let us hug our so-called error. In many instances the memories of those good brethren are at fault, and what they claim for truth is only their own variation of what was originally taught them. We are ready to assert, and prove, that the Masonic work of to-day, especially in the jurisdiction of the Grand Lodge of Pennsylvania, is as pure and good, if not purer and better, than it was twenty or forty, or sixty years ago. It is pointed, free from surplussage, and conveys the primitive truths of Masonry in choice and impressive language. We believe

that we are living nearer to the "golden age" of our Fraternity than any of the brethren preceding us. The work of the Craft is at least as pure and good as it ever was; there are now living as true, earnest, able Craftsmen as at any preceding era in our history; and the outlook for the future is more promising than ever before. Never let the present be degraded in your view, for it is yours to command; it is the gift of the Supreme Architect to you; Freemasonry is a heritage that you need only cherish as you ought, to transmit to posterity not merely unimpaired, but advantaged by the user; and it is a Fraternity as nearly as may be, without spot, or wrinkle, or any such thing.—*Keystone*

REVIEWS.

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

"On the Square." Dublin: Hodges, Figgis and Co., Grafton Street. London: Simpkin, Marshall and Co.

An interesting novel has been written by the author, who succeeds in sustaining the interest of the reader throughout the work before us. The way in which Freemasonry and a reference to the Higher Grades are introduced make it of special interest to brethren of the Craft, the faithfulness of whose members is forcibly set forth in one of the chapters. Although marred by one or two blemishes, "On the Square" will well repay the reader for the time expended in its perusal.

The "Agnostic" is the title of a new monthly magazine, the first number of which is announced to be published on the 1st January by Messrs H. Cattell and Co., 84 Fleet-street, London, E.C. The first number will contain an important paper on "Agnosticism and Theism," from the pen of Dr. W. B. Carpenter, and also the commencement of a popular exposition of Herbert Spencer's philosophical teachings, written by an accomplished *littérateur*.

On Monday next (22nd December), in anticipation of the Christmas holidays, several attractive Novelties will be added to the Programme at the Alhambra Theatre of Varieties, foremost amongst which will be an entirely new "Grand Fantastic Ballet," entitled "Melusine," in which Madlle. Sampietro will make her first appearance at the Alhambra; she will be supported by Miss Matthews, and an increased *Corps de Ballet*, numbering 100. This Ballet, which will be on a very elaborate scale, is invented and arranged by Mons. J. Hansen, the music being specially composed by Mons. Jacobi. The scenery is painted by Mr. C. Brooke, and the costumes, which are being supplied by Alias et Cie., are said to be very elegant.

The Æolus Waterspray and General Ventilating Company, of 235 High Holborn, have received instructions from Her Majesty's Office of Works to apply their complete system of Inlet and Outlet Ventilation and supply of warm or cold fresh air (purified) to the Registry Room of the General Post Office (new building).

DEATH OF AN OLD FREEMASON.

ON the 5th inst., the remains of one of the oldest inhabitants of Brightlingsea (Essex)—Mr. Samuel Coppin—were interred in the churchyard, and as a mark of respect for his memory, most of the business establishments were closed. A number of members of the Freemasons' Lodge "Hope" attended the funeral, deceased being, it is said, the oldest Freemason in this district, he having been a Mason over fifty years. Deceased was in his eighty-eighth year.—*Essex Standard*.

ENGRAVINGS.—GEO. REES, Cheapest House in London. The largest Selection of all the best Pictures on view.—GEO. REES, 115 Strand, near Waterloo Bridge. Established 30 years.

ENGRAVINGS.—GEO. REES, Cheapest House in London.—Sir F. Leighton's, P.R.A., "Wedded," "Day Dreams," "Winding the Skein," "Viola," "Moretta," &c., at 2s. "The Music Lesson." A few artists' proofs only.

ENGRAVINGS.—GEO. REES, Cheapest House in London. All Briton Riviere Engravings and Etchings on view—Sympathy, His Only Friend, Night Watch, Poachers, Cave Canem, and many others.

ENGRAVINGS.—GEO. REES.—Just Published, a fine engraving, "The Day of Reckoning," by Waller. Prints will be 2s. Artists' proofs are now at a premium, two or three only left.

ENGRAVINGS.—GEO. REES, Cheapest House in London.—Large assortment of Engravings and Etchings, from 5s to 10s each. Our new Design Book for Frames, with instruction for making, 6 stamps.

ENGRAVINGS.—GEO. REES, Cheapest House in London.—Job Lots, "Six" of Landseer for 2s. Also Ansell Sets of Six Shooting, 15s; Ditto Stalking, 15s.—GEO. REES, 115 Strand.

£20.—TOBACCONISTS COMMENCING.—A Pamphlet, 80 pages. How to Open respectably from £20 to £500. 3 Stamps. H. MYERS & Co., Cigar and Tobacco Merchants, 109 Euston Road, London. Wholesale only.

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, 20th DECEMBER.

- 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 1375—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Old Town Hall, Mare-street, Hackney
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1641—Crichton, Surrey Masonic Hall, Camberwell
 1732—King's Cross, Anderton's Hotel Street, Fleet, E.C.
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruct.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
 M.M. 251—Tenterden, Anderton's Hotel, Fleet Street, E.C.
 811—Yarborough, Royal Pavilion, Brighton
 R.A. 1010—Kingston, Masonic Hall, Worship Street, Hull

MONDAY, 22nd DECEMBER.

- 4—Royal Somerset House and Inverness, Freemasons' Hall, W.C.
 22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
 45—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 548—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
 1425—Hyde Park, Fountain Abbey Hotel, Praed Street, Paddington, at 8 (In.)
 1445—Prince Leopold, Printing Works, 203 Whitechapel Road, E., at 7 (Inst.)
 1488—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30 (In)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In.)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C. at 7 (Inst.)
 1625—Tredegar, Royal Claret Mile End Road, corner of Burdett Road. (Inst.)
 1632—Stuart, Surrey Masonic Hall, Camberwell
 1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
 1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
 48—Industry, 34 Denmark-street, Gateshead
 734—Derby, Masonic Hall, Liverpool, at 8. (Instruction)
 909—Robert Burns, Freemasons' Hall, Manchester
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)
 1894—Herschell, Masonic Rooms, Slough
 R.A. 241—Friendship, Masonic Hall, Liverpool

TUESDAY, 23rd DECEMBER.

- 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, Queen Anne's Restaurant, Queen Anne's Gate, St. James's Park, Station, at 8. (Instruction)
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 554—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 880—Dalhousie, Sisters' Tavern, Pcwnall-road, Dalston, at 8 (Instruction)
 1041—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
 1349—Friars, Liverpool Arms, Canning Town, at 7.30 (Instruction)
 1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
 1381—Kennington, The Horns, Kennington. (Instruction)
 1446—Mount Edgcombe, Three Stags, Lambeth Road, S.W., at 8 (Inst)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich (Instruction)
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1892—Sir Hugh Myddelton, King Edward VI., King Edward Street, Liverpool Road, N., at 8. (Instruction)
 1895—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
 1707—Eleanor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
 1744—Royal Savoy, Freemasons' Hall, W.C.
 1949—Brixton, Prince Regent Dulwich-road, East Brixton, at 8. (Instruction)
 R.A.—Camden, The Boston, Junction Road, Holloway, at 8 (Instruction)
 241—Merchants, Masonic Hall, Liverpool (Instruction)
 253—Tyrian, Masonic Hall, Gower-street, Derby
 1016—Elkington, Masonic Hall, New-street, Birmingham
 1609—Dramatic, Masonic Hall, Liverpool
 1675—Antient Briton, Masonic Hall, Liverpool
 R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
 R.A. 823—Everton, Masonic Hall, Liverpool
 M.M. 168—Keystone, Old Ship Hotel, Brighton

WEDNESDAY, 24th DECEMBER.

- Lodge of Benevolence, Freemasons' Hall, W.C., at 8
 General Committee, Girls' School, Freemasons' Hall, at 4
 13—Fidelity, Alfred, Roman Road, Barnsbury, at 8 (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
 186—Industry, Railway Hotel, West Hampstead, at 7. (Instruction)
 199—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
 228—United Strength, The Hope, Stanhope Street, Regents Park, 8 (Inst.)
 538—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)
 720—Pannure, Balham Hotel, Balham, at 7 (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 861—Finsbury, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
 882—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
 902—Burgoyne, Victoria Hotel, Farringdon Road, at 7. (Instruction)
 1017—Montefiore, Regent Masonic Hall, Air Street, W.
 1056—Victoria, Guildhall Tavern, Gresham-street, E.C.
 1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
 1524—Duke of Connaught, Royal Edward, Mare-street, Hackney, at 8 (Inst)
 1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)
 1881—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)
 1791—Creaton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
 R.A. 13—Union Waterloo, Masonic Hall, William Street, Woolwich
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood
 R.A. 933—Doric, 202 Whitechapel-road, at 7.30. (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 32—St. George, Adelphi Hotel, Liverpool
 51—Angel, Three Cups, Colchester
 220—Harmony, Garston Hotel, Garston, Lancashire
 724—Derby, Masonic Hall, Liverpool
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)

- 1039—St John, George Hotel, Lichfield
 1364—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)
 1392—Egerton, Stanley Arms Hotel, Stanley-street, Bury, Lancashire
 1511—Alexandra, Hornsea, Hull (Instruction)
 1633—Avon, Freemasons' Hall, Manchester
 1638—Brownrigg, Sun Hotel, Kingston-on-Thames, at 8. (Instruction)
 1967—Beacon Court, Ghuznee Fort Hotel, New Brompton, Kent
 R.A. 325—St. Luke's, Freemasons' Hall, Soane Street, Ipswich
 R.A. 606—Segontium, Carnarvon Castle, Carnarvon
 R.A. 1356—De Grey and Ripon, Masonic Hall, Liverpool
 M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle

THURSDAY, 25th DECEMBER.

- 1421—Langthorne, Swan Hotel, Stratford
 M.M. 118—Northumberland, Masons' Hall, Basinghall-street
 78—Imperial George, Assheton Arms Hotel, Middleton, Lancashire
 111—Restoration, Freemasons' Hall, Archer-street, Darlington
 286—Samaritan, Green Man Hotel, Bacup
 343—St. John, Bull's Head Inn, Bradshawgate, Bolton
 594—Downshire, Masonic Hall, Liverpool
 651—Brecknock, Castle Hotel, Brecon
 807—Cabbell, Masonic Hall, Theatre-street, Norwich
 904—Phoenix, Ship Hotel, Rotherham
 935—Harmony, Freemasons' Hall, Islington-square, Salford
 968—St. Edward, Literary Institute, Leek, Stafford
 1313—Fermor, Masonic Hall, Southport, Lancashire
 1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, nr Manchester
 1505—Emulation, Masonic Hall, Liverpool
 1626—Hotspur, Masonic Hall, Maple-street, Newcastle
 R.A. 57—Humber, Freemasons' Hall, 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. 314—Royal Architect, Bull Hotel, Church Street, Preston
 R.A. 394—Concord, Freemasons' Hall, Albion Terrace, Southampton
 R.A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields
 R.A. 442—St. Peter's, Masonic Hall, Boroughbury, Peterborough
 R.A. 1037—Portland, Masonic Hall, Portland, Dorset
 M.M. 34—St. Andrew, Freemasons' Hall, Cooper-street, Manchester

FRIDAY, 26th DECEMBER.

- 569—Fitzroy, Head Quarters, Hon. Artillery Company, E.C.
 810—Craven, Devonshire Hotel, Skipton
 1303—Pelham, Freemasons' Hall, Lewes
 1391—Commercial, Freemasons' Hall, Leicester
 1393—Hamer, Masonic Hall, Liverpool
 1621—Castle, Crown Hotel, Bridgnorth
 1712—St. John, Freemasons' Hall, Grainger Street, Newcastle upon Tyne
 R.A. 242—Magdalen, Guildhall, Doncaster
 R.A. 680—Sefton, Masonic Hall, Liverpool
 R.A. 1086—Walton, Skelmerdales Masonic Hall, Kirkdale, Liverpool

SATURDAY, 27th DECEMBER.

- 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
 1871—Gostling-Murray, Town Hall, Hounslow
 2012—Chiswick, Hampshire Hog, King Street, Hammersmith, W. (Instruct.)
 Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8
 1462—Wharnclyffe, Rose and Crown Hotel, Penistone

NOTICES OF MEETINGS.

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UNITED MARINERS' LODGE, No. 30.

THE election meeting of this old and thoroughly sound Lodge was held on Tuesday evening last, at the Guildhall Tavern, Gresham-street, when there was a fairly good attendance of the brethren, under the presidency of the Worshipful Master, Bro. T. E. Davey. He was supported by Past Masters Hiram Cosedge, J. Clarke, C. Davey, J. Shipley, W. Ansell, and T. Smith (who acted as S.W.), Bros. Steingraber J.W., Harling P.M. Treasurer, Driscoll P.M. Secretary, Coudrey S.D., Lampen I.G., and many other brethren. Amongst the Visitors were Bros. Cyrus L. Tokeley, of the St. Michael's Lodge, 1273, and H. J. Amphlett 1511. The gathering partook of a somewhat mournful character, in consequence of the recent decease of the valued and respected Senior Warden of the Lodge, Bro. J. Linscott, which melancholy event occurred on 2nd December, and as a tribute of respect for the deceased the brethren appeared in Masonic mourning. Bro. Linscott, who had so admirably discharged his duties in this Lodge, in which he evinced a very warm interest, was already in possession of the entire confidence of the members, who would gladly, early in the coming year, have welcomed him into the chair. His term of office as W.M. of the Unity Lodge had not yet expired, but we understand a dispensation had been applied for, and granted, enabling him to fill both offices. He was, however, taken ill, and although the end was not expected so soon, Bro. Linscott departed this life, as we have already said, early in the present month, regretted by a large circle of valued and appreciative friends. It was unanimously resolved that a vote of condolence should be forwarded to Mrs. Linscott, expressing the sympathy of the Lodge with her in her bereavement, and the regret felt by every member at the loss of so valuable an officer. The election of W.M. then took place, and by the desire of the brethren, under the circumstances, Bro. Harling P.M. consented to act in that capacity during the ensuing year. It was unanimously resolved that a Past Master's jewel should be presented to Bro. Davey on his retirement from the chair, on the third Tuesday in the new year, as a mark of esteem, and in recognition of the able manner in which he had discharged his duties during his year of office. Bro. Ansell P.M. acceded to the wishes of the brethren that he should succeed the W.M. elect as Treasurer, and Bro. Reinhardt was re-appointed Tyler. Bros. Meyer and Hoare were appointed Auditors. It was satisfactory to learn that the Lodge was in an exceedingly prosperous condition as regarded its finances, thanks to the wisdom and judicious management of the Secretary, Treasurer, and the Past Masters generally. The business, which also included the raising of Bro. Murrell to the sublime degree, which ceremony was accurately and impressively per-

formed by the W.M., having been concluded, the brethren dined together; but in consequence of the sorrowful circumstances to which we have alluded, the post prandial speeches were curtailed. Indeed, the only toast given was that of the W.M. elect, and congratulations to Bro. Harling upon the choice of the brethren having fallen upon him. He was thanked for accepting the office at the request of the Lodge, and confidence was expressed that he would discharge the duties of the chair with credit to himself and to the advantage of the Lodge. Bro. Harling, in returning thanks for the kindness of the brethren in electing him W.M. for the coming year, said he did not seek the honour, but it was considered by the Past Masters that every office should be graduated, and with that view they selected him as Master for next year. Fifteen years ago he had the pleasure of filling that position in the Lodge, and he hoped he should be able to discharge the duties as satisfactorily in 1885 as he was considered to have done in 1870. He looked upon this second election as a distinguished honour, though it had come to him through circumstances which he and all the brethren most sincerely regretted, namely, the death of their esteemed Senior Warden, Bro. Linscott. He scarcely expected the brethren would have conferred this honour upon him, as they had previously shown their respect for him by electing him Treasurer of the Lodge, by which he thought they had bestowed all the honour that was his due. Under these circumstances, he rather anticipated that they would have placed some other Past Master in the chair, but they had generously chosen him, as the senior amongst them, and had kindly said they would rather he should occupy the position. He therefore regarded it as a double kindness on the part of the Past Masters and the Lodge generally for having conferred this additional honour upon him. He concluded by expressing the hope that when he vacated the chair in favour of his successor, they might all be able to look back upon a happy, harmonious, and prosperous year. The brethren separated at an early hour.

TRANQUILLITY LODGE, No. 185.

AN ordinary meeting of this Lodge was held on Monday, the 15th inst., at the Guildhall Tavern, Gresham-street, E.C. Bro. Sol. Barnett W.M. presided. The important business of the evening consisted of conferring the Master Mason's degree upon Brother Ephraim Barnett, who, as on former occasions, displayed unusual ability, not only by the manner in which he passed his examination, but by the intelligent apprehension of all that was required of him during the onerous ceremony. The working was most ably performed by the W.M., well assisted by Brothers Boaz S.W., A. Peartree J.W., and the other Officers. The Lodge having been closed and supper over, the usual toasts were given and responded to. The Visitors were Bros. Walford 905 and Upton 1677; both expressed admiration at the way in which the work of the Lodge was conducted. The customary complimentary speeches were exchanged between the W.M. and P.M.'s, and more than the usual amiability and excellent humour prevailed amongst every one present. The proceedings were enlivened by a capital recitation, "Etiquette," by Bro. Peartree, and music and songs by Bros. J. D. Barnett P.M. and Organist, W. D. Bailey P.M. and Treasurer, and John Ross P.M. The other P.M.'s present were R. Z. Bloomfield, Harfeld, Stailey I.P.M., Nardus, Gluckstein, and E. Gottheil.

THE GREAT CITY LODGE, No. 1426.

THE monthly meeting of this Lodge was held on Saturday, the 13th of December, at the Cannon-street Hotel. Bro. Baber W.M., and the Officers were in their places, besides several Past Masters and a number of visitors, amongst whom were Bros. Harris P.M. 1139, Newton 569, McGregor J.D. 22, Price 1321, Englefield 1321, Crombie W.M. 1287, Rickwood P.M. 192, Medwin P.M. 1643, Marsh (America), Fox 1743, Ellis 1209, Dr. O'Connor 636, Cozens 907, Combie P.M. 365, &c. The usual preliminaries having been gone through, and the minutes of the last meeting read and confirmed, the Lodge was opened in second degree, and Bros. Frank Evans Bailey and Frederick James Biggs were separately and most ably raised to the sublime degree by the W.M., and the manner in which it was done showed that the brethren had made a good selection when they placed Bro. Baber in the chair of the Lodge. During the second performance of raising the brethren assembled were greatly startled by the sound of a most heavy explosion, which shook the building; anxiety was depicted on the countenances of all as to the origin of it, cessation to the business. To each candidate the W.M. delivered and although there were various conjectures, it did not cause any the Traditional History, and the rest of the ceremony was rendered by Bro. Keeble I.P.M. The way in which the work was done gave great satisfaction. On the resumption of the Lodge to its premier stage, the cause of benevolence was attended to, and two different grants of sums of money were voted to that object. As the brother nominated for the office of D.C. had not appeared, the W.M. conferred that honour upon Bro. Archer, some of the brethren expressing their satisfaction that he had at last "got into collar." The Lodge was then closed, and the brethren adjourned to the banquetting hall, where the W.M. presided, surrounded by his Past Masters and Visitors, and a very substantial repast was served up by the proprietors of the hotel. On the removal of the cloth, grace having been said, the W.M. gave the Queen, which was received with the customary honours. The W.M. said the next toast he had the honour to propose was His Royal Highness the Prince of Wales, Most Worshipful G. Master of Masons, a toast he said that was always welcome at their Masonic gatherings. He had Masonry at heart; was a hard-working Mason, and he had no doubt that he would be unanimously re-elected at the forthcoming Grand Lodge as Grand Master. The toast was enthusiastically responded to, and was followed by "God Bless the Prince of Wales," well sung by Bro.

Cozens. The W.M. next gave the Pro Grand Master, Deputy Grand Master, and the rest of the Grand Officers present and past. Bro. Keeble said that once more the gavel had been placed in his hands; he was sure they would all anticipate what was coming. That was the second time that he had had the honour of proposing the toast of the health of the W.M. That might really be called the first gathering of the year, and he believed that the brethren were with him when he said that the W.M.'s working of the third degree had given them a sample of what he could do if they would but only give him the work. He had passed through all the offices in the Lodge, and was respected by all. He hoped that he would have the opportunity, for he had it in his power to show that by his ruling the lustre of 'The Great City Lodge' would not suffer in his hands. Bro. Stevens P.M. recited "Masons' Vows." The W.M. thanked the brethren for the kind way in which they had received the toast proposed by their Immediate Past Master, and for the honour they had conferred upon him. He then gave the Visitors, who severally returned thanks. The toast of the Past Masters followed, to which Bros. Keeble, Stevens, Headon, and Seex responded, expressing their thanks to the brethren for the kindness with which this toast was always received. Some other toasts were given, and the evening was harmoniously spent, the Tyler bringing the proceedings to a close at an early hour.

CREATON LODGE, No. 1791.

THIS Lodge held its regular election meeting on Thursday, the 11th inst. The Lodge was heavily draped in black in memory of their esteemed late P.M., Bro. Col. J. Creaton P.M. P.G.T., &c. The Officers present were Bros. W. Williams W.M., J. Nielson I.P.M., D. Ferguson S.W., R. H. Rogers J.W., J. I. Cantle P.M. Sec., E. Austin S.D., J. B. Colwill J.D., G. F. Williams I.G., J. Kift Org., Cowell-Helden W.S. and C. Hawley Cross A.W.S.; also a large number of the members of the Lodge. The Visitors' List included Bros. F. Baker P.M. 735, S. Studd P.M. 1375, W. Walsh P.G.S., C. Taylor P.M. 1624, W. Brindley W.M. 1604, A. Burden W.M.E. 11, J. J. Thomas 753, C. R. Wickens 753, W. Akehurst 1693, J. Corkhill 901, W. Grist 1624, W. Williams 902, F. H. Fry 1692, A. Thomas 1319, and H. D. Martin 1309. The "Dead March in Saul" was played by the Organist. Afterwards Bro. A. B. Bradbury was passed to the degree of F.C., and Mr. Thomas Joseph Head was unanimously elected as a candidate for initiation, and in due course was admitted to the light of Freemasonry by the W.M., high encomiums being passed upon the way in which both the ceremonies were performed. Bro. D. Ferguson S.W. was unanimously elected as W.M. for the ensuing year. Bro. E. Thurkle P.M. was again re-elected to the office of Treasurer, which office he has so well filled since the formation of the Lodge, and we hear that the brethren intend presenting a testimonial, at the next meeting of the Lodge, to Bro. Thurkle as a token of their regard for him and appreciation of his services to the Lodge. The Auditors elected were Bros. J. Whitaker, C. R. Cross, and A. J. Taylor. The removal of the Creaton Lodge of Instruction to the Wheatshaf Tavern, Goldhawk-road, Shepherd's Bush, was sanctioned. It was proposed by Bro. J. Williams P.M., and seconded by Bro. J. I. Cantle P.M., that the usual P.M.'s jewel be provided and presented to the W.M., on his retirement from the chair, for the very able manner in which he had conducted the Lodge during his year of office, Bro. Cantle at the same time thanking the Worshipful Master, in the name of the members, for having relieved the Lodge of its debt by his excellent management. As Brother Cantle, Past Master, had had so many questions put to him relative to the decease and burial of the late esteemed brother and first Master, Colonel Creaton, he said he felt it his duty to say a few words on the subject. He had been informed upon undoubted authority that our esteemed brother had died, as he had lived for nearly 40 years, a thorough Mason in heart and principle, and that he did not, in his last moments, renounce our Order as has been stated. The brethren sang the hymn for the burial of the dead (Day of Wrath, &c.) after which the Lodge was closed with solemn prayer. The Banquet was held at the Holborn Restaurant. The W.M. in one of his speeches thanked the Officers for the great assistance they had rendered him, the P.M.'s for their good advice, and the Secretary for the able way in which he had performed his duties during the past year. Bros. Brindley, Burden, Walsh, and Studd replied on behalf of the Visitors, each expressing their regret at the bereavement the Lodge had sustained in the death of the brother after whom the Lodge was named. Some excellent music was given (as is always the case with this Lodge), by Bros. Martin, Thomas, Kift, Weston, and Cantle.

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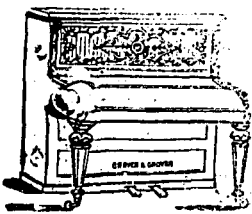
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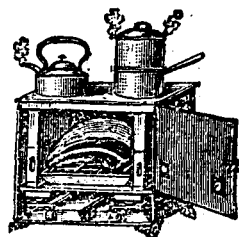
Tables and Cushions 62a 6d, ditto, supr. West of England 80s. Ones (well seasoned ash) 1s each, ditto, supr. hardwood butted 2s, 2a 6d, 3s, 3s 6d, 4s, 4s 6d; Ebony butted 5s each. Cue Cases 2s 6d and 3s each. Cue Tips (best quality only) 1s, 1s 2d, 1s 4d and 1s 6d per box of 100. Cue Tip Chalks 1s 6d per gross. Rest-stuffing Cushions with Rubber, warranted not to get hard in the coldest weather, £1. 10s. Adjusting and Colouring Balls 8d each. Old Balls exchanged and Tables Re-covered, &c., with Despatch and at Moderate Charges. Tables bought and sold.

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