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THE PEACE AND GOODWILL OF
MASONRY.

IF we were to search the world for an illustration of what may be accomplished by a number of individuals banded together for mutual assistance, and for the purpose of contributing to the happiness of each other, we could not do better than select the Order of Freemasonry, which stands out as a noble exemplification of the great benefits arising from the practice of true Fraternity. In Freemasonry there appears to be but one object in view—although that object may be considered of a somewhat dual character: to be happy, and communicate happiness; and it is really astonishing how successful the members of the Fraternity are in securing the realisation of their wishes in this respect. It is but natural to suppose that at times there must arise questions in Freemasonry upon which a division of opinion will exist, but the strictest observer of the outcome of such differences will admit that they are usually adjusted with the greatest regard to the principles of the Order, which enjoin on its members the practise of Brotherly Love and toleration. Whatever an individual brother's opinion may be he does not let it upset the harmony of the Lodge of which he is a member, nor create a scandal concerning a society whose watchword is peace and goodwill to all men; but, on the contrary, modifies it, so as to adapt it to the wishes of his brethren. One brother may be anxious for preferment, but if it happens that he is passed over when the annual distribution of offices is made, he murmurs not; he is of too generous a disposition to envy the preferment of others, and contents himself with the feeling that his turn will come in due course. So it is with all that is done in connection with Freemasonry, and, as a result, we can point to the Craft as one of the happiest—if not the most happy, and most successful organization of humanity; a Society which has the reputation of creating new friendships and cementing old ones, rather than of setting old acquaintances at variance, or creating breaches in friendships of the past.

The mission of Freemasonry is Peace, and right nobly does it fulfil this grand purpose. Even when all else is pointing to the most bitter strife Freemasonry is able to unite the opposing elements in the true spirit of Brotherhood, and cause a lull—if only for a brief space—in the strife. Amid the roar of battle and the horrors of the fight Freemasonry has brought consolation and succour which nought else could have secured, while in the minor struggles of every-day life it often smoothes the path of the weary or eases the load of the oppressed. In this respect Freemasonry presents a striking contrast to many other of the Institutions which have been devised by man, inasmuch as all its doings are characterised with that peaceful harmony which is conspicuously absent from some of the others, while every lesson it seeks to teach is framed on the foundation of Charity and Love.

Freemasonry also teaches goodwill to man. It enjoins on its members the practice of every good action which lies in their power, and teaches them to pour the healing balm of consolation into the wounds of the afflicted; to feed the widow and the orphan, clothe the needy, and help the oppressed. The most striking lesson in Freemasonry is framed with the object of promoting good actions, by placing the student in such a position

as will for the remainder of his days cause him to feel a pang of sympathy for the poverty of others, even if it is not always possible to give practical effect to that sympathy. Truly there could be no more worthy objects to achieve than those which Freemasonry strives to effect, by lessons which are both impressive and at the same time easy to acquire.

Considering the cosmopolitan character of Freemasonry we should be out of place if we were to attach too much importance to the Festival of to-day, but whether we are greeting a Christian, a Jew, a Mahomedan, or a member of any other sect, we are equally sincere in the hearty good wishes we now tender our readers. Wherever they may be, we trust that a long period of peace is in store for them, and that they may long enjoy the goodwill of their fellowmen.

So Note it be.

JEWELS.

Extract from an Address on Freemasonry, by Brother Alexander H. Morgan P.M.

I PROPOSE, now, to speak to the brethren about jewels —“Jewels, Masonic and otherwise.”

The term jewel is a very comprehensive one, and will be found, upon examination, to include an infinite variety of objects. All nations, all people, all men, and all women—especially the latter—pride themselves on the possession of jewels. There are jewels of every and all kinds. Jewels of high and jewels of low degree; jewels that please the eye, touch the heart, cause admiration, excite wonder, create disgust, and jewels that often appeal to the passions; jewels of great price, of surpassing beauty, or of consummate ugliness; jewels that incite in man the loftiest patriotism or cause him to fall from grace and forget all the obligations of public and private life. So that the term jewel affects us all directly or indirectly, and may be said to associate itself with all classes of the community.

“Good name, in man or woman, is the immediate jewel of their souls.” So whispered the crafty traitor into the ear of his credulous victim. But it does not always follow that a good name is bestowed upon those who are really deserving; on the contrary, it is often possessed by the unworthy, while the good and virtuous are contemned and disparaged, and the jewel of a good name is denied them. One of the general weaknesses of mankind is a desire to possess costly jewels; not the jewel a life of good deeds confers, not the jewels that shine in the tears that relieved suffering lets fall upon the hand of kind and gentle sympathizers, but the sparkling gems that whip-driven slaves have dug in sweat and blood, which often rest upon bosoms fair to look upon, but dark and soulless within. When the sorrowing Peri, refused admission at Heaven's gate, went forth over the earth, to seek for a pure and stainless emblem that would open to her the doors of blessedness, she found, at last, a jewel that was far above those that weak humanity so ostentatiously display upon hand and bosom. It was the tear shed by a repentant soul, and Heaven received it as the most precious of all jewels; and when it is the emanation of sincere repentance for wrongs com-

mitted, then does it, indeed, become the peerless jewel that opens wide the gates of Heaven to the purified soul.

Many centuries ago, when Rome sat in pride upon her seven hills, and the nations did homage to her as the mistress of the world, a Roman matron, stung by the taunts of senseless vanity, presented her sons as her jewels, and proudly pointed to them as far beyond the gold and silver and precious stones that her boasting rivals displayed.

"These," she said, "are my jewels—match them if you can."

Priceless indeed were the Roman mother's jewels. Not all the wealth of India; not all the treasures the broad Amazon washes down his thousand miles of rushing waters; not all Golconda's mines, nor where beneath the tropic heats the Brazilian slave toils in search of the sparkling diamond; not all the gems that shone upon the wondrous work of Solomon, when Sheba's Queen turned to view the matchless Temple looming in all the glory of the noonday sun; not all these combined could equal the jewels of that proud mother—jewels of bone, of sinew, of flesh, of blood; jewels of bright and glorious manhood; jewels into which the Creator had breathed the breath of life, out of whose eyes beamed the emanation of a bright intelligence moved and inspired by an immortal soul.

My brethren, those were the mortal jewels set in the form of humanity, to subdue and govern the earth, and she, who had brought them forth, was in herself the personification of the sweetest, purest, the most tender of all jewels—a virtuous woman!

Then we might refer to the jewel of a stainless life, the conscious rectitude of good deeds, the strict doing of justice to our fellow men—the jewels of charity, of mercy, of love, the jewels of chastity.

Then there are the the night's bright and glittering jewels looking out of the darkness. The thousand eyes of the firmament, the gems set in the celestial forehead by the Creator, to make beautiful the face of night, to cheer the belated wayfarer and guide the mariner over life's tempestuous sea. Go out with me to-night and look upon those glistening orbs circling through space. Jupiter, grand and mighty in all his regal splendour; Saturn, enclosed by those curious circles, the use or purpose of which has fret the soul of philosophy for so many ages; Venus, child of love, softly beaming in the dark azure; the fixed and never changing North Star, fit emblem of the Landmarks of Freemasonry! true, constant and unalterable, as it was in the beginning, so shall it ever be; the Pleiades, their light obscured by the tears shed for their lost companion. All these amidst the innumerable host that stud the heavens.

Brethren, those are God's jewels, with which He has adorned His handiwork, teaching His creatures that His vigilance never sleeps, and will endure for ever.

And so I might go on enumerating the endless variety of jewels with which world, and sky, and life are adorned. Even death is not without its jewels. The blessings that fall around the good man's grave; he that living laboured for the welfare of mankind, and dying, gave his goods to feed the poor. The undaunted youth springing into the yawning gulf, that the anger of the gods might be appeased. The dying patriot, shedding his consecrated blood upon the altar of freedom. The noble women, ministering to the sick and wounded, sinking beneath the pestilence contracted in their devotion to suffering humanity. Those were jewels, once in human form, now clasped in the arms of death; but all the more bright and beautiful as self-sacrificing jewels; eternally living after death in the loving remembrance of mankind.

But let me leave these general references and turn to the Masonic jewels before me, and which, I have no doubt, the Brethren would much rather hear spoken of than speculations concerning the Roman mothers and their sons of three thousand years ago.

At the installation of a Masonic officer the brethren hear certain words spoken which are no doubt fresh in their memories, making it unnecessary to repeat them here, only to say that the jewel of the Officer is especially referred to; and the question naturally arises, Why is the figure attached to the collar of a Masonic Officer called a jewel? The question may be answered thus: That as Freemasonry works by signs and symbols, the figure pendant from the Officer's collar is valuable as symbolical of his station and authority, and it is therefore to him a jewel, without which he would be unknown and undistinguished from the ordinary members of the Lodge. "Every Lodge," says a

Masonic writer, "is furnished with two sets of jewels, the movable and the immovable. The movable jewels, so called because they are not confined to any particular part of the Lodge, are the rough ashlar, the perfect ashlar; and the trestle board. The immovable jewels are the square, level and plumb. They are termed immovable because they are appropriated to particular parts of the Lodge, where alone they should be found, namely, the square to the East, the level to the West, and the plumb to the South." To these may be added the three jewels of Wisdom, Strength and Beauty. Wisdom to the Master in the East, Strength to the S.W. in the West, and Beauty to the J.W. in the South.

While reference to the movable jewels is frequently made in the work of other jurisdictions, here they are not often mentioned, and I shall briefly speak of them as of interest to the brethren.

The rough Ashlar is the stone as it comes from the quarry, without form, in its natural state, before the tools of the workman have been applied to it, rough, misshapen and unhewn. The perfect Ashlar is a true stone, cube or square, finished from the Craftsman's hands. In speculative Masonry the one is symbolic of the rude and uncultivated man, full of the grossness and vices of his profane life; rough from Nature's quarry; and the other denotes the polished and educated Mason, freed from the impurities of the material existence and prepared for his station in the everlasting Temple, there to shine a perfect jewel to all eternity.

When we are about to build, we first survey the site, then, upon a material trestle board, we draw the plans and make the estimates, and take those designs for guide and director, until the completed structure rewards our labours always referring to the trestle board for information as the work proceeds. And so building up our spiritual temple, in speculative Masonry, the trestle board represents the Great Light, shining from the Masonic altar as an inspired jewel; its sacred lustre, undimmed by the passing ages, lighting and guiding the Craftsman along the road adorned with the jewels of virtue and happiness.

Let us defer for a moment the consideration of the immovable jewels before us, and, turning to the outer door, examine and comment upon the jewel of the officer occupying the important post of guard or sentinel, known in Freemasonry as the Tyler. First, one might inquire, Why is the officer stationed at the outer door of a Masonic Lodge called the Tyler? such being the technical name of the workman who covers roofs with tiles. I confess that I could never exactly understand the pertinency of that designation to the "guard," or sentinel of the outer door, and I will give you the explanation of a distinguished Masonic author: "As in operative Masonry, the tiler, when the edifice is erected, finishes and covers it with the roof, so in speculative Masonry, when the Lodge is duly organised, the Tyler closes the door and covers the sacred precincts from all intrusion."

The Tyler we all know to be an important and responsible officer. He should be of retentive memory, quick intelligence and vigilant in the discharge of his duties. His jewel is a sword, pendant from a blue collar. It is a representation of the weapon he carries to enforce the execution of his duties and to defend the entrance against attack. That he should be armed and ready at all times to protect the door at which he is stationed is but a proper and justifiable precaution, and in the early days of Freemasonry the Tyler was never to be seen on duty without his sword; but of later years it has become the custom to neglect the wearing of this weapon, "a custom more honoured in the breach than in the observance."

I may here say that men with the proper qualifications for Tylers are not easily to be found.

Having spoken of the Tyler and his jewel, let us re-enter the Lodge and examine the jewels appertaining to the three most important officers, the Master and Wardens. We will first take up the

Plumb—the Jewel of the J.W. Why is the Plumb the jewel that distinguishes that officer? He calls the Craft from Labour to Refreshment, and it is his duty to see that the brethren do not overstep the bounds of decorum or carry the enjoyment of the hour to excess. I might call attention here to the fact that it was the custom in former times to call the Lodge off from Labour to Refreshment literally, and that the brethren would be served in the Lodge Room. The J.W. at that time having charge of the Lodge, and upon him rested the responsibility that

they should not deviate from that strict line of conduct that should ever distinguish the upright Mason, not only in his intercourse with the brethren, but also with the outer world. It also may be assumed that the obligations of the J.W. extend even beyond the Lodge Room, and upon his learning of the moral obliquity of a fellow-member, that a Brother was deviating from the Plumb-line of rectitude, his jewel urges him to seek out the offender and strive to win him back to the paths embellished with the jewels of virtue and purity.

The man who casts aside the jewel of integrity, and swerves from the perpendicular line of honesty and truth, may for a time succeed in deceiving his fellow men; but he cannot long elude the inevitable law of moral gravitation, and like the tall upright building, its perfect plumb once lost, it soon must fall a ruin to the ground. The jewel of the J.W. is thus accepted as symbolic of the upright and virtuous man, who pursues his objects along life's pathway, not in a halting stumbling manner, as though fearful of pit-falls at every step; but firmly and courageously upright; plumb erect, his eye ever fixed upon the Polar star of rectitude, and thus the Plumb he wears in his own heart beats responsive to the one appended to his collar, indicating the virtues that lead straight to the Temple above.

It has been beautifully said in reference to this subject, that "to man alone, of all the inhabitants of the earth, his Creator has given an upright and erect posture, to elevate his mind by the continual sight of the heavenly host, and by the noble thoughts that his natural attitude inspires, to draw him from the grovelling cares of earth, to a contemplation of the Divine sources from whence he sprung. In the human race this erect stature is the foundation of their dominion and superiority over all the rest of the animal world."

"Thus, while the mute creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft, and with eternal eyes
Beholds his own hereditary skies."

The Junior Warden may also be called the youthful jewel of the Lodge; because being in the regular line of succession, travelling from the South, by way of the West, to the East, ultimately to occupy the Oriental chair, it is of the utmost importance that he cultivate the jewel of knowledge, and be prepared to assume the government and direction of the Lodge, if by some unforeseen occurrence the Senior Warden and Worshipful Master should be incapacitated from further service. Therefore, in selecting a Junior Warden the Lodge should always remember that it is choosing a jewel that, in the future, may become a shining light to the brethren, or perhaps, through inadvertence or incapacity, prove, upon trial, to be of impure lustre, and like many of the false jewels impostors display, of little or no value. Let the Junior Warden remember that the Lodge looks to him for the example of the qualities denoted by the jewel suspended at his breast, and the uprightness of his conduct should be as true as the Plumb he wears.

Pursuing our Masonic journey, we reach the West, where we find another jewel. It is the Level, the jewel of the Senior Warden, the emblem of equality. In Masonry we contend for the natural equality of man; that is, in the spiritual or speculative sense. "In the sight of God, who alone is great, all men are equal, subject to the same infirmities, hastening to the same goal, and preparing to be judged by the same immutable law." So says an eminent Masonic writer, and that is probably the best and truest definition of the equality denoted by the Senior Warden's jewel that could be given. But while the jewel of the Senior Warden is symbolic of equality, it does not inculcate a blind and radical equality that would ignore the distinction that education and experience confer. Those distinctions are seen and acknowledged when we compare the rough and the perfect Ashlars. The doctrines of Freemasonry are based upon reason, and the jewel of common sense shines conspicuously in all its teachings. Obedience is one of the laws of the Fraternity, and a respect for organized government, "for the laws of your country," is especially enjoined, while the precious jewel of order, so conspicuously displayed in all Masonic proceedings, never allows false ideas of equality to usurp its functions, so the impotent ravings of a feeble and decayed Pontiff lately fulminated from the Vatican, charging Freemasonry as being an institution destructive of good government, wanting in respect for established institutions, of irreverent and irre-

ligious tendencies, may be regarded as the emanation of ignorance, bigotry, and intolerance, and can do no injury to a Fraternity founded upon a belief in the existence of a Supreme Ruler and Creator of all things, a Fraternity whose creed is enriched with the jewels of Faith, Hope, and Charity, and whose origin dates from the time when the bright jewel of the rising sun first illumined a newly-created world. Symbolic of his duties, the Senior Warden wears his jewel to remind him that the brethren must be considered as standing upon the same level floor, that each receive his just and lawful wages, that the worthy Craftsman be remunerated for his labour. He must take care that the jewel of satisfaction reign among the workmen, that no invidious distinction cause complaint, and that the jewels of good order, peace, and harmony be ever present in all the proceedings of the Lodge. There is another jewel attached to the station of the Senior Warden. It is the column standing erect upon his pedestal. A column upon a pedestal always conveys the idea of firmness and stability. It represents to the inquiring mind something to live, to endure, to last. It also imparts confidence, and in connection with the jewel—symbolic of equality—impresses upon us the sentiment or feeling of strength. "In strength will I establish my house," so that the two jewels of the Senior Warden, the Level and the Doric column, combine within themselves the jewels of Might, of Majesty, of Endurance, of Faith, lasting as time, endless as eternity. There was a time, and it is not many years ago, even within the recollections of some of the Craft of the present day, when it was a peril to be a member of a Masonic Lodge. The brethren met by stealth, in unknown and obscure places, and the officers were compelled to conceal their jewels from the prying eyes of the profane. Timid Craftsmen denied their affinity with the Fraternity, and many severed their connection entirely. It was then that the faithful Craftsmen found in the Doric column the jewel that encouraged them to persevere in the work of the Craft, and the strength to endure the persecution that the enemies of the Institution inflicted upon its adherents.

The upright column especially is a jewel that represents the manly courage that presents an undaunted front to the assaults of the profane, and enables the fearless Craftsman to meet and vanquish those who attack the Fraternity.

"The man in conscious virtue bold,
Who dares his secret purpose hold,
Unshaken hears the crowd's tumultuous cries,
And the impetuous tyrant's angry brow defies.
Let the loud winds that rule the seas,
Their wild, tempestuous horrors raise;
Let Jove's dread arm with thunder rend the spheres,
Beneath the crush of worlds undaunted he appears."

After long series of stormy weather, we turn to the West for evidence that the tempest is past, and hail a bright sunset breaking through the murky clouds, as "a token of a goodly day to-morrow," and so, at the closing of the Lodge we turn our eyes towards the station of the S.W. for the assurance of a happy meeting in the coming future, and in the symbolism of the Level he wears, we find the promise of a heavenly jewel, beneath whose bright rays all shall sit in the Celestial Kingdom, upon a never-ending, universal Level. And, like the calm ending of a virtuous life, so should be his closing of the Lodge, as the setting sun, sinking slowly into the West, a jewel of rest.

Having referred to the several immovable jewels in their regular order, we come to the most important of them all; the one worn by the Master. I hold it up to the view of the brethren, and all will recognize a familiar acquaintance. It is a Square. Strictly speaking, though called a Square, it is an instrument by which Squares are formed, and really in itself it is but the angle of a Square; but as the popular voice, as well as Masonic traditions, refer to it as a Square, and as it is the symbolic meaning of the figure with which we have to deal, I will not stop to discuss the correctness of the designation. So I hold up this jewel and ask, What is this? The answer is, A Square. And this gives rise to another question, What is a Square? A geometrician would answer, A figure having four equal sides and right angles, or an angle of ninety degrees, or the fourth part of a circle. Practically the Square is an instrument of great importance to all, or nearly all, classes of workmen. By its use they are enabled to prove the accuracy of their work and detect errors which, without the aid of the Square, would remain to mar its symmetry and beauty.

The Master wears the Square as the jewel of his Office.

Now, before we proceed to give the several reasons why the Master wears the Square, I will relate an anecdote applicable to this subject, and which I think carries with it a lesson to us all. Some years ago I was visiting the house of a Brother Mason, who had passed through the chairs of his Lodge, and at the conclusion of his term of office had been the recipient of a set of regalia. He showed me the regalia with commendable pride, and, as I held up the collar, I took the jewel in my hand, as I now take this. There was a little boy present, a son of the P.M., and with the curiosity characteristic of his age, he said: "Papa, what is that?" The father replied: "That is a Square." "What is it for?" "Why, that is for the Master to wear." "Why does the Master wear it?" "Well, my son, you must not ask so many questions. When you grow up to be a man, and he made a Mason, then you will learn all about it."

Now it occurred to me at that time, that this Brother—one who had been prominent in Masonry, and was so still; who had filled the various stations in the Lodge with credit to himself and the satisfaction of the brethren; who was a man of more than ordinary intelligence; who for years had been where the jewel of the Master was constantly before him; who had worn that jewel in his official capacity, and now prized it as an evidence of service well performed—had never studied out the symbolism of that jewel to which he had often referred in his official duties, and that had he been called upon officially to define its Masonic signification, or to say why, in Speculative Masonry, the Master's jewel was a square, he could give no intelligible explanation. And, my brethren, there are many of us, too many of us, in the same category. We remain content with a mere superficial view of the Masonic edifice. We admire its grand and beautiful proportions, we gaze with wonder upon its tall columns, its sculptured capitals, its dentated cornices; but the thousand bright and precious jewels that adorn and make splendid its inner chambers are unknown to us, and only so because of our neglect to study and acquaint ourselves with them.

The Master applies the emblem of his office symbolically to the angles of his Lodge, governs it with justice and equity, and as the meeting of the two lines at an angle of ninety degrees forms the one perpendicular to the other, so is the uprightness of conduct taught in Freemasonry represented in the right angle of the Master's jewel. But if it teaches the principles of justice and equity to our fellow Craftsmen, there is still another greater principle symbolized in the Master's jewel—combining, perfecting and intensifying higher than all the preceding—and that is the great principle of unalterable, everlasting, eternal Truth. Truth is the foundation upon which is reared the Masonic edifice, unchangeable, immutable Truth—a jewel whose value is incalculable, and yet it is so readily attained that the poorest of God's creatures may wear it. It is a part, a portion of eternity. All things are susceptible to change; in fact everything here below is constantly undergoing variation.

The day is born with the midnight hour: it opens its eyes and breaks into lusty life with the rising sun; it attains maturity at High Noon, and expires at Low Twelve. The ever changing seasons come and go with each succeeding year, and so with the noblest of all creatures, Man. "To-day he puts forth the tender leaves of hope, to-morrow blossoms, and bears his blushing honours thick upon him: the third day comes a frost, a killing frost, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth." But the jewel the Master wears symbolises something that never fails nor fades, never dies—immortal, eternal Truth. It may for a time seem to fade and even to disappear. There are occasions when the truth is trodden under foot and apparently ceases to exist; but, like the hidden germ buried beneath the winter's snows, at the first return of genial spring, it rears its head above the ground, and with each succeeding shower puts forth renewed strength, until the full grown plant stands revealed in all its natural beauty.

There is yet another jewel pertaining to the Master's station—it is the jewel of Wisdom.

The Master, holding the most exalted position in the Lodge, is naturally looked to for that instruction in the mysteries of Freemasonry which his title implies, and the Ionic column is dedicated to the Master's station; because it is said to "wisely combine the strength without the

massiveness of the Doric, with the grace without the exuberance of ornament of the Corinthian; and because it is the duty of the W.M. to superintend, instruct and enlighten the Craft by his superior wisdom."

My brethren, when I started out this evening, I said I would make my discourse brief and light and pleasant. The moving hand that marks the progress of time admonishes me that the limit of briefness has been reached, if not already passed. Whether I have been pleasant, or not, the emotions of each Brother present must decide, and that I have been light will perhaps be the unanimous conclusion.

Some one has said that, above all things, he would prefer to write the songs of a nation, implying, that to make men happy, to cause them to look upon the bright side of life, and to forget, even for a few brief moments, the cares and disappointments which are associated, in a greater or less degree, with all our material concerns, would be his dearest wish. And, in accordance with that idea, if I to-night, or at any other time, have succeeded in making an hour pleasant or light to the brethren, and relieved what at times becomes somewhat irksome, owing to its constant repetition, the solemn proceedings of the Lodge Room, it will be to me a jewel of satisfaction, and may perhaps assist us all towards the attainment of another jewel, one that many strive, for and few obtain in this life—the jewel of contentment.—*Keystone.*

NOTICE OF MEETINGS.

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GREY FRIARS LODGE, No. 1101.

AT the regular Lodge meeting, on Wednesday, 8th instant, there were present Bros. W. Ravenscroft W.M., J. H. Hawkes P.M. as I.P.M., A. Creed S.W., W. Hickie J.W., J. T. Stransom Treasurer, J. Greenaway Secretary, C. Slaughter S.D., W. A. Hawkins J.D., E. Margrett P.M. as D.C., J. Sparrow I.G., H. G. Sherwin Organist, F. Brown, E. W. Ridley, T. P. Steward Stewards, W. Hemmings Tyler; P.M.'s R. Dowsett and W. Ferguson; Bros. Parker, Bennett, Hodder, and F. George; Visitors—Bros. G. W. Webb I.P.M., J. Sydenham S.W., R. L. Reed 2043; F. Coates late of 1101, B. Ruddock, J. W. Martin J.W., C. Rayner Steward 414. After preliminaries two candidates for initiation were balloted for and approved. Lodge was opened in second degree, when Bro. Hodder, who had satisfactorily answered the usual questions, was passed to the degree of Fellow Craft. Lodge resumed, and Mr. Edwin Pickett Silver, a candidate for initiation, approved at the last regular Lodge, was duly initiated into the mysteries of ancient Freemasonry, the ceremony being performed by the W.M. After his return to the Lodge the charge was given by Bro. Margrett. The Secretary read a letter from the relatives of the late Bro. P.M. Hurley, expressing their appreciation of the respect shown to his memory by the attendance of the brethren at his funeral, and that the resolution passed at the Lodge and forwarded to them was a solace in their sudden bereavement. Brother Dowsett proposed, and Brother Creed seconded, that "as several alterations had been considered necessary to the bye-laws since their revision in 1877, the Permanent Committee be called to consider the revision of the bye-laws, and report their decision at the next regular Lodge." This was carried. The labours of the evening being ended, Lodge was closed according to ancient form and adjourned.

EBORACUM LODGE, No. 1611.

THE monthly meeting of this Lodge was held on Monday, the 13th inst., at the Masonic Hall, St. Saviourgate, York. Bro. W. Brown W.M. occupied the chair, this being his first meeting since his installation in November, and he was supported by a large number of his brethren, including Bros. W. B. Dyson S.W., S. J. Dalton J.W., G. Balmford P.M. Treasurer, James Ray Secretary, W. Lackenby S.D., J. Lamb J.D., W. Storry I.G., T. B. Whythead P.M. D.C., C. G. Padel P.M. Org., Shonksmith Steward, G. Simpson P.M., J. T. Sellar P.M., J. Blenkin P.M., and others. The minutes having been confirmed, the business of the evening was taken, consisting of the initiation of a candidate, which was performed by the Worshipful Master. The following brethren were appointed as a Committee to arrange for the completion of the organ, and to report to the Lodge: the Worshipful Master, Senior and Junior Wardens, Bros. T. B. Whythead, George Balmford, C. G. Padel, A. T. B. Turner, and Child. Bro. Spetch presented to the Lodge two framed engravings of Whitby Abbey and Reivaulx Abbey. Bro. G. Simpson P.M. presented two early editions of Hutchinson's "Spirit of Masonry;" Bro. Halliwell presented three electro-plated cigar-nippers, in an engraved case, for the use of the smoke room; Bro. Whythead presented five volumes of the "Masonic Magazine" (1792 *et seq.*), and other Masonic works, also two old Masonic Diplomas, on behalf of Bro. Donald Grant, and a *fac simile* of the unique Engraved List of Lodges, in the library at New York, on behalf of Bro. W. J. Hughan; Bro. Coates offered to be at the expense of framing the latter; and votes of thanks were passed to the donors of the several gifts. The Worshipful Master presented an additional lavatory, which he had

erected at his own expense, as an accommodation for the brethren, and was heartily thanked. The ancient jug of Leeds ware, formerly the property of the Alfred Lodge, at Wetherby, and which had been purchased from Bro. Ramsden Riley, on behalf of the Lodge, by Bro. T. B. Whytehead, was exhibited, and the brethren expressed much pleasure at this addition to their already valuable museum of Masonic relics. Bro. Whytehead proposed as a joining member Bro. W. Harry Vane Milbank, of the Lennox Lodge, No. 123. After the close of the Lodge, the members met in the smoke room, and enjoyed a social evening, enlivened by songs and speeches. Bros. W. Mennell, W. B. Dyson, T. B. Whytehead, and others contributed to the harmony of the meeting, Bro. Child giving the accompaniment on the piano. A new warming apparatus has just been placed in the Lodge room, and also in the Tyler's room, thus adding materially to the comfort of the brethren.

NEW CROSS LODGE, No. 1559.

THE regular meeting of this prosperous Lodge was held at the Ship Hotel, Greenwich, on the 3rd inst., when there were present: Bros. W. M. Bertini W.M., Rev. James W. Sturdee I.P.M., Carlo Grassi S.W., F. W. Cash J.W., G. H. Thiellay P.M. Treasurer, Ernest Smith P.M. Secretary, J. D. Graham S.D., H. Wild J.D., C. N. M. North A.D.C., J. H. Meyer I.G., E. Fry Steward, J. W. Grammant P.M., Hiram Henton P.M., J. W. Rowe Tyler, W. J. Pegram, C. Guffanti, H. W. Markham, W. Avenell, John Faulkner, Robt. Borrett, Thomas Motham, Cecil Howard, R. Pratti, H. Woodham, E. Ronard, Geo. F. Monsted, H. Waters. Visitors: Bros. G. Reynolds S.D. 1614, G. Butler 232, F. Ridge 749, W. Richards W.M. 1853, R. Mackway Organist 1987, J. Finch 217 1658, R. Carter, W. Douglas J.D. 1475. The Lodge was opened in due form, and the minutes of the last meeting were read and confirmed. Ballots were taken for the following candidates for initiation:—Mr. Louis Echenard, Mr. R. Garcia, and Mr. Baldasaro Mellor; they were unanimous. Mr. Louis Echenard was the only candidate present. Lodge opened in the second degree, and Bros. Cecil Howard, Ruggiero Pratti, and Cirio Guffanti answered the usual questions leading to the third degree; the Lodge was again advanced, and the three brethren were raised to the degree of M.M. Lodge resumed to the first degree, and was called off. The brethren having again been summoned to labour, Mr. Louis Echenard was initiated into the mysteries of Freemasonry. The Worshipful Master performed his duties in a very clever manner, especially the initiation ceremony; Bro. R. Mackway acted as Organist. Bro. C. Grassi S.W. was unanimously elected Worshipful Master for the ensuing year, Bros. J. W. Thiellay P.M. Treasurer, and Bro. S. W. Rowe Tyler. Bros. Geo. F. Minter, W. Markham, and W. Avenell were appointed Auditors. The bye-laws were read. The Immediate Past Master the Rev. J. W. A. Sturdee proposed that a Past Master's jewel be presented to the Worshipful Master Bro. G. P. Bertini, for his careful working and the excellent manner in which he had carried out the duties of the chair during his year of office. This was carried unanimously. The Worshipful Master having received the hearty good wishes of the visitors, the Lodge was closed, and the brethren adjourned to the banqueting room, for refreshment after labour. After the usual Loyal and Masonic toasts had been duly honoured, the Immediate Past Master (the Rev. J. W. A. Sturdee) took the gavel, to propose the health of the Worshipful Master, and, in doing so, said he knew the brethren would drink the toast with enthusiasm. On the last occasion he (the I.P.M.) said that Bro. Bertini's working was good, but this time he was even more gratified with the manner in which the Worshipful Master had performed his duties that evening. Considering the many calls the W.M. had on his time, his perseverance was wonderful. He (Bro. Sturdee) had visited many Lodges, but had never seen the ceremony of initiation more perfectly done than it had been performed that evening. He felt sure that it had made a great impression on the initiate. At their next meeting their Worshipful Master would address them as their Immediate Past Master. In conclusion he would say to all present—Onward, work hard, and make the New Cross Lodge second to none. He would now call on them to drink the W.M.'s health, wishing him success. The Worshipful Master said it caused him some embarrassment to reply. Time after time his health had been proposed, and always with many compliments. During his year of office many emergencies had occurred which had prevented him devoting the time that was necessary for his duties to the Craft. This he felt to be a misfortune, but he hoped to bring himself nearer perfection in the future. He thanked them all most heartily for their good wishes, and assured them of his continued interest in the Lodge. He then proposed the health of the Worshipful Master elect (Bro. Carlo Grassi); this was a most pleasant duty, as he was the first candidate he (the Worshipful Master) had brought into the Lodge for initiation. As a Mason Bro. Grassi was diligent, and the brethren had made a wise choice in electing him for their future Master. He was a most genial friend, very popular amongst them, and assuredly would make a good Master. The W.M. elect thanked the brethren sincerely, and assured them he would do all in his power for the welfare of the Lodge. In speaking of the initiate, the Worshipful Master said that the New Cross Lodge felt very happy in receiving him, and hoped he would become a shining light amongst them. He advised him to adhere strictly to the principles of Masonry, as in doing so he could never go wrong. Bro. Echenard in reply thanked them all most sincerely for the hearty manner in which his health had been proposed and responded to. He would endeavour to remember the words of the Worshipful Master, and do all in his power to become a good and useful Brother, and a credit to the Craft. The Worshipful Master in proposing the health of the Visitors, said it was a grand toast; the New Cross Lodge was always proud to receive, and make their Visitors welcome. They had a goodly number that evening, amongst them many that he knew, and had been pleased to meet at the Covent Garden Lodge of Instruction, where he (the Worshipful Master) had received many excellent lessons. He was especially

delighted to see Bro. Calvert, a good Brother, and well known to them all. He would call upon Bros. Finch, G. Reynolds (Secretary to the Covent Garden Lodge of Instruction), T. Ridge, and F. Calvert to reply. Bro. J. Finch thanked the Worshipful Master for coupling his name with the other respondents. He felt sure that the Visitors had all enjoyed the evening both at the Banquet and in the Lodge, where the W.M. had performed his work in so praiseworthy a manner. Bro. G. Reynolds felt greatly complimented in being asked to reply. He hoped all had spent a profitable and pleasant evening. The W.M. in alluding to the Covent Garden Lodge of Instruction had said much to encourage him as Secretary; he could assure him that he would still continue to give it his best attention; he trusted it would continue to increase its number of members, and do good work. The W.M. had assisted in making this Lodge of Instruction popular, by kind and courteous attention to the brethren who attended. He was also willing to assist in the working in any possible way. Bros. Ridge and Calvert also replied. In replying for the Past Masters Bro. the Rev. J. W. A. Sturdee said it was most gratifying to them to hear the W.M. so praised. It was their duty to assist the W.M. for the time being, in every possible way, and he could assure the W.M. elect he would always receive the same help. After some of the other P.M.'s had spoken, the W.M. proposed the health of the Treasurer and Secretary, to which toast Bros. Thiellay and Smith replied. After the Officers had received their meed of praise, the Tyler's toast was given, and this brought the enjoyable evening to a close. The W.M., Bros. C. Grassi, R. Mackway, C. Howard, W. Douglas (recitation), W. J. Pegram and others contributed to the enjoyment of the company.

POLISH NATIONAL LODGE, No. 534.

THE ordinary regular meeting of this Lodge was held at the Freemasons' Tavern, Great Queen-street, on Thursday, the 9th inst., under the presidency of Bro. Oliver Bryant W.M. Work commenced shortly after 5.30 p.m. The minutes having been read and confirmed, advancement was made to the third degree, and Bro. Joyce was raised. On resuming to the degree, after ballot had been taken—it proved unanimous—three candidates, Mr. Abrahams, Rev. A.W. Oxford, and Mr. Whitcomb, were duly admitted to the mysteries and privileges of ancient Freemasonry. Both ceremonies were very carefully rendered by the W.M. Other business having been completed, Lodge was duly closed, and the brethren adjourned to the banquet room. When the wants of the inner man had been attended to, and the cloth removed, the usual Loyal and Masonic toasts were given and responded to; then Bro. Bieling I.P.M. took the gavel and proposed the health of the W.M.; he briefly alluded to the excellent manner in which the ceremonies had been performed, and concluded by wishing Bro. Bryant a happy and prosperous year of office. The W.M., in response, thanked the brethren for their kind wishes; he found his position not so difficult a one as he had anticipated, and thus would continue so long as he was so well supported as he had been. He would do his best, and hoped he would be as well appreciated as had been his predecessors. He trusted he might vacate his chair with their good wishes and sympathy. The W.M. next proposed the health of the Initiates, saying they did not often have three such candidates, representing as they did law, divinity and mathematics; he hoped each would become an honour to the Lodge. The toast having been duly responded to, the health of the P.M.'s—Drs. Jackson and Jagielski, also Bros. Nowakowski (Treasurer) and Lancaster (Secretary) was proposed and duly honoured. The Officers presiding during the evening were next complimented. The Tyler's toast closed the proceedings. The following Visitors were present:—Bros. Hocklin P.M. 1261, Pritchard W.M. 1415, Saegert P.M. 548, Hempsted 180, Pangburne 1288, Arding 1287.

WILLIAM OF WYKEHAM LODGE, No. 1833.

THE installation of the Worshipful Master elect (Bro. G. Ward) took place on the 14th inst., and was honoured with a large attendance of Prov. Grand Officers and visitors, amongst these being the R.W. the Prov. Grand Master Bro. W. W. Beach, M.P., the Deputy Prov. Grand Master Bro. Le Fevre, Bros. Lancaster Prov. G. Reg., Goble Prov. G. Secretary, Loader and Brickwood Prov. G. Deacons, Jackson and Burdett Prov. G. Pursuivants, Kimber Prov. G. Stand. Bearer, Power Prov. G. Director of Ceremonies, Pigeon Prov. G. Org., Gilmour Prov. G. Steward, W. H. Jacob Past Prov. G. Steward, and Mason P.G. Deacon Middlesex. The latter came down to advocate the cause of the Benevolent Fund for Aged and Decayed Masons and their Widows, and that of the Stewardship of Bro. W. H. Jacobs, who will represent the Lodge at the Festival, to be presided over by the Prov. G. Master Bro. Beach. The installation ceremony was performed by Bro. Pottle, the Installing Past Master, and the Officers were invested, as under:—Bros. H. Pottle I.P.M., W. H. Jacob P.M. S.W., J. Greig J.W., F. H. King P.M. Treasurer, J. Harrison Secretary, Bellinger S.D., Frampton J.D., Crease I.G., Campbell and Davis Dirs. of Cers., Snook and Wylie Stewards, Chalkley Organist, Sims Tyler. The banquet was capitally served by Bro. Clowser.

HOLLOWAY'S OINTMENT AND PILLS.—During every break of wintry weather excursions should be made by the afflicted to recover health before unremitting cold and trying storms set in. Throat ailments, coughs, wheezings, asthmatic affections, shortness of breath, morning nausea, and accumulation of phlegm can readily be removed by rubbing this fine derivative Ointment twice a day upon chest and neck. Holloway's treatment is strongly recommended with the view of giving immediate ease, preventing possible danger and affording permanent relief. These all-important ends his Ointment and Pills accomplish, and will surely prevent insidious diseases from fastening on the constitution, to display themselves afterwards in those disastrous forms that will probably embitter life till death itself is almost prayed for.

THE THEATRES, &c.

Olympic.—After a successful tour in the provinces, Mr. Edward Terry, on Thursday, 16th December, produced "The Churchwarden" at this theatre, for the first time in London. The piece—a farce translated from the German, by Messrs. Ogden and Cassell, and adapted for the English stage by Mr. Terry—was first played in England at Newcastle, where it proved to be of a highly amusing character. Mr. Terry has adapted for himself a part that fits him exactly; but while doing so has not fallen into the common error of neglecting the other characters. Most of the artists have material to work on, and judging from the reception accorded it on the first night, "The Churchwarden" ought to have a long and successful run. The chief character, Daniel Chuffy, the Churchwarden, is impersonated by Mr. Terry. He is considered by his friends and neighbours to be one of the most upright and virtuous of his sex. In order to carry out certain business transactions he visits London, where, at a late hour, he meets with a pretty girl, stylishly dressed, who tells him she has lost her uncle, who was escorting her, amidst the crowd. By some means or other, difficult to understand, these two enter a restaurant together, where champagne and oysters are ordered. Suddenly the lady, without warning, rushes to the door and makes her escape. Mr. Chuffy is now accosted by a Mr. Bearder, M.P., who is exerting his influence to make him a magistrate. Upon being questioned as to who the lady is, Chuffy, to allay suspicion, states that she is his wife. Shortly after his return home, Chuffy learns that Bearder intends calling upon him, respecting the magistracy. To avoid the complication he is involved in, Chuffy confides to an intimate friend named Gaddam his London experiences, and upon the arrival of Bearder, Gaddam introduces Mrs. Chuffy as her husband's sister, while a niece of Chuffy is represented as that gentleman's wife. The further misrepresentations made by Chuffy, instead of relieving him of his troubles, plunge him deeper into the mire. A waiter, who is about to marry one of Chuffy's servants, calls at the house, and recognises the suspicious visitor at the restaurant, whence the latter departed without paying his bill. To keep the waiter quiet Chuffy pays the amount charged for the supper, but Mr. Bearder falls in love with Mrs. Chuffy, while a quarrel ensues between the niece of Chuffy and her lover, Frank Bilton. This gentleman knows all about Chuffy's conduct in London, where he paid the money due for the supper. Chuffy on learning this reconns him, and requests him to be silent, at the same time promises a full explanation to him. It now appears that Bearder had also paid for the unlucky supper, and Chuffy settles the score with him. The facial expression displayed by Mr. Terry as he realizes how this snapper has now cost him £6, caused great laughter. Mrs. Chuffy, at this stage, receives intimation of her husband's conduct while in London; jealousy begins to work on her, and she resolves to leave him. Before doing so, however, it is discovered the lady whom Chuffy met was Bearder's niece, and all is satisfactorily explained. Chuffy acknowledges the deceit, and is forgiven by his wife; while the niece and her lover's reconciliation is easily effected. The piece was admirably put upon the stage, and ran well from beginning to end. Mr. Terry has rarely, if ever, been seen to better advantage than in this part of the Churchwarden. Mr. T. C. Valentine acted with spirit as Chuffy's friend. Mr. A. Bishop realised the easy going M.P. most satisfactorily. Mr. J. G. Taylor, as the waiter, was exceedingly funny. Mrs. Chuffy, by Miss Maria Jones, was all that could be wished; while Kate, the niece, was well played by Miss Cowper. The other parts were ably filled, and loud applause was given at the conclusion of the piece.

Princess's.—Keeping an audience for over three hours in a state of overwhelming excitement is a state of things rarely attained, but this was certainly achieved by Mr. H. A. Jones on Wednesday, when his new and original romantic drama, "The Noble Vagabond," was produced at the above theatre. Such a piece as the one under notice was sure to please, for situation after situation was brought about in so perfect a manner that the interest was continuously sustained, though we almost doubted whether the author could carry his scheme successfully to the end. However, Mr. Jones had not expended all his ideas on the first part of the drama, for act after act proved to be as interesting as its predecessor. The scene where Maplebury Mop is represented is at once full of interesting recollections; here are shooting galleries, swings, shows, a sea serpent, a fat woman—the chief attraction, as we are informed by Dick Vimpany—and all accessories associated with a fair. But, to our mind, this scene was too much elaborated; we have an unnecessary boxing match introduced; this, moreover, at an interesting stage of the story, and it could just as well be left out. "The Noble Vagabond" throughout is what is known as a noisy drama, it is full of touching and exciting incidents, and is sure to please admirers of this kind of entertainment. The following is an outline of the plot. Ralph Lester accidentally discovers a murder has been committed, under circumstances which leave little doubt that its perpetrator is his uncle, Sir Godfrey Deveson, who has left the country. The happiness of his cousin, Maud Deveson, is at stake; she may be suspected of having assisted her father; so Lester, believing in Maud's innocence, agrees he will help her to discover the culprit. To convince the world that Scorier, the murdered man, was alive after Sir Godfrey's departure is hardly an easy task, but Lester has an idea it can be done. He, therefore, determines to impersonate Scorier, and when we are a second time introduced to the murdered man's cottage, we find the townspeople, who have become curious at the non-appearance of Scorier, calling him. Not receiving an answer, they break the door open, and then the audience are startled by seeing the murdered man apparently alive again. The impersonation is successful, and the townspeople return to Maplebury, fully convinced they have seen Scorier, but really it is Lester disguised. After this risky impersonation has been carried to a successful con-

clusion, one might think that more deception would not be attempted, but such were not the author's views; not content with having imposed on the people, Lester further attempts to show them that Scorier is going to leave Maplebury for ever; but in bidding adieu to the people at the fair, he is set upon by the crowd, and is recognised; thereupon Scorier's son accuses Lester of the murder. How Lester manages to escape; how Sir Godfrey returns to England; and how the murder is brought home to Scorier jun. is fully shown in the last act. When the end comes Ralph is proclaimed heir to Maplebury House, and secures the hand of Maud. Mr. Jones has managed to enliven the piece with amusing incidents, and if the drama does not shine with that luster that has been characteristic of Mr. Jones's former works, it contains plenty of material that will make amends for trivial errors. The weight of the piece necessarily falls on the shoulders of two or three artists, but they were able and willing, and the result was all that could be desired. Mr. Charles Warner has one of the parts he always manages to shine in. The character of Ralph Lester is one that requires an actor well up in his business to make it successful, and in Mr. Warner's hands every line is made to tell, while every situation is capitally realized. In lighter scenes this gentleman can always be entertaining, but the task of representing the murdered man was one that required a deep study; not only was the scene a most trying one, but he had another actor to copy. Mr. Julian Cross made old Scorier a creaking old villain, sodden with brandy, always ranting, and as hardened as could be conceived. This Mr. Warner had to copy so exactly that if a mistake had been made it would have been ruinous. But this popular actor went through his task admirably, and well deserved the enthusiastic applause bestowed on him. Miss Dorothy Dene, as Maud Deveson, although lacking the physique necessary to carry her through the most trying scenes, gave a good rendering of the part. Mr. Charles Cartwright depicted the villainies of Scorier jun. admirably, while Mr. Julian Cross played the part of old Scorier with intense power. Mr. George Barratt has, in Dick Vimpany, a part that suits him exactly; still we think it could be strengthened. Mr. John Beauchamp was hardly forcible enough as Sir Godfrey Deveson, but Miss Hughes and Miss Titheredge respectively as Dinah Vimpany and Mary Lester made the most of the work allotted them. At the conclusion, Mr. Warner, Miss Dene, and the other members of the cast were called, and then Mr. Jones had to bow his acknowledgments. Mr. Charles Wyndham—who has taken up the reins of government here—then came before the curtain, and thanked those present for the hearty reception they had given to the piece. In the course of his remarks, Mr. Wyndham mentioned that eighteen years since, when he started his managerial experiments, at the old Princess's, the failure which resulted rather damped his spirits; nevertheless, he had determined to try again, and judging from the reception accorded "The Noble Vagabond" he trusted his present effort would prove more successful.

Gaiety.—If first nights may be taken as guides as to whether success is to be achieved or no, certain it is that "Monte Cristo jun.," produced here on Thursday evening, will be an undeniable success. Burlesque at this house is always acceptable, but when such a piece as that under notice is presented it is doubly so. Mr. Richard Henry was named as author, but it was pretty generally known that the one selected only hid the real name of the author. Certainly the story suffers somewhat in a production like this, but when funny and witty remarks are forthcoming, and these are enlivened with splendid dresses and magnificent scenery, nothing further could be desired. There is nothing to give offence, while vulgarity does not appear in the most trifling aspect. Again, beautiful music has been supplied by Messrs. Meyer Lutz, Ivan Caryll, Hamilton Clarke, G. W. Hunt, and Henry J. Leslie, so that nothing more could be desired. The piece—founded on the popular "Monte Cristo" story—has had several novelties put into it. Edmund Dantès is sent to confinement in the Chateau d'If on his wedding day; there he learns the secret of the treasure cave. He manages to make his escape, and with the huge fortune he finds at the cave, turns the tables against his enemies. In the character of Dantès, Miss Nellie Farron has another of those parts she makes so much fun out of. She has returned to the Gaiety boards after a most successful tour, and on Thursday appeared with all her well-known dash, vivacity and humour. Singing and dancing in the well-known style, she again and again gained the plaudits of a crowded audience, while her companion, Mr. Fred Leslie, as Noirtier, was equally successful. Droll as ever, this gentleman has new business to introduce, whilst his singing is both amusing and artistic. However, Mr. Leslie gained his greatest success over his imitation of well known actors. The amusement of the piece does not rest with these two artists, and with so talented a company as is drawn together success ought to be forthcoming. Misses Fay Templeton, Delaporte, Lottie Collins, Jennie McNulty, Messrs. E. J. Lonnon, George Housy, George Stone, W. Guise, and Alfred Balfour all distinguished themselves. The corps de ballet had been ably drilled, under the direction of M. Dewynne, and Herr Meyer Lutz conducts the orchestra. The magnificent scenery, by Beverley, Perkins, Banks, and Telbin was greatly admired, while Mr. C. Harris richly deserved the call he received at the conclusion for his production of the latest Gaiety success.

Chobe.—On visiting this cozy theatre one evening during the week, we were once more able to enjoy a good laugh over "The Pickpocket." This piece, has now been played over two hundred times, and we need scarcely say it goes smoothly; in fact, we never saw it go better. Messrs. Penley, Allan, Hill, and Draycott, all work together, and cause the different situations to be highly amusing. Our naming only four of the gentlemen engaged, must not be taken to imply that the fun stops with them; Miss Vano Featherston, Miss Gisy Grahame, and Mrs. Stephens all add to the fun of the piece, while other members of the cast are well qualified for their parts. We may predict that "The Pickpocket" will continue his successful career through the Christmas holidays.

St. James's Hall.—The annual concert by the students and professors of the London Conservatoire of Music was given last Saturday. This establishment was introduced in 1864, and has since been making such rapid progress that at the present time it may be said to have achieved a perfection in all branches of music that is not easily to be attained. The concert on Saturday was marked with every feature of success, not only was there a crowded audience, but a high class programme had been arranged to amuse them. The evening passed off satisfactorily,—with but one exception. That exception was the difficulty some part of the audience had in finding which item was demanding attention. For some unexplained reason, the first part of the programme was not adhered to, and it was by chance the listener managed to find out which item was being sung. This could easily have been remedied—by the song being previously announced. We trust in future to see this done. Turning to the business of the evening, we can congratulate the Conservatoire on the excellence of its choir. The singers kept splendid time, and their portion of the programme was heartily enjoyed. Miss Mina Rees sang in good style Braza's legende volaque "La Serenata," with a violin obligato by Mr. Basil Althaus, and later on "O luce di quest anima." Mr. Walter Bolton's spirited rendering of "Largo al factotum" met with a hearty reception, as did his duet with Madame Richards. Mr. Basil Althaus artistically played the "Air Hongroise" on the violin, and later on accompanied—on the pianoforte—four of his pupils in a violin quartette. Mdlle. Lucille Saunders was in excellent voice, and gave "O Mio Fernando" and "Love Ties," for each of which she was recalled. Signor Tito Mattei's cleverly executed pianoforte solos were highly appreciated by the audience, as also was Mr. Oberthur's harp playing. A good reception awaited Miss Frances Prideaux, who sang "Nobil Signor," while Mdlle. Noemi Lorenzi and Mr. Oberthur bowed their acknowledgments for the applause bestowed on them for their rendering of "Je Voudrais être." "Come into the Garden, Maud" was fairly given by Mr. T. W. Page. "The old, old story" and the "Breezes" were contributed by Miss Eleanor Mewis; while later on Miss J. Greenbank well played Chopin's "Tarantelle" on the pianoforte. Mdlle. Noemi Lorenzi's rendering of "Semiramide" met with a good reception, soon after which an enjoyable evening was brought to a conclusion by the singing of the National Anthem, by the Choir. Messrs. Sidney Shaw, F. R. Kinkee, Breakspeare Smith, G. J. Sumpter, and Lansdowne Cottell ably conducted, while F. Kinkee was the accompanist, and F. R. Kinkee the organist.

The Railway Companies are making special arrangements for conveying visitors on Boxing Day to Olympia, the new National Agricultural Hall, at Addison Road Station, to witness the performances of the Great Hippodrome of Paris. The Great Western and Metropolitan Railways will run a regular quarter-hour service; and there will be increased facilities on the District Railway to West Kensington Station, which is a few minutes' walk from the National Agricultural Hall. The other Railways will also provide for the large crowds which we have no doubt will attend this novel show during Christmas.

PLAIN FACTS.

THE Monitor records this verse, which is given in the charge at initiation:—"As a Mason you are to study the Sacred Law; to consider it as the unerring standard of truth and justice, and to regulate your life and actions by its divine precepts."

Probably there is no passage in the whole literature of Masonry that more clearly defines a Mason's duty than the one just uttered. We are apt to look upon this Fraternity with a romantic eye, as did one of our contemporaries, who expressed himself in these words:—

"Let the possessor of the secrets of Freemasonry be expatriated, shipwrecked or imprisoned; let him be stripped of everything he has got in the world, these credentials remain. They have stayed the hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancour of malevolence, and broken down the barrier of political animosity. On the field of battle, in the solitude of the uncultivated forest, and in the busy haunts of the crowded city, they have made friends of the most hostile feelings."

We would gladly persuade ourselves that this ideal view of Masonry is correct. Men that have this happy opinion are of that nature that enjoy great pleasure in their contemplation and speculations. They look upon it as perfection, and they think that this excellent quality permeates all surroundings. Why is it that a young Craftsman is more zealous to all outward appearances than the veteran? Because the former looks at the forms and ceremonies, as well as the teachings, as something that is perfect in itself. So it is; but the old, tried brother who has seen a long and varied experience in Masonic life, has learned that all is not gold that glitters, and that it is best to make Masonry a success by a more practical application. You are to study the Sacred Law, says the ritual. If there is one class more

than another that should study the Bible it is Masons, for the reason that this "Great Light" is the most prominent feature of the Institution.

In one of the higher degrees we get this good instruction—"Execute true judgment, and show mercy and compassion every man to his brother. Oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in heart. Speak ye every man the truth to his neighbour, execute the judgment of truth and peace in your gates, and love no false oath; for all these I hate, saith the Lord. Forget not these precepts of the old law; and especially do not forget, as you advance, that every Mason, however humble, is your brother, and the labouring man your peer. Remember, always, that all Masonry is work for the advancement of mankind."

A great writer makes the following allusion, which points directly to the subject:—

"The lectures of Masonry contain an extensive reference to a system of moral duties applicable to every station of life, and to all situations in which a Mason can possibly be placed, although the explanations are not so ample and diffusive as might be wished, they apply in general to the duties we owe to God, our neighbour, and ourselves, including brief dissertations on the theological and cardinal virtues, on Brotherly Love, Relief, and Truth, and a variety of other subjects connected with Bible history; for above all other means of promoting the interests of morality amongst the brotherhood, it is felt that the influence of religion is the most efficient and certain, and hence the system is based on the knowledge of a God who is the creator of the world and the author and giver of every good and perfect gift."

All this confirms the fact that as Masons we should study the Sacred Law, that we may know what it contains and frame our conduct after its excellent teachings.

We must not lose faith because some brother forgets his obligations, for the reason that the Fraternity is much older than the member, whose force of mind is insufficient to permit him to preserve his pledges. As we remarked in our opening lines, we must not make our Masonry an ideal one. On the contrary, it should be practical in the extreme. The excellent symbols of Masonry are good for all conditions of life, and it is in their practice that we realize the advantages and benefits of the symbols. Such a life will be rewarded, as assured in the book of Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—*N. Y. Freemasons' Journal.*

A memorial window to the Dowager Lady Williams of "Tregallow," from the Studio of Mr. Taylor, of Berners Street, has been erected in the church of "St. Day," in Cornwall, the gift of her son, Mr. Michael Williams, and her daughter-in-law, Mrs. R. M. William.

Bro. General Israel Putnam is to have a monument erected to his memory, by the State of Connecticut, near the Mortlake House, in Old Brooklyn. The remains were disinterred, placed in a metallic coffin, and re-interred under the foundation of the monument, which will be surmounted by an equestrian statue of the Revolutionary hero, to cost 10,000 dollars.

PENNSYLVANIA'S MASONIC HOME.—The *Keystone* announces that the Managers of the Home for Free and Accepted Masons of Pennsylvania have commenced improvements by which the capacity of the Institution will be doubled, and thus be enabled to extend its charities and open its doors to worthy applicants.

The Grand Encampment of Knights Templar of the United States, while in triennial conclave in St. Louis, appropriated the sum of two thousand dollars for the relief of the destitute sufferers by the earthquake at Charleston.

CHRISTMAS MARKETING.—Those who wish to make the purchase of meat, fish, and poultry so necessary at Christmas on peculiarly advantageous terms, should visit the great central shops of Messrs. Spiers and Pond, close to the back of Ludgate Hill Station, in Water Lane. They supply not only the many restaurants and hotels of the firm, but also the general public; and the prices are lower than those of the "stores" on account of the gigantic scale on which the eminent firm of caterers are obliged to make their purchases.

FUNERALS properly carried out and personally attended in London or Country by Bro. G. A. HUTTON, 17 Newcastle Street, Strand, W.C. Monuments erected. Valuations made

STAR AND GARTER HOTEL, KEW BRIDGE, BROTHER JOHN BRILL, PROPRIETOR.

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GOOD STABLING. CARRIAGES. WAGONETTES. BRAKES, &c. ON HIRE.

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CHAPTER, AND ROYAL ALFRED LODGE OF INSTRUCTION,
HOLD THEIR MEETINGS AT THIS ESTABLISHMENT.

Victoria Mansions Restaurant, VICTORIA STREET, WESTMINSTER, S.W.

A SUITE OF ROOMS, MOST CONVENIENTLY ARRANGED
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G. S. GRAHAM, Hazledean, Cornford Grove, Balham, Surrey.

DANCING.—To Those Who Have Never Learnt to Dance.—Bro.
and Mrs. **JACQUES WYNNMANN** receive daily, and undertake to teach
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Private lessons any hour. Morning and evening classes.

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and Compared with the Old Edition. London: Simpkin,
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ceipt of stamps, One Shilling, by W. W. Morgan, Freemason's
Chronicle Office, Belvidere Works, Hermes Hill, Pentonville.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND WIDOWS OF FREEMASONS, CROYDON.

—:O:—

Grand Patron and President:

HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G., &c., M.W.G.M.

—:O:—

THE ANNIVERSARY FESTIVAL

OF THIS INSTITUTION WILL TAKE PLACE AT

FREEMASONS' TAVERN, GREAT QUEEN STREET, LONDON,

ON

TUESDAY, 22ND FEBRUARY 1887,

In lieu of Wednesday, the 23RD, as previously announced,

UPON WHICH OCCASION

W. WITHER B. BEACH, Esq., M.P.

R.W. PROV. G.M. HANTS AND ISLE OF WIGHT,

has been pleased to signify his intention of presiding.

Brethren are earnestly invited to accept the Office of Steward upon this occa-
sion, 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, and supply them with all necessary circulars, &c.

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 were never more needed
than at the present time.

JAMES TERRY, P. Prov. G.S.W. Norths and Hunts,
Secretary.

4 Freemasons' Hall, London, W.C.

IN TWO KEYS, F AND G,
PRICE 2s NETT.

Graciously acknowledged by the Queen; and by
H.R.H. The Prince of Wales.

ENGLISH HEARTS AND ENGLAND'S QUEEN.

By **G. HUNT JACKSON**, AUTHOR OF "WEDDED," &c.

A LONDON Correspondent to the *Western Mail* says, "Among
the constitutional efforts now being made in and around the
Metropolis is one which is likely to bear fruit. It is in the shape of
evening concerts. One song invariably elicits a full meed of applause;
it is entitled 'English Hearts and England's Queen,' a song which
bids fair to be popular in the Jubilee Year of our Gracious Ruler.
The concluding Chorus, 'Tis the love that lies between English
hearts and England's Queen,' is taken up with enthusiasm."

This song is specially suited for smoking concerts.

METZLER and Co., 42 Great Marlborough Street, W.

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REVISED BOOK OF CONSTITUTIONS;
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Royal Masonic Institution for Girls, ST. JOHN'S HILL, BATTERSEA RISE, S.W.

Chief Patroness:
HER MAJESTY THE QUEEN.

Grand Patron and President:
H.R. HIGHNESS THE PRINCE OF WALES, K.G., &c., M.W.G.M.

Grand Patroness:
HER ROYAL HIGHNESS THE PRINCESS OF WALES.

Bankers:
LONDON AND WESTMINSTER BANK (Bloomsbury Branch), 214 High Holborn.

1471 Girls have been educated, Clothed and Maintained within its walls.

244 Girls are now receiving its benefits.

ENTIRELY SUPPORTED BY VOLUNTARY CONTRIBUTIONS.

THE ANNIVERSARY FESTIVAL,

UNDER THE PRESIDENCY OF

Sir OFFLEY WAKEMAN, Bart.

R.W. Provincial Grand Master of Shropshire,

WILL TAKE PLACE IN MAY NEXT.

The names of Brethren willing to serve as Stewards are earnestly solicited.

F. R. W. HEDGES, Secretary.

OFFICE—5 Freemasons' Hall,
Great Queen Street, London, W.C.

Royal Masonic Institution for Boys, WOOD GREEN, LONDON, N.

Grand Patron:
HER MAJESTY THE QUEEN.

President:
HIS ROYAL HIGHNESS THE PRINCE OF WALES, K.G., M.W.G.M.

Vice Presidents (Ex-Officio):
The Right Hon. THE EARL OF CARNARVON, M.W. Pro G.M.
The Right Hon. THE EARL OF LATHOM, R.W. Dep. G.M.

Treasurer:
GEORGE PLUCKNETT, Esq., V.P., P.G.D.

Bankers:
LONDON AND WESTMINSTER BANK, Limited (Bloomsbury Branch),
214 High Holborn.

1756 Boys have received the benefits of the Institution since its foundation in 1798.

250 Boys are now being Educated, Clothed, and Maintained.

The Preparatory School was opened in January 1886, in anticipation of which Fifteen additional Boys were elected in October 1885. Further increase of Ten in number was made in April 1886—and another addition of Ten in October 1886.

INVESTED FUNDS, £17,000.

THE EIGHTY-NINTH ANNIVERSARY FESTIVAL,

UNDER DISTINGUISHED PRESIDENCY,

WILL TAKE PLACE IN JUNE 1887.

The names of Brethren willing to act as Stewards will be gratefully received.
CONTRIBUTIONS EARNESTLY SOLICITED.

FREDERICK BINCKES (V. Pat., P.G. Std.), Secretary.

OFFICE—6 FREEMASONS' HALL, LONDON, W.C.

ROYAL MASONIC BENEVOLENT INSTITUTION

FOR

AGED FREEMASONS AND WIDOWS OF FREEMASONS, CROYDON.

Grand Patron and President:
H.R.H. THE PRINCE OF WALES, K.G., &c., M.W.G.M.

Bankers:
LONDON AND WESTMINSTER BANK (Bloomsbury Branch), 214 High Holborn, London, W.C.

Upwards of 1115 Annuitants have received the benefits of the Institution since its foundation in 1842. 173 Men and 293 Widows are Annuitants at the present time.

Amount Paid Annually in Annuities, £13,804.

THE ANNIVERSARY FESTIVAL

Will be held on TUESDAY, 22nd FEBRUARY 1887,

UNDER THE PRESIDENCY OF

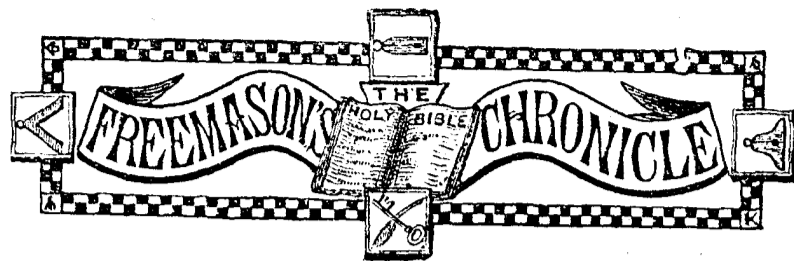
W. WITHER B. BEACH, Esq., M.P.

Funds are urgently needed for the 130 candidates seeking election. Two vacancies only.

Brethren are earnestly solicited to accept the Stewardship upon this occasion, and to forward their names to

JAMES FERRY (P. Prov. S.G.W. Norths and Hunts), Secretary.

OFFICE:—1 Freemasons' Hall, London, W.C.



A MASONIC INCIDENT IN THE EARLY HISTORY OF BALTIMORE.

From Edward T. Schultz's History of Freemasonry in Maryland, Vol. II, page 736.

THE Baltimore of to-day differs greatly from the Baltimore of 60 years ago in its extent, wealth and ambition as well as in its social character.

In 1886 it claims to be metropolitan; in 1819 it was truly provincial. Every man felt an interest in his neighbour, and had time to turn aside from his own pursuits to extend a helping hand to a less fortunate brother.

The incident I am about to relate occurred at the latter period, and is an example of the knowledge and sympathy which existed between higher and lower classes of society.

In the lower part of Baltimore, east of the Falls, then the fashionable quarter of the city, lived two young men, brothers, who were in the habit of walking together every morning to their respective offices. On one occasion, in passing an alley, not far from their home, their attention was attracted to a shanty, which had been put up against the wall of a carriage-house, and in which they could see an old man sometimes, working with tools, sometimes crouching over a small fire. It was November and very cold, snow was upon the ground, and his shelter too open to protect him from the inclemency of the weather. Their interest was excited, and they determined to offer him assistance. They entered, and beheld standing before them a fine-looking old man, who evidently had seen better days. He was over six feet in height, large in proportion, with a grand head, nearly bald, his snow-white hair falling on his neck. Bitterly cold as it was, he had on a pair of nankeen trousers, so short as to show his ankles, no stockings, and his feet—much swollen from dropsy—were covered only by slippers. An old dress coat, buttoned up to the throat, completed his costume. Yet with all these indications of poverty his appearance was profoundly impressive. His bearing was that of a dignified gentleman, too proud to tell his needs, and yet gracious in acknowledging kindness. He bore the countenance of old Belshazzar, in all its calm majesty, but the practised eye soon recognised a mind falling to ruin. It was impossible to offer charity, his manner forbade it. Day by day these young men watched for an opportunity of relieving him, but for some time in vain.

In the same alley lived a smith, who wrought in the finer parts of iron work. This man was seen to go in and out of the shanty, and they applied to him for information. The smith was a Scotchman, a skill workman, and possessed of more refinement and ideality than men of his class usually have. When asked what he knew of the old man he replied:

"I do not know where he comes from. All I do know is, that he is the most learned man I ever met. He speaks many languages; he is an amateur mechanic; a great philosopher, and is just on the point of bringing to a successful conclusion the discovery of perpetual motion, through the means of the hydrostatic paradox. I have worked for him for several weeks, to complete the model, with brass and iron, which the old gentleman could not execute himself, for want of materials and a shop. Oh! he is a great man, but so poor! I cannot sleep these cold nights for thinking of him. He lies on his work-bench, with little covering, and I fear he may die of cold. He supports himself by doing small jobs of carpentry work, but they are small and bring small pay. He is so clever. He could do many things that would bring him money, but he is jealous of every moment spent away from his beloved model."

The gentlemen asked the smith to obtain for them leave to examine the apparatus, which he finally did. The model was beautiful and quite ingenious, coming nearer the end aimed at than any they had ever seen, but it could not command much attention in the presence of the grand old man whom they felt so powerless to assist.

Some few weeks later the smith stopped them as they were passing, and told them he had discovered that the old man was a Mason, and he thought it might be possible to assist him, through the Lodge. Fortunately they belonged to the Craft, and, satisfying themselves that he was of the Fellowship, tendered to him the hospitalities which were his due. His proud soul then unbent, his heart was softened, and he accepted the aid of the Brotherhood. It was full time, for a heavy fall of snow had made it necessary for him to be removed from his wretchedly uncomfortable quarters. By the aid of Masonic and other generous friends he was provided with clothing, placed in a well-warmed and comfortable room, where he could receive his young friends and fascinate them by his powers of conversation.

He seemed to realise his declining years, and spoke of his darling invention as not perfect, but to be perfected if his life and health were spared.

After a few days more of intercourse his gratitude expressed itself in tears, and he opened his heart to his benefactors, who then heard with astonishment that he was Sir Richard Crosby (or Crosbie), an Irishman, of an old, rich and influential family. He had been educated at the Dublin University, where he had distinguished himself in the study of natural science, making some useful inventions.

When twenty years of ago he engaged with Montgolfier (the earliest aeronaut) in perfecting balloons, and with that distinguished philosopher started from the coast of France on an aerial voyage across the Channel, an account of which is given in the "Gentlemen's Magazine" of the year 1785, where we read that both adventurers were dropped in the sea, and would have been drowned but for the exertions of some fishermen who happened to be near the scene.

This, however, was but one chapter in his adventurous life—he had lived in India, in South America, in the Western Wilds of North America, earning his bread in different ways, working as a teacher, a mechanic, a porter, a boatman on the Mississippi; sometimes in good fortune, sometimes in poverty, but always hoping to gain the great prize he had in view. He had married early in life, and had one daughter, but home pleasures were too tame for him; gambling, racing and every kind of dissipation carried him captive. He had soon involved his fortune, and in desperation turned his back upon kindred and country, seeking in new scenes to drown the memory of the past. He had had no communication with his family for more than thirty years. The sympathy bestowed upon him seemed to recall feelings of affection, that at first appeared dead for ever.

There were at that time living in Baltimore several rich Irish merchants who had become interested in Sir Richard and had contributed to his comfort (unknown of course, to him) who desired to visit him, but he refused, saying that he had cut himself off by past conduct from men of his own age and class. "Young men," he said, "are as children to me; toward you I feel differently." By degrees he was at last persuaded to allow his kindred in Dublin to be informed of his existence and condition. Lord C—, then one of the first noblemen of Ireland, and nephew of Sir Richard, was written to, and in about sixty days (the length of a voyage to Europe and back at that time) an answer came, full of astonishment and gratitude for what had been done, expressing the warmest desire for his return, and directing the young men to draw for any funds necessary for past and future expenses.

In the spring of 1820, in feeble health, though a good deal restored, he took leave of his benefactors and embarked in a fine ship, sailing from Baltimore for Liverpool. In due time news arrived of his reaching home in safety, and receiving the welcome of the Prodigal Son. He was now 80 years of age, and had never risen superior to the poison derived from the writings of Voltaire, Rousseau and other freethinkers of that day; but God in His mercy softened his heart, first by gratitude and then by love, so that the closing years of his life were brightened by faith and hope.

He lived two or three years after his return, and then calmly and happily passed away, surrounded by his kindred and friends.

During the 30 succeeding years Lord C— continued to correspond with these gentlemen, always expressing his earnest desire to be able to thank them in person for the great kindness they had extended to his uncle. He invited them repeatedly to visit him, but the duties of their several professions were too imperative. In 1850, however, the elder brother, Gen. Geo. H. Steuart, in consequence of delicate health, determined to cross the ocean. He landed in Ireland, and on the morning after his arrival in Dublin, wishing to make some inquiries, requested his host to breakfast with him. In the course of the conversation General Steuart asked if he had ever heard of Sir Richard Crosby.

"Yes," he replied. "I never can forget it. I was a boy of 10 years when the old gentleman came home. He was supposed to have died many years before, but was found and brought back through the Masons, and what a welcome they gave him! He was met outside of the town, and in a great procession carried through the streets in an open carriage, under triumphal arches and amid the cheers of the people. It was a great day for the Masons."

When General Steuart told of his connection with the return, the man exclaimed with enthusiasm:

"Oh! you must let Lord C— know you are here. He is the warmest-hearted and the best man that ever lived. He loved his uncle and cherished him greatly after his return. The castle where he lives is not more than a mile from Dublin."

The next morning General Steuart, tempted by the bright sunshine and soft spring air, started for a walk. He was led on by interest and pleasure until he found himself some distance beyond the city limits, when, seeing on his right an imposing gateway, he inquired of a man standing near, whose grounds it led into.

"Lord C—'s, your Honour," he replied.

"And do you live here?"

"Yes; I am under gardener?"

"Perhaps you can tell me, General Steuart continued, if Lord C— is at home."

"He is, sir; will you not walk in? I can open the gate for you."

General Steuart accepted the invitation, and following the carriage-road soon came upon an elegant mansion. The front door stood open, showing a spacious hall, the walls covered with portraits, and warm in colour from a stained-glass window at one end. A servant appeared in answer to his summons, and taking his card showed him into a large, well-furnished library, evidently the study of a working literary man.

In a few moments there entered a fine looking old gentleman who hurried towards him, and, extending both hands, exclaimed:

"Is this General Steuart, of Baltimore, the friend of Sir Richard Crosby?"

Receiving an affirmative answer, he opened his arms and embraced him as a brother, saying, with tears in his eyes:

"God has been good in letting us meet, for I never can tell you how much we all owe to you and your brother. Our faith in God's promises were almost shaken, as year by year his old mother waited, believing that her prayers would be answered and he brought back to his home, and at last dying, still trusting. To the younger ones her belief and trust appeared like the imbecility of old age, until the return of her son made her faith a reality."

Lord C— begged that he would at once move out to his house and remain there during his sojourn, but he declined, as he had many friends who had claims upon him,

He, however, remained to lunch, and was then driven back to the city by this warm-hearted Irishman. Every morning during his stay Lord C—'s carriage and servants were at the hotel door awaiting General Steuart's orders. He dined frequently at the castle with friends and relatives, who came from far and near to meet him.

Sir Richard's daughter, by this time an old lady, travelled over 100 miles to welcome and thank him for his attentions to her father. She had become quite a distinguished authoress. Nothing was left undone to show the warmth and sincerity of their feelings.

The Masons of Dublin desired to give him a public reception but his visit was too short to permit it. Soon he turned his back upon Ireland, but with the feeling that the Irish people well deserved all the praise that had been given them for warmth of feeling and true-heartedness.

S. E. S.

IN WAR TIME.

BY WILLIAM ROUNSEVILLE.

I DO not know why it should have been so, that I, who had always been opposed to every secret order, when I had decided to enter the army, to assist in the reduction of the rebellion, should have a secret but strong desire to become a Mason. I have often wondered at the fact myself. My father was a devoted believer in all that Blanchard and Finney had said, sung and written against Masonry, and my reverence for his character naturally led me to think that the essence of all evil was centred in a Lodge.

Yet, so it was, after enlistment the inscrutable desire to become a Mason was intensified; the prejudices and convictions, as well as the reasons and arguments were forgotten, and the evils of secret societies became less and less apparent, until they vanished altogether, or else were seen in dim mists floating away on the horizon of memory. I applied for membership, by way of initiation, much to the surprise of some of the members who had heard me so stiffly oppose the Fraternity at whose portals I now knocked.

The usual time of probation was curtailed by an official dispensation, and in a few days after my application I had passed through the first ceremonies of Ancient Craft Masonry. There was barely time enough to perfect myself in the work, so as to prove my title to the new character I had assumed, when my regiment was ordered to the front, and in less than a week from that time the battle of Shiloh had taken place. It is not my place to criticise the action of the commanding officers, or to write a history of the events of that hard-fought field. The night of the first day found our forces driven under cover of the gunboats, and hundreds of brave fellows who arose the morning of that day in the full tide of health and activity, laid cold and stiff within or beyond the enemy's lines.

Early in the battle, a rifle shot had broken my right leg above the knee. The Union troops fell back from the position which they first occupied, which brought me between the two fires. Consulting my own safety as much as my situation would permit, I managed to get into a hollow, the bed of a torrent then dry, and all day lay there, the balls whistling across my retreat in what seemed to me dangerous proximity to my person, and the shells bursting in the air above me, sending down their iron rain with no regard as to whom it might injure. About dark the firing ceased, and the rebels took a position which left me in the rear.

When all was still I made an attempt to remove from the field of battle, but found it made the pain from my wound unbearable. Besides the loss of blood had so weakened me that it was impossible for me to drag myself over the ground, and I fell back exhausted. Visions of home and its enjoyment; the weeping that would be at the hearthstone when the news of my death should be received, flitted through my mind as I laid me down on what I firmly believed to be my death bed. Tired nature could endure no more, and a state of insensibility supervened.

How long this condition continued I had no method of knowing, but was startled from the trance by feeling my hand grasped, and hearing an exclamation of surprise that there was yet life remaining. Under the impulse of the moment I returned the grasp and with it the grip of a Mason. To my unspeakable gratification there was a prompt response.

"You are wounded!"

"My thigh is broken."

"We are searching for our brother. Be as patient as possible and we will return and attend to your wants."

"Do not leave me to perish; you are an enemy, but enemies may be magnanimous," I cried.

"You are a brother and shall be treated as such," was the response.

The searchers went away, and after being gone for a time, that seemed to me a century, returned, bearing in a spring wagon the lifeless body of the beloved one of whom they went in search. With the utmost care and tenderness I was raised and placed beside the cold body and driven to the rear, and at last lodged in the house of my deliverers, where surgical aid was procured and I was nursed to health again. Many times small parties of the confederate troops passed that way, but owing to the representations of my hosts, they never molested or offered to injure me.

The Union army had passed on its victorious march to the south before I was able to travel, and when, with grateful heart for life preservation, I grasped the hard hand of the Southerner and bade him good bye, unbidden tears fell from my eyes, and words failed to express my feelings. There is great satisfaction in believing that our esteem was mutual.

I reported myself at the nearest station occupied by the Union troops, found I had been set down among the "missing," and as I was still unfit for duty, obtained a discharge and went home, never more to enter the ranks of the country's defenders. My wounds cou-

tinned to be troublesome at times, and even yet prevent me from indulging in active movements which my temperament would prompt.

It was not until the war was over, and around the paternal fireside that I gave the details of the case as I now relate them. My father had expressed his antipathy to the Masonic institution with more bitterness than usual even with me. As a reply, I told my story. He sat for some time in silence. Then rising, he threw his arms around my neck and embraced me in the most ardent and passionate manner.

Then, raising his hand to heaven, he exclaimed: "God forbid that I should war against an institution that leads us to bless our enemies. The Lord do so to me, and more also, if ever again I speak against Masonry."

And he kept his word. The grass grows above him, where his body was deposited in hope of the resurrection by sympathizing brethren, accompanied by the sublimely solemn and impressive burial service of Freemasonry.—*Illinois Freemason.*

THE MASON'S PRAYER.

By Bro. LEE O. HARRIS.

Great Architect of earth and skies,
Fill Thon my heart with purity,
And let its love, like incense, rise.
A grateful offering unto Thee.

Teach me to labour for the right,
Since labour is Thy highest trust,
To Seraph clothed with Heaven's light,
Or lowest reptile of the dust.

Nor let me idly sit and see
A stricken brother fainting go,
But fill my soul with charity
To lift his heavy weight of woe.

Teach me to guard with watchful care
The treasures of Thy altar place,
Nor let unhallowed hands impair
Thy temple's beauty nor its grace.

Oh, let this thought my will control—
There is an Eye whose searching light
Pervades the chambers of the soul,
And reads its every thought aright.

Oh, when the storms are fierce and dark,
Let down the anchor of Thy Love,
That Peace may smile within the Ark
To welcome her returning dove.

So, let me solve life's problem well,
That when the working time is past,
The voice of after years shall tell,
"He found its answer at the last."

Let brave endeavour's golden sand
Run through the glass of life, till Time
Shall wield his scythe to cut the strand
That holds me from a happier clime.

Then shall I go without regret,
Confiding in thy power to save,
Nor fear to lie where Hope has set
Her green acacia at the grave.

—*Masonic Advocate.*

A Convocation of the North London Chapter of Improvement was held at the Alwyne Castle Tavern, St. Paul's Road, on Thursday. Comps. Radcliffe M.E.Z., Jenkins H., Barnet J., Sheffield S.E., Edmonds S.N., Fraser P.S., Edmonds Preceptor. The ceremony of Exaltation was rehearsed in a very instructive manner.

The monthly meeting of the Board of Benevolence—the last meeting for the year—was held on Wednesday evening, at Freemasons' Hall. Bros. Robert Grey P.G.D. President, James Brett P.G.P. Senior Vice-President, and C. A. Cottebrune P.G.P. Junior Vice-President were in their respective chairs. Among others who attended were Bros. Colonel Shadwell H. Clarke Grand Secretary, A. A. Pendlebury, W. Lee, W. Dodd, and H. Sadler Grand Tyler. On taking his seat, for the first time since his appointment as President of the Board of Benevolence, by the Grand Master, Bro. Grey was loudly cheered. He thereupon rose, and said that he felt highly honoured by having the appointment conferred upon him by His Royal Highness the Prince of Wales. It was, indeed, a very exalted position to be placed in, and he should endeavour to discharge his duties to the satisfaction of His Royal Highness and the brethren. He hoped that the Board would work with the same harmony and unanimity as heretofore. Several grants were made during the meeting.

KNIGHTS TEMPLAR.

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ANCIENT EBOR PRECEPTORY, No. 101.

THE annual session for the election of E.P. took place on Tuesday, the 14th inst., at the Freemasons' Hall, St. Saviourgate, York. In the absence of the E.P., Fra. Christopher Palliser, the throne was occupied by Fra. T. B. Whythead P., and there were also present Fras. Wm. Brown Constable, W. H. Cowper Marshal, J. T. Seller Sub-Marshal, Major McGachen Herald, W. B. Dyson V.B., W. Watson G. of G., and others. A number of apologies were read from absent Knights, after which a successful ballot was taken for a candidate. The ceremony of installation was rehearsed for the benefit of the Officers, and a scroll was then taken for E.P., resulting in the election of Fra. W. H. Cowper, Fra. Brown having expressed a wish to delay his own progress for a year. Fra. T. B. Whythead was elected Treasurer for the tenth time, and Fras. Brown and Dyson were elected Auditors. Fra. Whythead announced that he was in correspondence with some of the leaders of the Order of the Temple in the United States, and trusted to be able to make arrangements for a grand Templar gathering in York next summer to celebrate the Jubilee of the Queen, the Patroness of the Order. A bâton for the use of the E.P.—the gift of E. Fra. C. Palliser—was presented, and a vote of thanks for the same was passed, and, after the alms bag had been passed round, the Preceptory was closed.

MEXICAN MASONRY.—The prospects of the Craft in Mexico are very bright; the funds of the Mexican Grand Lodge being in a flourishing condition, and much good work is done in that far-away republic, notwithstanding the continued opposition of the Jesuit party. Previous to the invasion of the French, and the erection of the Empire, there existed in the city of Mexico quite a large body of Scottish Rite Masons; but the wholesale assassination of anti-church leaders, by virtue of the infamous decree of Maximilian, putting to death, during his short reign, no less than 11,700 patriots, whose only crime was fighting for national liberty, more than decimated their ranks. However, after the pacification, Masonic matters took a turn for the better, and the prosperity and unity of the Craft are now accomplished facts. President Diaz, a liberal-minded Mason, is Grand Master of the Grand Lodge of Mexico.

How often must it be affirmed that the Institution of Freemasonry does not rest on merely selfish grounds? Men will be disappointed who seek entrance into the organization impelled chiefly by the desire to advance their personal interest. It is the mission of the great Brotherhood to bring its members close together and make them helpers of each other in all laudable ways; but this work is done in no narrow, precise, or technical way, hence those who come influenced only by a selfish motive will surely be disappointed. They will find that Freemasonry has a broader scope of teaching and endeavour than they had supposed, and that it is not held to ministries in the line of a merely personal gain for those admitted to its fellowship.—*Freemasons' Repository.*

Of the multiplying of Rites and Orders there seems to be no end. Clubs, associations, fraternal and beneficial societies, can be organized at the present time with but slight effort. We have nothing to say in opposition to these rapidly increasing societies, and we recognize the right of their projectors and upholders to work in all legitimate ways for the strengthening of such organizations. But Freemasonry ought not to be regarded as holding any close alliance with many of these organizations, however much some of them claim relation to it. Let the newly established rites and fraternities stand by themselves and do their own work; and let the members of the Craft hold to the ancient system and support the well approved organizations that represent its true character and life.

Inter-visitations are of untold value to all secret organizations. If one Lodge visits another in a body, it widens the usefulness of both. If one member visits another, it creates a universality of feeling, and inaugurates new friendships; it shows that the citizen loves his neighbour, and desires him to put shoulder to shoulder in the plan to maintain order against every foe at all hazards. Therefore, let the Lodges inter-visit frequently.

THE MASONIC PRESS.—The Masonic press cannot rely upon the means of gain and sustenance that the popular press does. The importance of the Masonic press, as an institution, can scarcely be over estimated. It occupies a higher and more tranquil sphere of journalism than that of the secular press. Its influence, however, must not be forgotten in the estimate of the social forces. Unobtrusive in its utterances, when compared with the clamorous voices of the political newspaper, its tones, nevertheless, fall upon calmer hearts, and sink deeper into the convictions and life of society. As a medium for communication of moral and Masonic intelligence—an educator, refining and elevating—a fireside mentor, quickening the intellect, expanding the heart, and bearing treasures to myriads, the Masonic journal wields an influence which cannot well be dispensed with, and one that no other moral force can well supply. The duty of the Mason is therefore plain. He has a duty to perform in extending the circulation, and in widening the influence of the Masonic press. He should not excuse himself from this duty. If he is a Master or Officer of the Lodge, he may recommend it to his members. If he is not an Officer, he can urge its claims whenever an opportunity occurs. The Fraternity should awaken to the importance of a more general and decided effort in behalf of the Masonic newspaper and Masonic literature.—*N. Y. Sunday Times.*

NEW YORK HALL AND ASYLUM FUND.—The subscriptions to the Masonic Hall and Asylum Fund in New York have reached the sum of 20,300 dollars.

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.

MONDAY, 27th DECEMBER.

- 4—Royal Somerset House and Inverness, Freemasons' Hall, W.C.
 48—Industry, 34 Denmark-street, Gateshead
 62—Social, Queen's Hotel, Manchester
 148—Lights, Masonic Rooms, Warrington
 999—Robert Burns, Freemasons' Hall, Manchester
 1110—Tyrian, Aldredge Hotel, Eastbourne
 1177—Tenby, Tenby, Pembroke
 1891—Herschell, Masonic Rooms, Slough
 R.A. 241—Friendship, Masonic Hall, Liverpool

TUESDAY, 28th DECEMBER.

- 55—Constitutional, Bedford Hotel, Southampton-buildings, Holborn, at 7 (Inst)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8. (Inst)
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst).
 654—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)
 860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston at 8 (Instruction)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (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)
 1351—Kennington, The Horns, Kennington. (Instruction)
 1446—Mount Edgecumbe, Three Stags, Lambeth Road, S.W., at 8 (Inst)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, North Woolwich (Instruction)
 1510—Charter, Old White Hart, Borough High Street, at 8. (Instruction)
 1695—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)
 Metropolitan Chapter of Improvement, White Hart, Cannon Street, 6.30.
 R.A. 704—Camden, The Moo-gate, 15 Finsbury Pavement, E.C., at 8 (Inst)
 R.A. 1642—Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (Inst.)
 241—Merchants, Masonic Hall, Liverpool (Instruction)
 253—Tyrian, Masonic Hall, Gower-street, Dorby
 299—Emulation, Bull Hotel, Dartford
 310—Unions, Freemasons' Hall, Castle-street, Carlisle
 463—East Surrey of Concord, King's Arms Hotel, Croydon, at 7.45. (Inst.)
 573—Perseverance, Shenstone Hotel, Hales Owen
 1016—Elkington, Masonic Hall, New-street, Birmingham
 1358—Perbay, Town Hall, Plaignton
 1566—Elkington, Town Hall, Maidenhead
 1609—Dramatic, Masonic Hall, Liverpool
 1636—St. Cecilia, Royal Pavilion, Brighton
 1675—Ancient Briton, Masonic Hall, Liverpool
 2025—St. George, St. George's Hall, Stonehouse, Devon
 R.A. 103—Beaufort, Freemasons' Hall, Park Street, Bristol
 R.A. 823—Everton, Masonic Hall, Liverpool
 M.M. 168—Keystone, Old Ship Hotel, Brighton
 K.T.—Plains of Tabor, Swan Hotel, Colno

WEDNESDAY, 29th DECEMBER.

- 8—Fidelity, Alfred, Roman Road, Darnsbury, at 8 (Instruction)
 30—United Ma. uers', The Lugard, Peckham, at 7.30. (Instruction)
 72—Royal Jubilee, Shakespeare's Head, Wych Street, W.C., at 8. (Inst)
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst.)
 153—Confidence, Hercules Tavern, Leadenhall-street, at 7. (Instruction)
 228—United Struggle, The Hope, St. Johns Street, Regent's Park, 8 (Inst.)
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8 (Inst)
 720—Pannure, Bathurst Hotel, Bathurst, at 7 (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
 898—Temperance in the East, 6 Newby Place, Poplar
 902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 1383—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
 1475—Peckham, Lord Wellington Hotel, 518 Old Kent-road, at 8. (Instruction)
 1524—Duke of Connaught, Royal Edward, Marko-street, Hackney, at 8 (Inst)
 1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
 1607—Wanderers, Victoria Mansions Restaurant, Victoria St., S.W., at 7.30 (I)
 1662—Beaconsfield, Chequer & Marsh Street, Walthamstow, at 7.30 (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instr.)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
 2021—Queen's Westminster, 79 Ebury Street, S.W., at 7.45. (Instruction)
 R.A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8. (Instruction)
 R.A. 720—Pannure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 R.A. 833—Doric, 202 Whitechapel-road, at 7.30. (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 103—Integrity, Freemasons' Hall, Copper-street, Manchester
 304—Philanthropic, Masonic Hall, Great George-street, Leeds
 433—Scientific, Masonic Room, Bingley
 472—St. Augustine, Masonic Hall, Gutterbury. (Instruction)
 896—Sondes, Eagle Hotel, East Dereham, Norfolk
 1083—Townley Parker, Brunswick Hotel, Piccadilly, Manchester
 1085—Hartington, Masonic Hall, Gower Street, Dorby. (Instruction)
 1219—Strangeways, Masonic Rooms, King Street, Manchester
 1283—Ryburn, Central Buildings, Town Hall Street, Sowerby Bridge
 1511—Alexandra, Hornsea, Hull. (Instruction)
 1953—Prudence and Industry, George Hotel, Garsul, Somersetshire
 R.A. 226—Benevolence, Red Lion Hotel, Littleborough
 R.A. 271—Fidelity, Bear's Head, Newcastle
 M.M.—Howe, Masonic Hall, New Street, Birmingham
 M.M. 174—Athol, Masonic Hall, Severa-street, Birmingham

THURSDAY, 30th DECEMBER.

- General Committee Girls' School, Freemasons' Hall, at 4
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Vancouver, White Hart, Collyer-street, Lambeth, at 8 (Instruction)
 111—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 147—Justice, Brown Bear, High Street, Poplar, at 8. (Instruction)
 435—Salisbury, Union Tavern, Air-street, Regent-st., W., at 8. (Inst.)
 701—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 749—Belgrave, The Clarence, Abchurch-lane, E.C. (Instruction)
 751—High Cross, Coach and Horses, Lower Paradise, at 7 (Instruction)
 879—St. Andrew, St. Andrew's, Woburn-st., Whitechapel, N.E. (In.)
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)
 1158—Southern Star, Thevant, 3 angles, Westminster-bridge, at 8 (Inst.)
 1258—Burdett Courts, Swan Tavern, Burdett Courts Road, E., 8. (Instruction)

- 1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)
 1339—Stockwell, Cock Tavern, Kennington-road, at 7.30 (Instruction)
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst)
 1553—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In.)
 1602—Sir Hugh Myddleton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)
 1612—West Middlesex, Bell Hotel, Ealing, at 8. (Instruction)
 1614—Covent Garden, Criterion, W., at 8. (Instruction)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1625—Frelegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)
 1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)
 1744—Royal Savoy, Yorkshire Grey, London Street, W., at 8 (Instruction)
 1791—Creton, Wheatshaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst)
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1471—North London, Alwyao Castle Tavern, St. Paul's Road, Canonbury, at 8: (Instruction)

- 111—Restoration, Freemasons' Hall, Darlington
 249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)
 286—Samaritan, Green Man Hotel, Bury
 1313—Fermor, Masonic Hall, Southport, Lancashire
 1580—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1638—Brownrigg, Alexandra Hotel, Park Road, Norbiton, at 8. (Instruction)
 R.A. 57—Humber, Freemasons' Hall, Hull
 M.M. 31—St. Andrew, Freemasons' Hall, Cooper-street, Manchester

FRIDAY, 31st DECEMBER.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)
 765—St. James, Gregorian Arms Tavern, Jamaica Road, Bermondsey, at 8. (I)
 766—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)
 780—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)
 831—Ranelagh, Six Bells, Hammersmith. (Instruction)
 933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)
 1056—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)
 1293—Royal Standard, Alwyno Castle, St. Paul's Road, Canonbury, at 8. (In)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1542—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1789—Ubique, 79 Ebury Street, Pimlico, S.W., at 7.30. (Instruction)
 R.A.—Pannure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square Paddington, W. (Improvement)
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)
 M.M. 355—Royal Savoy, The Moorgate, Finsbury Pavement, E.C., at 7.30. (In)
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)
 810—Craven, Devonshire Hotel, Skipton
 1303—Pelham, Freemasons' Hall, Lewes
 1391—Commercial, Freemasons' Hall, Leicester
 General Lodge of Instruction, Masonic Hall, New Street, Birmingham, at 8
 R.A. 61—Sincerity, Freemasons' Hall, St. John's Place, Halifax
 R.A. 242—Magdalen, Guildhall, Doncaster
 R.A. 1466—Hova Villa, Old Ship Hotel, Brighton

SATURDAY, 1st JANUARY.

- General Committee Boys' School, Freemasons' Hall, at 4
 179—Manchester, Yorkshire Grey, London St., Tottenham Court R.L., at 8. (In)
 1275—Star, Five Bells, 155 New Cross Road, S.E., at 7. (Instruction)
 1391—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
 1572—Carnarvon, Albion Tavern, Aldersgate-street
 1622—Rose, Surrey Masonic Hall, Camberwell
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)
 Simi Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)
 1362—Royal Albert Edward, Market Hall, Redhill
 1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester
 1466—Hova Ecclesia, Old Ship Hotel, Brighton

GLEANINGS.

At the meeting of the Grand Lodge of Missouri, in October last, the Grand Master reported having arrested the charters of three Lodges for not inflicting any penalty after having found members guilty of un-Masonic conduct. In connection with his report in these cases, the Grand Master said: "Brethren, as I am in the act of retiring from this office, I desire to send through you, here assembled, a special last message to the absent brethren of every Lodge in this Grand Jurisdiction; it is this: If you love Freemasonry, punish those who violate her laws and trample her sacred precepts beneath their feet.

At the annual meeting of the Grand Lodge of California, a proposition was presented to donate one hundred dollars to the wife of a Mason, who had deserted her, in order to enable the lady to return to her friends in the East. The Committee on Finance reported adversely, but proposed that a collection be taken up in behalf of the unfortunate lady. This was done, and when the money was counted out there was found one hundred and one dollars. We present this item solely for the benefit of such ladies as are continually asserting that there is no good in Masonry.

NOT WORTH MUCH.—"That religion which is put on on Sundays and laid aside on Mondays is not worth much. That Masonry which is worn in the Lodge room, and as a laid-off garment, is left behind there, is not worth much either." Thus truly has the New York Dispatch spoken. Freemasonry must be in the heart and in every act of life, or the Master Builder's work must fail to pass the test of the unerring square.

Charity is one of the foundation-stones; yes! it is the corner-stone of the fabric of Masonry, and to works of charity the Lodge is called.

As a rule, Masons appear to take little interest in supporting journals that devote themselves to the interest of the Craft. We frequently hear from brethren that they are too much engaged to find time for reading about Freemasonry. To many of these we return answer—the less is yours. All men who take an interest in any society they are associated with should be able to give some account of what is being done by that society. Masonic journals, conducted on broad and sound lines, are worthy the support of members of the Craft."

MASONIC ABSENTEES.—There are men in our Fraternity who never come to Lodge, and whose claims we cannot resist, for we have them on our list; but if their name were stricken off, as far as we can judge, "they never would be missed, they never would be missed."

The best test of all true Freemasonry is, what does it do for charity? How does it manifest brotherly love, and sympathy, and relief? I believe in no profession of Freemasonry which does not evidence the reality of its belief and of its principles by these evident tokens of sincerity, of having "counted the cost" of Masonic membership.—*Defence of Freemasonry.*

FORMS.—Some one has said, "Of what use are forms, seeing that, at times, they are empty? Of the same use as barrels, which at times are empty too." In Masonry there are many forms, and all are empty unless the real, essential, underlying principles of brotherly love, relief and truth fill them. The barrel, if allowed to remain empty, becomes dry, and in time will fall to pieces. The forms and ceremonies of the various degrees in Masonry, if allowed to remain empty shows, will dry up and fall to pieces. There is too little of the meaning of the ceremonies understood by the great mass of the Fraternity. Every degree, from the first to the last, has some beautiful moral lesson, and, as in England, every road leads to London, so in Masonry every form should lead to the great central truths of Faith, Hope, and Charity. Of what use are the forms if they do not convey some thought to the mind that will be lasting? The more of the senses we can bring to bear upon a lesson in virtue and morality, the deeper will be the impression made, and the more lasting the results. The ear hears the words of wisdom, the eye sees the beauties fully pictured in form and ceremony, and the feeling is made to receive the impression of the lesson.—*N. Y. Despatch.*

JOHN RUSKIN'S TRIBUTE TO THE BIBLE.—"It is the grandest group of writings existent in the rational world, put into the grandest language of the rational world in the first strength to the Christian faith by an entirely wise and kind saint, St. Jerome; translated afterwards with beauty and felicity into every language of the Christian world; and the guide, since so translated, of all the arts and acts of that world which have been noble, fortunate and happy. And by consultation of it honestly on any serious business, you may always learn—a long while before your Parliament finds out—what you should do in such business, and be directed, perhaps, besides to work more serious than you had thought of."

COURTESY is a science of the highest importance. It is, like grace and beauty in the body, which charm at first sight, and lead on to further intimacy and friendship, opening a door that we may derive instruction from the example of others, and at the same time enabling us to benefit them by our example, if there be anything in our character worthy of imitation.—*Montaigne.*

MASONIC CONVERSATION.—It was a source of pleasure to be present at a Masonic meeting a few evenings ago, presided over by an intelligent Officer. The able manner of discharging the duties devolving upon him commanded from the brethren an earnest desire to hear every word that fell from his lips. The readiness with which his decisions were received, and the satisfaction they gave, went to convince us that our Worshipful Brother was, indeed, Master of his Lodge. We noticed one feature which particularly pleased us. The regular business of the Lodge was over; there was no degrees to confer, but instead of closing the Lodge, as most would have done, he said: "Brethren, we can now spend half an hour profitably in a Masonic conversation. Is there anything upon which any brother requires light, or has any brother a suggestion to make beneficial to us all as Masons? Let us have a regular Masonic talk over matters of interest to the Craft." A Masonic "family talk" followed, interesting and instructive. There was no effort at display; no subtle discussion. To learn the truth and to gain information was the object, and all were benefited. Would it not be well if more of our Masters would follow this example, and have more of these Masonic conversations—these family talks upon the great variety of Masonic subjects which are continually presenting themselves for discussion and consideration—rather than to occupy the time not required for Lodge work and Lodge duties in useless gossip or idle pastime?—*Hebrew Leader.*

The Second Section of the Third Degree presents an affecting, instructive tradition, and such presentation in the ceremony requires an intelligent, careful treatment. The Officers and brethren of a Lodge when working this section should have in mind the great truths which they are attempting to illustrate and enforce by the ceremony. The steadfastness of heroic virtue is to be made manifest, and the great lessons which relate to life, death and immortality are to be inculcated in such a way and manner as never will be forgotten. Keeping the purpose of the ceremony clearly in mind, all the conditions should be observed to maintain its impressiveness. Levity is wholly out of place. The slightest approach thereto should be repressed, for it is a tragedy and not a farce that is represented in that eventful scene of the Third Degree.

"The ring rules the Lodge." How often do we hear that plaint? Every day, almost. Who do we hear make the remark? The drones, the stayaways, the men who like to have committees formed, and put the work on these committees and then "lay" for the mistakes they may possibly make, and rise up and go for them. This class of men is not only a discredit, but a positive disgrace to any Order; and if the few rule the Lodge, why is it? Because the many stay away and let the few do all the work. The stayaways do a vast amount of grumbling, but do absolutely no work. If these two classes will reform and attend to their duty, the "ring" will soon disappear, because all will be inside; and it is only the outsiders who see "rings."—*Light.*

In Maryland, no Master can be installed, until he produces a certificate from the Grand Lecturer that he is competent to work the three degrees.

THE FREEMASON'S CHRONICLE,

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Reports of United Grand Lodge are published with the Special Sanction of H.R.H. the Prince of Wales the M.W. the Grand Master of England.

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