

THE

# Freemason's Chronicle.

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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## THE OUTLOOK.

IT may be said that next week will see the opening of the Masonic season of 1898-9, Thursday being the 1st of September, in which month fully one half of the Lodges which adjourn over the summer are accustomed to recommence operations for the busier time of the year in Masonic work.

Many years ago it was said: Happy the country that has no history, equally may we write at the present, happy the Craft which presents no feature worthy of comment; and that is really the state of affairs so far as English Freemasonry is concerned. We never remember so dull an August—speaking Masonically—as that now drawing to a close, terminating as it does an exceptionally dull recess; but if there has been little or nothing to record in the way of events, there has also been an entire absence of anything unpleasant or unsatisfactory, so that on the whole there would seem to be cause for congratulation and rejoicing that the past few weeks have provided little or no material for the Masonic history maker.

With the past affording ample material for satisfaction we may reasonably look forward to the future, and see if matters there appear to present equal scope for congratulation; in doing so we think it is but fair to say that the prospects before the English Craft were never more satisfactory than at the present, when the steady increase of the past appears likely to be continued, with the beneficial work of the Craft widening as a consequence.

The coming season is likely to be a particularly busy one in the field of Masonic Benevolence, the heavy call made on the generosity of the Craft, in connection with the Centenary of the Boys School, being almost certain to make itself severely felt, and render collections on behalf of either of the Funds particularly difficult in the near future, but we must neither despair nor pause in this direction, for each of the Institutions is pledged to a large amount, and it will be a real misfortune if the receipts for the coming year fall far short of what is actually required to ensure a satisfactory adjustment between the income and the expenditure of the period.

The pope has issued an edict against the Odd Fellows and the Knights of Pythias. It really is an edict against freedom of conscience in matters not strictly Roman Catholic. It means absolute subservience to popery, or excommunication. There is no Christianity in his edict.

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At the recent annual communication of the Grand Lodge of Masons in Indiana, the action of the Grand Secretary in displaying the flag of the country over the Masonic Temple during the last few weeks of patriotic enthusiasm was most heartily and sincerely approved, and his words of loyal devotion to the country were earnestly commended.

## BOARD OF BENEVOLENCE.

THE Board of Masters and the Board of Benevolence were held on Wednesday evening, at Freemasons' Hall, Bro. J. H. Matthews President of the Board of Benevolence in the chair.

The paper of business for Grand Lodge meeting of the 7th prox. was submitted to the Board of Masters, and after the Board of Benevolence had been opened, Bro. Henry Garrod P.G.P. referred with regret to the death of Brother James Brett P.G.P. Past Senior Vice-President of the Board. Bro. Matthews said he was glad Bro. Garrod had mentioned the subject, because Bro. Brett having been so many years Senior Vice-President his death should not pass by unnoticed. Bro. Brett, by his method of cross examining frequently brought out facts which were extremely useful to the Board. Bro. Matthews added that he would not ask Bro. Garrod for a motion, as he thought an expression through the President, of regret, which he was sure they all felt, would be sufficient.

The Board afterwards dealt with seventeen petitions, and voted £435 to fourteen of them:—£75 in one case, £50 to another, two £40, five £30, three £20, and two £10.

## THE PROV. GRAND MASTER OF WARWICKSHIRE.

MONDAY, the 22nd inst., was given up to rejoicing and festivity at Stoneleigh Abbey, the occasion being the fiftieth anniversary of the marriage of Lord and Lady Leigh. The principal event of the day was a large garden party to which the tenantry were invited. Lord and Lady Leigh were presented with a massive silver-gilt vase, weighing over 200 oz., on behalf of his tenants in Gloucestershire, Leicestershire, Staffordshire, and Warwickshire. An illuminated address was presented by the tenantry of the Cheshire estate. Among the many other gifts which Lord and Lady Leigh received were presents from their sons, daughters, and grandchildren, Lord Leigh's brothers and sisters, the Chairman and Committee of visitors of the county lunatic asylum, with which Lord Leigh has been officially connected for forty-six years, the officers and boys of the Warwickshire Reformatory, and the servants of Stoneleigh Abbey. The Brethren of Warwickshire, of whom Lord Leigh is Provincial Master, are arranging for an exclusively Masonic gift, and a county presentation is also to be made. Lord and Lady Leigh were the recipients of numerous telegrams of congratulation upon the attainment of their golden wedding.

There is a pretty story told of Lord Leigh, says the "Eastern Daily Press." Stoneleigh Abbey is often open, without any charge, to visitors, and for some years the cicerone was an old and diminutive woman, the Abbey housekeeper. On one occasion the writer was being taken over the dwelling, and at last the party came to a room in which there were many pictures. Having pointed to several portraits and stated whose they were, the old lady said gleefully: "Now I'll show you the best man in England." Nearly all present were strangers, and knew not to whom allusion was made, and more than one asked: "Who's that?" Momentarily she brushed aside the covering cloth, and revealed a fine portrait of the Lord of Stoneleigh.

Warwickshire landowners generally are not slower in the prosecution of poachers than are people in other counties; but Lord Leigh does not swell the list, remarks the same authority. There are plenty of game and rabbits at Stoneleigh, and we are afraid the unauthorised sportsmen go after them. Once a policeman took a poacher before Lord Leigh at the Abbey, and of course was looking for directions to prosecute the evildoer. His lordship talked to the man,

told him he might have a rabbit if he would ask for it, and added: "Now you go down to the kitchen and get some bread and cheese and beer, and don't you come here again."

The Prince of Wales' cruise to the West will include a visit to Plymouth, in order that his Royal Highness may have an opportunity of witnessing the series of annual regattas which commence on Monday next, and last throughout the week. The Prince will be the guest of the Earl of Mount Edgcumbe Provincial Grand Master of Cornwall Past Deputy Grand Master of England, who has specially hired two steam launches for the Prince's use.

The Grand Lodge of Virginia, U.S.A., has invited the Grand Lodges in Australasia to be represented on the occasion of the grand meeting next year to mark the centenary of the death of Grand Master George Washington, which took place on 14th December 1799. The invitation was sent through the senior Grand Lodge—that of New South Wales—and the Grand Master Sir J. P. Abbott suggested that if representatives could not be sent from the various Grand Lodges some prominent Mason might, perhaps, be induced to attend the ceremonies, which will take place at Mount Vernon. As there is no hurry about making arrangements, the Victorian Grand Lodge has allowed the matter to stand over for the present.

A correspondent, who signs himself, or herself, "No Name"—it is impossible to distinguish the sex of the writer from the back-handed scrawl in pencil—sends us a terrible warning, which only finds parallel in our recollection in the denunciations of Solomon Eagle. He, or she, states that several communications have been sent to the custodians of the "Masonic Hall" (Freemasons' Hall?) to the effect that a terrific storm is brewing, which, when it comes, will vent its force upon their headquarters. To show that there is nothing in the shape of narrow sectarianism in the visitation, our amateur Zadkiel preponds that it will be the worst "the world has seen for ages past," sweeping away three City churches, and setting a "large building" on fire. Why we should have been favoured with the missive we do not know, except that the Masonic authorities have proved callous. We are informed that it is our duty to give notice of the disaster, or take the consequences of neglect. Here comes our difficulty, for "No Name" has forgotten to mention the date of the calamity. Both Zadkiel and Old Moore prognosticate, in somewhat hazy fashion, what may happen on or about certain days, but our correspondent stops short even at the month. We will make an offer. If "No Name" will tell us the day of visitation—the hour, it appears, is to be six o'clock in the evening—we will publish his, or her, letter in full; with the stipulation (backed by a solid security) that a handsome donation shall be sent by our correspondent to the London Hospital if the disaster does not "come off."—"Daily Chronicle."

#### "A SPRIG OF ACACIA."

IT is with deep regret we have to announce the death of Bro. George Prendergast a highly esteemed member of the Queen's Westminster Lodge, No. 2021, and chief Inspector of the X Division of the Metropolitan Police, which occurred at his residence, 90 Ilbert Street, Queen's Park, W., on the 17th inst., at the age of forty-nine. The funeral of our Brother took place at Kensal Green Cemetery, on the 19th, in the presence of a large gathering of sorrowing friends. In deference to the expressed wish of the deceased, the funeral was a private one, the mourners being Mr. W. H. Prendergast (brother), Messrs. W. and F. Prendergast (nephews), Mr. Caseley (brother-in-law), Mr. Shoobert (brother-in-law), Mr. Christie, Mr. Wall, Mr. White, Superintendent Cuthbert (X Division), Brother Dr. G. Robertson (Police Divisional Surgeon), Mr. Doley, Mr. Boscombe, Rev. H. Heath, and Mr. Gillies. The cortege was met at the Cemetery gates by a large number of Police (both in uniform and private clothes), and Masonic and other friends, among whom we noticed Brothers Superintendent Hammond (now of G Division, Bro. Prendergast's predecessor in the X Division), Superintendent Saunders (Special Police Department Great Western Railway), Chief Inspectors Pryke (B), Belton (F), and Rieman (T), D. Morgan (late Local Detective Inspector X Division), Local

Inspector Scott (X Division), Sub Divisional Inspectors Bell, King, Cooper, and Brownscombe (X Division), Inspectors Walsh, Bristow, Burrige, Weller, Hodder, and Jenkins, Detective Sergts. Tallin and Palfrey, Sergt. Pearce, together with several members of the Westbourne Lodge, including Bros. M. Rockman, Meek, Shields; Bros. Bellerby, Hartwell, Barrett, Godfrey, Summers and others of the Queen's Westminster Lodge; J. Wynman; and numerous others who had known the deceased, in addition to a large number of retired Officers who had been associated with him during his long term of service. The coffin, which was of polished oak, bore the inscription "George Prendergast, Died August 17th, 1898, in his 49th year," and was almost hidden by the numerous floral wreaths, conspicuous among which were those from the Widow and Children, Brother Willie and wife, Superintendent and Mrs. Cuthbert, Mr. and Mrs. Doley, Mr. and Mrs. D. Morgan, the Queen's Westminster Lodge, No. 2021, the Officers and men of each of the Harrow Road, Notting Dale, Willesden, Ealing and Uxbridge Sub Divisions (X Division), the Officers and men of the Molyneux Street Sub Division (D Division), the Officers and men of the Paddington Sub Division (F Division), besides many from private friends. The beautiful service of the Church of England was impressively read by the Rev. Huntly Heath, of St. Jude's, Kensal Green. The late Brother Prendergast joined the Metropolitan Police force as Constable on 3rd May 1869, and served in the N Division up till September 1874, when he was transferred to the L Division on promotion to the rank of Sergeant and served also in that rank in R Division, in which Division he was in August 1878 promoted to the rank of Inspector, in which rank he also served in P and D Divisions. He was appointed Sub Divisional Inspector in charge of Molyneux Street Sub Division on 29th April 1889, and on the promotion and transfer of Chief Inspector Hammond was, on 2nd May 1893, appointed to the Chief Inspectorship of the X Division, since which time he has remained attached to the head quarters of the Division at Harrow Road Station, where, by his impartiality and kindness to his subordinates, his courtesy, and his untiring devotion to his duties, he gained the affection of all ranks, the confidence of those in authority over him, and the admiration and respect of all with whom he was brought into contact. It is granted to but few men in the late Bro. Prendergast's position to leave behind such general regret as that which is freely expressed throughout the X Division, and the men will long mourn him as a friend, and his superiors and colleagues as a most trustworthy and capable Officer. An excellent photograph of the flowers at the grave was afterwards secured by Mr. Wakefield, of High Street, Ealing.

THE funeral of Captain R. Rowe, of Camborne, who died on Friday, 19th inst., took place on the 24th. At the head of the mournful cortège were the employees on the Trevarno tin streams, of which deceased was the proprietor. Then followed the Brethren of the Mount Edgcumbe Lodge, of which deceased had been a member, while several Freemasons from other parts of the county were also present. Captain Rowe was P.M. of Mount Edgcumbe Lodge, No. 1544, P.P.G.D.C. of the Province of Cornwall, P.P.G.S.W. of the Provincial Mark Lodge of Cornwall, and P.P.G. Orgt. Grand Chapter of Cornwall.

A WHITE marble headstone, with kerb of Portland stone, has been placed in St. Anne's Churchyard, Lewes, to the memory of the late Bro. Henry Hall, who was for a number of years connected with the local Lodges. The stone, on which is carved the Masonic insignia of a square and compass, bears the inscription:—"In memory of Henry Hall, for many years Tyler of the South Saxon and Pelham Lodges of Freemasons. Died February 2nd, 1898, aged 76 years. This stone was erected by the Brethren of the above Lodges as a mark of fraternal regard. 'The Lord is my Shepherd.'"

THE interment of the late Bro. H. P. Mears, of the King's Head Hotel, Cuckfield, took place on Wednesday of last week, at the Cuckfield parish church, the service being conducted by the Rev. Canon Cooper. Several members of the Ockenden Lodge, of which the deceased was a member, attended the funeral.

WE are sorry to have to record the death of Fred Walter, youngest son of our esteemed Bro. J. Woodford, of the Westbourne Lodge, No. 733. The funeral took place on Tuesday, at the Kensal Green Cemetery, the lad being deeply mourned by his beloved parents and relatives.

## THE ANCIENT MYSTERIES AND MODERN FREEMASONRY—THEIR ANALOGIES CONSIDERED.

Albert G. Mackey, M.D., in "American Tylor."

THE "Ancient Mysteries" have been a very fertile topic of misconception among those who have treated of them in connection with their influence on modern Freemasonry. The earliest school, instituted by Drs. Anderson and Desaguliers, followed to some extent by Hutchinson, and diligently and thoroughly cultivated by Dr. Oliver, taught that they were the legitimate predecessors of our present Masonry, and that there was scarcely any appreciable difference between the rites and ceremonies practiced in those mystical associations of paganism and those adopted by the Masonic Lodges of the eighteenth and nineteenth centuries. These believers in the lineal and direct succession of Freemasonry from the ancient mysteries have, of course, discovered, or thought that they had discovered, the most striking and wonderful analogies between the internal organisations of the two institutions. Hence, they have not hesitated to call the "Hierophant," or the explainer of the Sacred Rites in the mysteries, a "Worshipful Master," nor to style the "Dadouchos," or torch-bearer, and the "Hieroceryx," or herald, "Wardens," nor to assign to the "Epibomus," or altarserver, the title of "Senior Deacon." All this is, of course, absurd. It is in violation of historical truth, and, in the mind of the real scholar, it produces the inevitable effect, that all pretentious statements must, of weakening the real and well-founded claims of Masonry to an early origin. Modern Masonic students have, therefore, with great unanimity, rejected this theory.

The theory of the Abbe Robin, although less preposterous than that of Anderson and Oliver, is yet untenable. He held that many of the Christian knights who went to Palestine in the time of the Crusaders, underwent the ancient initiations, and, on their return, brought them with them to Europe, and introduced them into the secret societies which, in time, assumed the form and name of Freemasonry. This theory was adopted also by the Chevalier Ramsay, who made it the basis of the Masonic Rite which he established, and who chose as the motto of his order the apothegm that "every Templar is a Freemason." This doctrine is still maintained in most of the "hauts grades" of the modern rites of Masonry, but it is so symbolically explained as to divest it of all historical value.

The Rev. Mr. King, the author of a very learned and interesting treatise on the Gnostics, has advanced a theory much more plausible than either of those to which I have adverted. He maintains that some of the pagan mysteries, especially those of Mithras, which had been instituted in Persia, extended beyond the period of the advent of Christianity, and that their doctrines and usages were adopted by the secret societies which existed at an early period in Europe, and which finally assumed the form of Freemasonry. I have said that this theory is a plausible one. It is so because its salient points are sustained by history. It is a fact that some of the mysteries of paganism were practiced in Europe long after the commencement of the Christian era. They afforded a constant topic of denunciation to the fathers of the church, who feared and attacked what they supposed to be their idolatrous tendencies. It was not until the middle of the fifth century that they were proscribed by an edict of the Emperor Theodosius. But an edict of proscription is not necessarily followed by an immediate abolition of the thing proscribed. The public celebration of the mysteries, of course, must have ceased at once, when such celebration became unlawful. But a private and secret observance of them may have continued, and probably did continue for an indefinite time—perhaps even to as late a period as the end of the fifth century, or the beginning of the sixth. During all this time it is known that secret associations, such as the Roman Colleges of Artificers, existed in Europe, and that from them ultimately sprang up the organisations of Builders, which, with Como in Lombardy as their centre, spread throughout Europe in the middle ages, and whose members, under the recognised name of "Travelling Freemasons," were the founders of Gothic Architecture. There is no forced nor unnatural succession from them to the guilds of Operative Masons who, undoubtedly, gave rise, about the end of the seventeenth, or the beginning of the eighteenth century, to the Speculative Order, or the Free and Accepted Masons which is the organisation that exists at the present day. There is, therefore, nothing untenable in the theory that the Mithraic mysteries which prevailed in Europe until the fifth, or, perhaps, the sixth century may have impressed some influence on the ritual, form and character of the associations of early Builders, and that this influence may have extended to the Travelling Freemasons, the Operative Masons and, finally, to the Free and Accepted Masons, since it cannot be denied that there was an uninterrupted chain of succession between these organisations. The theory of Mr. King cannot, therefore, be summarily rejected. It may not be altogether true, but it has so many of the elements

of truth about it that it claims our serious consideration. But, after all, we may find a sufficient explanation of the analogy which undoubtedly exists between the rites of the ancient mysteries and those of the modern Freemasons in the natural tendency of the human mind to develop its ideas in the same way, when these ideas are suggested by the same circumstances. The fact that both institutions have taught the same lessons by the same method of instruction may have arisen not from a succession of organisations, each one link of a long chain leading directly to another, but rather from a natural and usual coincidence of human thought.

Although in ancient times, and under the benighted rule of pagan idolatry, the doctrine of a future life was not the popular belief, and men were supposed to have been created "veluti pecora," like the beasts of the field, to live, to grovel on the earth, to die, and to rot beneath it; yet there were always some who aspired to a higher thought—philosophers and men of culture, who, like Socrates and Plato and Pythagoras, nourished, with earnest longing, the hope of immortality. Now, it was by such men that the mysteries were originally organised, and it was for instruction in such a doctrine that they were instituted. But, opposed as such instruction was to the general current of popular thought, it became necessarily and defensively of an esoteric character. Hence, the secret character of the mysteries; hence, too, the symbolic form of the instruction. Symbolism is, in fact, a secret alphabet, or cipher; every symbol is a letter, and the combination of many symbols constitutes words, the meaning of which is known only to the initiates.

Freemasonry also teaches the doctrine of a future life. There was no necessity, as in the case of the pagan mysteries, to conceal this doctrine from the populace; yet there is a proneness in the human mind, which has always existed, to clothe the most sacred subjects with the garb of mystery. It was in this spirit that Jesus spoke to the Jewish multitudes in parables which the disciples were to comprehend, but not the people; so "that seeing, they might not see, and hearing, they might not understand."

The Mysteries and Freemasonry were both secret societies; not necessarily because one was the successor of the other, but because both were human institutions, and both partook of the same human tendency to conceal what was sacred from the unhallowed eyes and ears of the profane. This is the first analogy between the two institutions—their secret character, their esoteric form of instruction. But when once the esoteric character of the instruction was determined on, or involuntarily adopted by the force of those tendencies to which I have referred, it was but natural that the esoteric instruction should be communicated by symbolism, because, in all ages, symbols have been the cipher by which secret associations, of every character, have restricted the knowledge which they imparted to their initiates only. Here, then, we find another analogy—although, perhaps, an incidental one—between the Ancient Mysteries and Modern Freemasonry.

Again: in the Ancient Mysteries the essential doctrine of a resurrection from death to eternal life was always taught in a dramatic form. There was a drama in which the aspirant represented, or there was visibly pictured to him, the death by violence, and then the apotheosis, or the resurrection to life, and immortality of some hero in whose honour the peculiar Mystery was founded. Hence, in all the Mysteries there were the thanatos—death, or slaying of the hero; the aphanism, or the concealment of the body by the slayers; and the euresis, or the finding of the body by the initiates. This was represented in the form of a drama, which from the character of the plot began with mourning and ended with joy. The traditional "eureka," sometimes attributed to Pythagoras when he discovered the forty-seventh problem, and sometimes to Archimedes when he accidentally learned the principle of specific gravity, was nightly repeated by the initiates when, at the termination of the drama of the mysteries, they found the hidden body of their Master.

Almost every country of pagan antiquity had its own Mysteries peculiar to itself. Thus, in the island of Samothrace we find the mysteries of Cabiri; at Athens they celebrated the Eleusinian Mysteries; in Egypt they had the Mysteries of Osiris; in Persia those of Mithras, which were the last to perish after the advent of Christianity. These Mysteries, differing as they do in name, were essentially the same in general form. They were all dramatic in the "getting up;" each one presented, in a series of theatrical scenes, the adventure of some god or hero, with his sufferings from the attacks of his enemies; his death at their hands; his descent into the grave, or into Hades; and his final rising again. The only essential difference between these various mysteries was, that there was to each one a different and peculiar god or hero, whose life and adventures, whose death and resurrection or apotheosis, constituted the subject of the drama. Thus, in Samothrace it was Atys who was slain and restored; in Egypt it was Osiris; at Athens it was Dionysius, and in Persia it was Mithras. But in all of them the essential ingredients of

the plot were identical, and the dramatic form, the theatrical representation of the allegory, was everywhere preserved. This dramatic form of the rites in the Mysteries—this acted allegory in which the doctrine of the resurrection was inculcated by the visible representation of some fictitious history—was, as the learned Dr. Dollinger has justly observed, “eminently calculated to take a powerful hold on the imagination and the heart, and to excite in the spectators, alternately, conflicting sentiments of terror and calmness, sorrow and fear and hope.”

Now, the recognised fact that this mode of inculcating a philosophical or religious idea by a dramatic representation would naturally lead to its adoption by all other associations, where the same lesson was to be inculcated as that taught in the Ancient Mysteries. The tendency to dramatise an allegory is universal, because it is the most expedient, and has proved to be the most successful. The drama of the third, or Master's degree of Masonry is, as respects the subject and the development of the plot and the conduct of the scenes, the same as the drama of the Ancient Mysteries. There is the same thanatos, the same aphanism, or concealment of the body, and the same euresis, or discovery of it. The drama of the third degree, like the drama of the Mysteries, begins in sorrow and ends in joy. Everything is so similar that we at once recognise another analogy between the Ancient Mysteries and Modern Freemasonry.

The facts that in both the Mysteries and Freemasonry there was a solemn obligation of secrecy, with penalties for its violation, and that the members of both were in possession of certain methods of recognition, known only to themselves, constitute other analogies between these two systems, but which may be safely attributed to the fact that such peculiarities are and always will be the necessary adjuncts of any secret organisation, whether religious, social or political. In every secret society, isolated from the rest of mankind, we must find, as a natural outgrowth, and as a necessary means of defence and isolation, an obligation of secrecy and a method of recognition. On such analogies it is, therefore, scarcely worth while to dilate.

Finally, I have to speak of an analogy between the Ancient Mysteries and Modern Freemasonry which is not only important as showing an identity of design and method in the two systems, but is also peculiarly interesting. I allude to the division—call it what you may, either steps, classes or degrees—to which both were subjected. In the progress from the lowest to the highest arcana, from the mere inception to the full accomplishment of the instruction, the aspirant in the Ancient Mysteries, as in Modern Freemasonry, passed through three gradations, and, as it were, ascended three steps of a mystical ladder, by which, beginning at the foundation, he finally reached the summit or full fruition of all knowledge. These three steps, grades or divisions of the aspirant's progress were, in the Mysteries of antiquity, as they still are in the Freemasonry of the present day, Lustration, Initiation, and Perfection. Through these three steps of gradual progress in the course of instruction every aspirant in the Ancient Mysteries was compelled to pass, and similar steps of advancement, whatever may be the name by which they are designated, has the candidate in Freemasonry to ascend.

Lustration is the ceremony of purification by water. In the Christian system, where the rite was borrowed directly from the Jewish religion, it is called “Baptism,” and the same word has recently been appropriated by certain ritualists, to the ceremony of lustration in the higher degrees of Masonry. But such an application of the word is, I think, inexpedient and improper, because it may lead to a misconception and needlessly give offence to some who think that the word “baptism” should be confined to a strictly religious use. I prefer, therefore, the term “lustration,” which was always used in the Ancient Mysteries. It must, however, be admitted that the ceremony of baptism, under the name of lustration, is very much older than Christianity. It was practiced, as everybody knows, by the Hebrews, who, by its use, introduced and consecrated their proselytes or new converts. It was in use as a ceremony of purification in all the Ancient Mysteries, from India to Egypt and Greece, and even in Gaul, in Britain and in Scandinavia, very long before the solemn day when St. John consecrated Christ to His life-work by the same sacred sign. Lustration was, in the Ancient Mysteries, the symbol of purification, and hence it was the preparatory step previous to initiation. Water, from its natural cleansing quality, has in all ages and in all countries been deemed a symbol of purity. It was undoubtedly with respect to this quality that it was adopted by Christianity as a sign of entrance into the church. It is true that to this was also added, by the ceremony of total immersion, as practiced in the primitive church, the symbolism of a burial and a resurrection in Christ. But the first idea was that of symbolic purification suggested by the purifying or cleansing virtue of the element used in the ceremony. This was surely the predominating thought in the mind of St. John the Baptist when he said, on the banks of the Jordan, “I indeed baptise you with water, but He that comes after me is mightier than I, and He will baptise you with the Holy Spirit. I indeed give

you the symbol of purification; I teach you by this washing of the body the necessity that the soul should be washed clean from all sin, but He who comes after me will, by His mightier power, go beyond the symbol, and will, not with water, but with the power of the Spirit of God, purify and cleanse your hearts.”

With the same original idea of purification, the ceremony of the bath was practiced on the introduction of the Orders of Chivalry. The new knight was required to bathe, and special reference was made in its explanation to the Christian sacrament; for, as Sir Hugh of Tiberias says, in the medieval poem which bears his name, that “as the infant comes out of the baptismal font pure from sin, so should the new knight come out of the bath without any villainy or impurity.”

The Jews and the Mohammedans invariably practice this ceremony of ablution or lustration on all important occasions, and especially before addressing the Deity in prayer. Throughout the Scriptures clean hands are the symbol of purity of heart. David, for instance, says that “he only shall ascend into the hill of the Lord, or shall in His holy place, who hath clean hands and a pure heart.” And in another place he declares that before attending on the altar of Jehovah he will “wash his hands in innocence.” The same symbol was well known to the heathen poets. Thus, as a single instance, Hector is made by Homer to say that he “dreads to bring the urns of incense as an offering to Jove with unwashed hands.” It is not, therefore, surprising that the aspirant in the Mysteries underwent an ablution or purification of the body by washing, as a sign of that purification of the heart which was essentially necessary for all who would seek admittance to the Sacred Mysteries.

When an aspirant was preparing to be received into any of the Ancient Mysteries he was carried into the temple or other place of initiation and there underwent a thorough purification of the body by water. This is what was called the lustration, and was, in fact, the preparation for the Lesser Mysteries. It was, as I have already intimated, symbolic of the purification of the heart, which was the absolute necessary preparation for admission to a knowledge of and a participation in the arcana or secret instructions.

In Modern Freemasonry, that which is known by the name of “Ancient Craft Masonry,” embracing, as it has been authoritatively defined, the three symbolic degrees, including the Holy Royal Arch, there is, it is true, no distinct ceremony of lustration. There is no real washing of the body with the element of water, as was practiced in the Ancient Mysteries and in the Orders of Chivalry, but there is a symbolic or implied lustration. The Entered Apprentice's degree takes, in fact, the place of the Ancient rite. The degree really involves no duties or obligations except those which are connected with the purification of the heart. The very implements that are confided to the candidate to be used by him as the tools of this degree, namely, the gauge and gavel, are given to him that he may learn his duties to God, his neighbour and himself, and be taught to divest his mind and conscience of the superfluities of vice. Every ceremony of the degree is intended to impress upon the candidate the necessity of a pure life and conduct, so that he may lay the foundations of that spiritual building, which, as a Mason, he is hereafter to erect. The whole of this is nothing more nor less than a symbolic lustration. The Entered Apprentice's degree is really a preparation for the other degrees, and in the Ancient Mysteries, Preparation and Lustration were synonymous terms.

Initiation was the next step in the Ancient Mysteries. It was here that the dramatic allegory was performed. It was here that the myth, or fictitious history on which the peculiar Mystery was founded, was developed. The aspirant passed through the supposed events of the life, the sufferings and the death of the hero or God, or had them brought in vivid representation before him. The ceremonies constituted a symbolic instruction in the initia—the beginnings of the religious instruction which it was the object of the Mysteries to inculcate, and hence the candidate being in possession of these initia was said to be “initiated.” These ceremonies were performed partly in the Lesser, but more especially in the Greater Mysteries, of which they were the first part. Very properly was the aspirant said by passing through these ceremonies to be “initiated,” that is, to be a participator in the “beginning”—the initia of the doctrine, because without further and fuller instructions they would be wholly unintelligible. Now, precisely this analogy exists in Modern Freemasonry. Here the candidate, having gone through the lustration, which, as I have already said, is represented by the preparation, then enters upon the initiation. The analogy between Masonry and the Mysteries is here more close than one would be at first inclined to suppose. In the Mysteries, the lustration or preparation may be viewed as the first degree. Then followed the Lesser Mysteries, like a second degree, in which the initiation was begun, and after that came the Greater Mysteries, in which, as in a third degree, the initiation is fully developed. So in Modern Freemasonry we have the three steps similarly divided into degrees. The Entered Apprentice properly takes the place of the Ancient Lustration.

This, as I have already shown, is symbolic. The lustration is not a physical, but a spiritual one. It is the lustration of the heart by the influence of purifying doctrines expressed and enforced by symbols. We call it the preparation; the words are different, but the ideas are identical. Lustration and preparation are in design the same thing.

Then the Fellow Craft's degree is analagous to the Lesser Mysteries. The initiation is begun. Even the dramatic form, so necessary in all the Mysteries, is observed. There is an ascent of winding stairs—the overcoming of obstructions—in search of that which is the object of all initiation, typified as the Word or Divine Truth.

And in the Master's degree, as in the Greater Mysteries, the initiation is continued, and is fully completed. Here, more than anywhere else, is the analogy shown between these two systems—the Ancient Mysteries and Modern Freemasonry. Not only is there a drama in both, but the very form, the plot, the scenery, the denouement and the moral are precisely the same. Only the persons of the drama differ. But whether it be Osiris or Dionysius, or Mithras or Hiram, it is plainly evident that but one series of thought prevade them all—the thought of life, of death, and of resurrection; and that but one doctrine is common to all—the doctrine of immortality. It is this common identity of form and striking analogy of design in the initiation into both the ancient and the modern systems that has led so many writers to frame the theory that Freemasonry is derived from and is a legitimate successor of the Ancient Mysteries. I confess, although I do not entirely subscribe to it, that many theories have been advanced with less claims to plausibility.

Perfection is the last of these progressive steps which constitute the analogies between the Mysteries and Masonry. It is the ultimate object of both. In the Mysteries it was called the "autopsy," a word which signifies "a seeing with one's own eyes." It was the complete and finished communication to the aspirant of the great secret of the Mysteries; the secret which, during the whole course of initiation, had been symbolically overshadowed. The communication of this secret, which was, in fact, the explanation of the secret doctrine, for the inculcation of which the Mysteries had been instituted, was made in the sacellum or most sacred place, analogous to the holy of holies of the Temple and of the Masonic Lodge. The aspirant was thus invested with perfect knowledge—nothing more was left to be imparted, so he had arrived at Perfection.

In Freemasonry precisely the same process takes place. After the Lustration, or Preparation, comes the Initiation, and then the Perfection, or full investment with all that it has been the object of the candidate to attain. In the catechism of the Master's degree the question, "What induced you to become a Master Mason?" is answered thus: "To perfect myself in Masonry that I might travel into foreign countries, work and receive Master's wages." All of this is symbolic; but any one can at once see that the receipt of "Master's wages," whatever they may be, is the consequence of Perfection.

In the early part of the last century the Master's degree contained within itself another portion which completed it, and which supplied the "True word." This part was afterwards detached from it, and became what is now known as the "Royal Arch." But as late as 1813 the United Grand Lodge of England recognised the fact of the dislocation, and in its articles of Union declared that Ancient Craft "consists of the three degrees of Entered Apprentice, Fellow Craft and Master Mason, including the Holy Royal Arch." Accepting this as a historical fact—and no one doubts or denies it—we find Perfection in that part of the Master's degree which, under the title of the Royal Arch, is called the complement of the Master's degree. Because, as in the Ancient Mysteries, the degree of Perfection, or the autopsy, was that in which the concealed dogma of the Mysteries relating to the unity of God and the resurrection to eternal life was made known to the aspirant; so, in the degree of Perfection of Modern Freemasonry—that part of the Master's degree, namely, which is included in the Royal Arch, the Masonic dogma of Divine Truth, symbolised by the True Word—is communicated to the candidate who has previously passed through the processes of Preparation and Initiation.

Thus, then, we trace the analogies between the Ancient Mysteries and Modern Freemasonry. 1. The Preparation in the Mysteries, called the lustration; It was the first step in the Mysteries, and the Apprentice's degree in Masonry. In both systems the candidate was purified for the reception of truth. In the Mysteries there was a physical ablution: in Masonry a moral cleansing; but in both the design was the same. 2. The Initiation: In the ancient system this was partly in the Lesser Mysteries, but more especially in the Greater; in Masonry it is partly in the Fellow Craft's degree, but more especially in the Master's. In both systems the form was dramatic, and the design to portray the life and sufferings, the death and resurrection of a victim. 3. The Perfection: In the Mysteries it was the communication to the aspirant of the true dogma—the great

secret symbolised by the initiation. In Masonry it is the same. The dogma communicated is, in fact, not different; for in both it is God and immortality. This perfection, or autopsy, came in the Mysteries at the end of the Greater Mysteries, and was made in a holy place. In Masonry it is communicated as the end of the Master's degree, and in that complement of it known as the Holy Royal Arch; and the place where the communication is made represents the holy of holies.

These analogies are very striking. Is modern Freemasonry a lineal and uninterrupted successor of the Ancient Mysteries—the succession handed down through the Mysteries of Mithras, which existed in the fifth and sixth centuries, or is the fact of these analogies to be attributed to the coincidence of a natural process of human thought, common to all human minds, and showing its outgrowth in symbolic forms?

#### CO-OPERATIVE FESTIVAL AT THE CRYSTAL PALACE.

THE fete of the National Co-operation Society was held very successfully on Saturday, amid brilliant sunshine. These gatherings bid fair to be the largest of the year in the near future. The fete was in every way a success, the fruit, flowers, and particularly the vegetables, were wonderful, considering the untoward season in the early part of the year, as what with the blight, cold, and vermin, gardening has been a despair to many amateurs.

The concert of 7,000 voices was on the whole very creditable; it would be invidious to be too critical, but great praise was due for the way in which the choir rendered Mendelssohn's "I waited for the Lord." They were not so happy, however, with Handel's "Lovely Peace." Many of the more simple numbers went with a swing that showed care had been taken with the rehearsals, and reflected credit on all concerned.

The Palace gardens are just now in their beauty, and we never remember them looking better, the view from the top of the tower is perhaps one of the prettiest in England.

The Co-operators, one and all, seemed to enjoy themselves, and partook of the good things provided, some of which are now sold at a cheaper rate, but the caterers have a good deal yet to do before their department will become as popular as it should be.

The Directors deserve praise for the good entertainment provided, which kept the large number present pleasantly engaged from early morn till late at night.

#### BIRTH.

HILLE.—The wife of Bro. George Hille, of the Mecca Restaurant, 2 Cullum Street, E.C., of a son.

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Every Wednesday.—To Swindon, Cirencester, Tetbury, Chalford, Stroud, Gloucester, Cheltenham, Hereford, Clevedon, Weston-super-Mare, Bridgwater, Taunton, Minehead, Wellington, Tiverton, &c., for a week, a fortnight, &c., and to Shrewsbury, Leominster, Hereford, Welshpool, Aberystwyth, Llangollen, Corwen, Bala, Festiniog, Dolgelly, Barmouth, Rhyl, Llandudno, Bettwys-y-Coed, Carnarvon, Llanberis (for Snowdon), &c., for 6, 9, 13 or 16 days.

Every Wednesday Midnight.—To Chepstow, Monmouth, Newport, Cardiff, Swansea, Llanelly, Carmarthen, Pembroke Dock, Tenby, Cardigan, Milford, &c., for 8 or 15 days; and to Chester, Birkenhead, and Liverpool for 5, 8, 12 or 15 days.

Every Thursday.—To Newbury, Savernake, Marlborough, Devizes, Trowbridge, Warminster, &c., for a week, a fortnight, &c.

Every Thursday, Friday Night, and Saturday.—To Exeter Dawlish, Teignmouth, Plymouth, Bodmin, Wadebridge, Fowey, Truro, Falmouth, St. Ives, Penzance, &c., for a week, a fortnight, &c.

Every Thursday and Saturday.—To Minehead, Lynton, Lynmouth, Barnstaple, Ilfracombe, Yealmpton, Tavistock, Launceston, Torquay, Dartmouth, &c., for a week, a fortnight, &c.

Every Friday Night.—To Weston-super-Mare, and the Scilly Islands, for a week, a fortnight, &c.

Every Friday and Saturday.—To Chippenham, Bath, and Bristol, for a week, a fortnight, &c.

Every Friday Midnight and Saturday.—To Douglas (Isle of Man), for a week, a fortnight, &c.

### SPECIAL SATURDAY EXCURSIONS TO THE BRISTOL AND WEYMOUTH DISTRICTS.

Every Saturday until 24th September inclusive, an Excursion to Frome, Witham, Shepton Mallet, Wells, Yeovil, Maiden Newton, Bridport, Dorchester, Weymouth, Portland, &c., for 3, 10 or 17 days, will leave Paddington Station, at 8:10 a.m.

Every Saturday evening, until further notice, an Excursion to Chippenham, Bath, and Bristol, for 2, 6, 9, 13 or 16 days, will leave Paddington Station at 7:2 p.m., in addition to the excursion announced to leave Paddington at 12:40 noon, every Friday.

### A FORTNIGHT IN IRELAND.

Thursdays, 8th and 22nd September.—For Cork and Killarney.

Fridays, 9th and 23rd September.—For Waterford, Dungarvan, Lismore, Clonmel, Tipperary, Kilkenny, Killarney, Belfast, Armagh, Enniskillen, Larne, Giant's Causeway, &c.

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Tickets and Bills may be had at the Midland Stations and City Booking Offices, and from Thos. Cook and Son, Ludgate Circus, and Branch Offices.

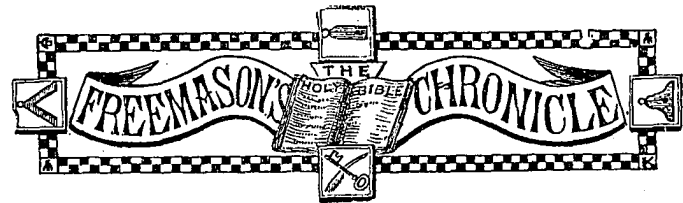
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SATURDAY, 27TH AUGUST 1898.

### THE NEW HALL AT BLYTH.

ON Thursday, 18th inst., the new Masonic Hall at Blyth was formally opened for the use of the Officers and Brethren of the Blagdon Lodge.

The buildings having been opened in the form usual on such occasions, the visitors and members were entertained to supper.

The proceedings were highly successful, and in the course of the evening several complimentary references were made to the adaptability of the premises for Masonic purposes.

### REPORTS OF MEETINGS.

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We shall be pleased to receive particulars of Masonic meetings for insertion in our columns, and where desired will endeavour to send a representative, to report Lodge or other proceedings.

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### METROPOLITAN: INSTRUCTION.

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

ON Monday, at the Richmond Hotel, Shepherd's Bush Road, W., Bros. W. Turner W.M., W. Ridgway S.W., Ridley J.W., W. R. Williams P.M. Preceptor, Johnson Treas., C. Barber Sec., Catling S.D., Jupp J.D., Wynman I.G., and others.

The ceremony of initiation was rehearsed, Bro. Catling acting as candidate. This being the first time Bro. Turner had occupied the chair in this Lodge of Instruction the Preceptor proposed that a hearty vote of congratulation be accorded him, the same to be recorded on the minutes, for the excellent manner in which he had rehearsed the ceremony. This was seconded and unanimously agreed to.

Bro. Turner thanked the Brethren in a few appreciated words.

Bro. Ridgway, who is well known for his faultless working, will preside on Monday next.

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#### WESTBOURNE LODGE, No. 733.

ON Tuesday, at the Oliver Arms, Westbourne Terrace North, Harrow Road, W., Bros. T. Mogford W.M., H. Dehane S.W., G. Knight J.W., R. J. Rogers S.D., J. Wynman J.D., G. Meek I.G. In consideration of the oppressive heat of the weather the W.M. only opened the Lodge in the three

degrees and resumed to the first, when Bro. Dehane worked the first and second sections of the lecture.

Bro. Dehane was elected W.M. for the next meeting.

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ROYAL ALFRED LODGE, No. 780.

ON Thursday, 18th inst., at the Star and Garter Hotel, Kew Bridge, Bros. F. J. Larkman W.M., R. W. Robinson S.W., F. M. Ridley J.W., J. H. Cumming Sec., R. H. Williams P.M. P.P.G.J.D. Middlesex Preceptor, W. Langdon S.D., H. R. Worth J.D., Justin Allen I.G., F. J. Cross, J. W. Blaydes, and others.

The ceremony of initiation was rehearsed, Bro. Blaydes acting as candidate. At the completion the W.M. gave the explanation of the tracing board in such a faultless manner as to keep the assembled Brethren's attention firmly fixed. The worthy Preceptor in a few well chosen sentences thanked the W.M. for his kindness, and said that as this was the first time this explanation had been given since this Lodge of Instruction had been under his direction he trusted those Brethren who were qualifying for the chair would endeavour to perfect themselves in it.

Lodge was opened in the second degree and resumed to the first. Bro. Cross answered the questions and was entrusted. Lodge was resumed to the second degree and the ceremony of passing was rehearsed. Bro. Robinson was elected W.M. for the ensuing meeting.

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CHISWICK LODGE, No. 2012.

ON Saturday, 20th inst., at the Windsor Castle Hotel, Hammersmith, Bros. K. M. Ross W.M., W. Ridgway S.W., F. Craggs J.W., R. Josey Sec., Arthur Williams P.M. 834 2090 Prec., H. J. Cousens S.D., Robert Reid J.D., L. J. Powell I.G., W. Hyde P.M., J. H. Cumming P.M., E. Wilkins, and others.

The ceremony of initiation was rehearsed, Bro. E. Wilkins acting as candidate. In consequence of the excessive heat the W.M. closed the meeting at an early hour, Bro. Ridgway being elected to fill the W.M.'s chair at the next meeting.

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ROYAL VICTORIAN JUBILEE LODGE, No. 2184.

AT the weekly meeting on Wednesday afternoon, at 3 o'clock, at the Dover Castle Hotel, Westminster Bridge Road, on account of the very hot weather there was but a small attendance. Bro. Darch Preceptor occupied the chair as W.M., and was assisted by Bros. C. Randall S.W., T. Holland J.W., B. Cohen S.D., C. B. Andrews J.D., J. Wynman I.G., and Voight.

The Lodge was opened to the second degree. Bro. Andrews answered the questions, was entrusted and the ceremony of raising was rehearsed. Bro. Darch kindly vacated the chair in favour of Bro. T. Holland J.W., while the Junior Warden's chair was taken by Bro. Andrews. The acting W.M. resumed the Lodge to the first degree and the ceremony of initiation was rehearsed, Bro. Voight (the manager of the Hotel) kindly acting as candidate.

The W.M. resumed the Lodge to the third degree, and closed down to the first, when Bro. Randall was elected to preside on Wednesday next.

Bro. Voight was elected an Honorary Member, which compliment he duly acknowledged.

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PROVINCIAL.

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EBORACUM LODGE, No. 1611.

THE annual excursion of the Brethren of this Lodge took place on Wednesday, 17th inst., to the Dukeries and Sherwood Forest. The members, with ladies, journeyed from York in a saloon by the 6.50 Great Northern train, via Doncaster and Retford to Worksop, arriving at nine o'clock, and, after a short stay at the Lion Hotel, proceeded by char-a-banc to Clumber, the seat of the Duke of Newcastle. The party was conducted through the mansion, and afterwards visited the beautiful church. The journey was then resumed via Thoresby, the seat of Earl Manvers, to Edwinstowe, where an excellent dinner was served at the Dukeries Hotel, the Worshipful Master Bro. J. T. Chambers presiding.

After a short interval a visit was paid to the Major Oak, and the return journey was made via Welbeck to Worksop. High tea was then served at the Lion Hotel. At seven o'clock the drive was resumed to Retford, a distance of nine miles, where the party again joined the saloon, and journeyed by the 8.21 train to York. Before the return journey was commenced a hearty vote of thanks was accorded to the Worshipful Master for the excellent way in which he had conducted the day's outing, on the proposition of Bro. G. Lamb P.M., and supported by Bro. J. H. Shouksmith P.M., and a similar compliment was paid to Bro. B. Kilvington, the acting Secretary, for the arrangements. York was reached at 10 o'clock, and the excursion will rank amongst the most enjoyable organised by the Lodge.

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ENGLAND'S CENTRE LODGE, No. 2555.

THE annual festival was celebrated on Thursday, 18th inst., when the Rev. Henry Tower, one of the founders of the Lodge, was duly installed as Worshipful Master. The Lodge has only been in existence three years, and, in spite of considerable difficulties, has in that time attained a most satisfactory position.

Surgeon-Major Flood was W.M. for the two first years, Dr. Stocker occupied the onerous position of W.M. the third year, and now, thanks to the work done by these Brethren and the Officers who have supported them, the new W.M. enters upon his year of office under the happiest auspices, and with every promise of a successful term.

The Lodge meeting was held in the National Schoolroom, Weedon, which was most tastefully decorated and beautifully arranged. Bro. E. G. Stocker P.P.G.Purs. presided, and admirably performed the installation.

One of the earliest functions of the new W.M. was to present to I.F.M. Brother Stocker, on behalf of the Brethren of the Lodge, a Past Master's jewel, and in doing so Bro. Tower paid a tribute to the excellent work Bro. Stocker had done for the Lodge.

The Auditors' Report (read by Bro. J. H. Morley) was of a gratifying character, a balance in hand remaining after a liberal recognition had been made of Masonic Charity.

Hearty thanks were given, on the proposition of Bro. C. Walsh, seconded by Bro. Stocker, to Brother J. C. F. Tower for the great assistance he had given the Lodge that day.

The annual banquet was held at the New Inn, in the beautiful and commodious dining-room, where the repast itself and the serving thereof elicited the highest encomiums: nothing could be better, and the proprietress Miss Butler is to be highly complimented on her arrangements.

Upon Bro. E. G. Stocker devolved the toast of the evening, the W.M. of England's Centre Lodge, and he paid warm tribute to the qualities and service of Bro. the Rev. H. Tower from whose year of office the Lodge, he was satisfied, would derive the greatest advantage.

Bro. the Rev. H. Tower, who was heartily received on rising to reply, said he was conscious that he had not done all he should have liked to do for the Lodge, but its work and objects lay near his heart, and during his year of office he should do all he could, with the able assistance of his Officers, upon whom he knew he could count, to further the interests of Masonry through the Lodge. He wished more parsons could go through the duties of a Masonic Lodge. He felt sure that they would feel the benefits of the discipline and make fewer mistakes; and when they made mistakes they would be sure to be pulled up—and that would be a very good thing for many of them. Very erroneous ideas prevailed outside as to the character and work of Freemasonry, and he had been glad that he had had opportunities of correcting those mistaken ideas and making it clearly understood that the eating and drinking were but a small part of their engagements, and that in their Lodges they were occupied in attention to Masonic duties and the furtherance of the great charitable objects so dear to Freemasons. By adhering to their motto, "Brotherly love, relief and truth," they did immeasurable good; and in proportion as Masons carried out the high aims embodied in it, so would they show the value of their great institution.

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REVIEWS.

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All books, &c., intended for review should be addressed to the Editor, Freemason's Chronicle, New Barnet.

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THE RAMBLES AND RECOLLECTIONS OF R. DICK (Robert Dottie). Manchester: Albert Sutton. 1898.

WE have had the pleasure of perusing the above work, only recently issued from the press. It is a pleasant volume of nearly 200 pages, and, besides containing a portrait of the author, is embellished with several well-executed engravings. The printed matter is of a gossiping and humorous kind, and mostly in the Lancashire dialect.

Bro. Dottie was in constant touch with Edw'n Waugh and Bro. Ben Brierley (Ow'd Ab), when they were in the heyday of their popularity, men who have so faithfully depicted homely life in the cotton districts as to make their names household words. As a reciter, Bro. Dottie has had many years practice, and time after time we have heard him when he has truthfully mirrored the wonderful characters of the writers mentioned to delighted audiences. We therefore expected to find something good in his present venture, and we have not been disappointed, for as a follower in the footsteps of such worthy predecessors, his intimacy with them and with their works seems to have imbued him with some of that quaint and whimsical ichor which permeated all they attempted, either with the pen or with the tongue.

Bro. Dottie is original, with an imagination of the creative order, but we have room for two extracts only; these, however, will show the diverse nature of the sketches which the book contains. The first we select is a poem, which has been set to music by Brother James Batchelder, a musician well known in Cottonopolis, and bears the title of

TWO FRIENDS.

"What ails thee ow'd lad? th'art noan lukin weel,  
An' tha sluthers along i' thi shoon,  
Hast'getten toothwarch? or a boil on thi neck?  
Or maybe tha wants a new moon.  
Come, straighten thi face, an' howd up thi yed,  
As if thee an' o' th' world wur good friends!  
There's nowt for a man ut goes crawlin' along,  
Wi' a look 'at ne'er borrows nor lends.  
So come inside an' warm thi shins, Matty 'll sing us a sung,  
An' we'll have a crack o'er th' marlocks we play'd,  
When thee an' me wur yung.  
Neaw, Betty lass, fotch us a mug o' whoam brew'd,  
An' Sam, draw that cheer into th' nook,  
Then doff thi topcoat an' hang up thi hat,  
An' keawer thee deawn fur a smook.  
Aye!—Neaw tha looks better, ow'd brid—here's gud luck;  
May tha never want beef, bread, nor beer,  
But awlus enough, aye! an' plenty to spare  
For those ut are short o' good cheer.  
So warm thi shins on th' fender lad, Matty 'll sing us a sung,  
An' we'll have a crack o'er th' marlocks we play'd  
When thee an' me wur yung.  
Grumblers an' fratchers, an' mealy-mouthed folk,  
We've boun' for to meet—to a mon,  
But for th' gradely ill-off, or a mate i' distress,  
Just fettle um up if you con.  
We've foughten eawr way when feighten wur hard,  
An' trips to th' saeside wur unknown;  
An' we've wrostled wi' trouble aboon eawr fair share,  
An nobbut, lad, just held eawr own.  
So come, sup up, another we'll have, as Matty is singin' her sung,  
An' just one more crack o'er th' marlocks we play'd  
When thee an' me wur yung."

The next one, which Brother Dottie calls "J. L. Tooleiana," will explain itself. "Some three or four years ago I was staying at Blackpool at the time that Mr. Toole was fulfilling an engagement there. My reason for being there was to give a personal belonging of mine, a recently broken leg, the benefit of the sea air and the restorative quiet of Blackpool.

On the last night of Mr. Toole's engagement he promised to spend a sociable half-hour with some friends at 'The Palatine,' at the end of the night's business at the theatre.

Faithful to his promise, the genial comedian came along to the hotel in a cab (which he requested to be kept waiting), and being in one of his

happiest moods, had no trouble in keeping everybody amused and delighted to the extent of making the said everybody forget all about the flight of time, or not to care about it, which is pretty much the same thing.

Story followed story, and it was not until the clock struck one a.m. that some specimen of the 'early-to-bed' variety of the 'genus homo' proposed Mr. Toole's jolly good health, reminded the rest of the company that an actor's life was perhaps not quite as easy as it appeared from the front, that Mr. Toole had, no doubt, had a fatiguing day, &c., &c.—and so the party broke up.

As our paths lay in the same direction I got a lift in the long-suffering Jehu's cab, and at the end of the drive, which was by no means a long one, Mr. Toole and myself alighted. Said he, addressing the cabman, and with an expression on his countenance suggestive of cherubims:—'Well! I suppose you want your fare?—There's a 'bob.'

'No 'bob' for me! not much!' says cabby.

'Oh, well then,—there's two bobs!'

'Nor no two bob neither!' remarked the cabman, with a touch of truculence in his tone—'D'ye know we charge by th' hour?'

'Oh! you charge by the hour do you? And how much an hour do you charge?'

'We charges two shillings a hour! Do you know I've smoked half an ounce o' bacca while I've been waitin' for you? Should ha' lasted me all Sunday.'

'Now, Cabby,' said the apparently annoyed comedian, 'this is too bad. I engage you for a certain line of business, and I find you playing a smoking part. And I suppose you expect me to pay for all that tobacco!' (a short pause) 'Too bad! really too bad!' (another short pause) 'What's your fare?'

'My fare's six shillin,' said the cabman.

'No, no,' replied Mr. Toole. 'Very nice turn out—but I don't want to buy it. Couldn't drive a cab if I had one. I want to know your fare.'

'Six shillin,' shouted Cabby—'six bob!'

'What a lot of money,' said the comedian. 'Dear, dear, dear; what a lot of money!' Uttering these remarks with comical gravity, he placed a number of coins in the driver's hand, and I hardly need say they were in excess of the amount demanded.

The tone and manner of the man altered at once. 'An' thanking ye sir! This has just set me up. I've only had but a one-shillin' fare all day.'

A story of the same brand is told, in which the comedian thoroughly bothered the Cabby by mixing up penny pieces, florins, and half-crowns in an apparently hopeless endeavour to pay the exact fare. After fifteen or twenty minutes of a seeming agony of anxiety, Mr. Toole solved the sham difficulty in his usual generous fashion. The comedian, who seemed at such times to wish to appear 'incog.' was a little taken aback as the cabman mounted his box, to hear him remark 'Hay, Mester Toole, you have been havin' me on a bit o' toast nicely! Come up Persimmon!'

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THE "CONTOUR" ROAD BOOK OF ENGLAND. A series of elevation plans of the Roads, with measurements and descriptive letterpress, by Harry R. G. Inglis. London: Gall and Inglis, 25 Paternoster Square. 1898.

It would be difficult to imagine a more useful road book than that compiled by Mr. Inglis, which we predict will soon become a great favourite with cyclists and other travellers along the great highways of the country.

Something like a thousand different routes are dealt with in the three books into which England is divided, and most useful information is supplied in regard to each, as to the class of the roads, the gradients, measurements, and details of the principal objects of interest by the way; but the great feature of the work is a series of maps or plans showing the "contour" of each road, set out in sections of about four miles to the inch, with the different towns and villages marked, and other useful information given. To the cyclist proposing a "round" tour the maps will be of the greatest utility, as a little study will enable him to select the easiest roads for his journeyings to and from a given point, and thereby avoid much of the regret that is often experienced when a reversal of a route seems to possess many advantages. The volume dealing with the south-eastern division of the country runs to upwards of 300 pages yet is so prepared as to weigh but seven ounces, is of a size easily carried in the pocket, and is published at the low price of two shillings—an excellent production in every respect.

A similar book for Scotland contains nearly 500 maps and plans, and covers the whole country in one volume, including nearly every road likely to be used by Tourists.

### The Theatres, &c.

Her Majesty's.—On Thursday, The Termagant.  
Haymarket.—On Saturday, The Little Minister.  
Adelphi.—On Wednesday, The Gipsy Earl.  
Criterion.—8.15, Bilberry of Tilbury.  
Vaudeville.—3rd Sept. Her Royal Highness.  
Daly's.—8.15, A Greek Slave. Matinée, Saturday, 2.30.  
Savoy.—8.20, The Gondoliers. Matinée, Saturday, 2.30.  
Prince of Wales's.—8.15, La Poupée. Matinée, Saturday, 2.30.  
Gaiety.—8.15, A Runaway Girl. Matinée, Wednesday, 2.  
Strand.—8.15, No credit. 9, What happened to Jones. Matinée, Wednesday and Saturday, 3.  
Globe.—On Tuesday, Tommy Dodd.  
Comedy.—8, Constancy. 8.30, Lord and Lady Algy. Matinée, Wednesday, 3.  
Terry's.—8, Meadow Sweet. 8.45, Our Boys. Matinée, Wednesday, 3.  
Shaftesbury.—8, The Belle of New York. Matinée, Wednesday, 2.  
Duke of Yorks.—8, The Dandy Fifth. Matinée, Wednesday, 2.30.  
Grand.—Next week, The Ambassador.  
Queen's Opera House, Crouch End.—Next Week, The Showman's Sweetheart.  
Alexandra.—Next week, A run of luck.  
Dalston.—Next week, Man to man.  
Alhambra.—8, Variety Entertainment. Jack Ashore, &c.  
Empire.—7.50, Variety Entertainment. "The Press" Ballet, &c.  
Palace.—7.45, Variety Entertainment. New American Biograph, &c.  
London Pavilion.—8, Variety Entertainment.  
Tivoli.—7.30, Variety Entertainment. Saturday, 2.15 also.  
Royal.—7.30, Variety Company. Saturday, 2.30 also.  
Egyptian Hall.—3 and 8, Mr. J. N. Maskelyne's entertainment.  
Crystal Palace.—Varied attractions daily. Thursdays, Fireworks.  
Alexandra Palace.—Open Daily. Constant Amusements. Balloon Ascensions. Fireworks, &c., &c.  
Royal Aquarium.—Open 10 a.m., close 11.30 p.m. Constant Amusement.

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## HUMOUR OF THE POST OFFICE.

MY readers will be familiar with an incident related in the Scriptures, where is recorded the usefulness of the first direct, although at the same time very humble messenger. I mean that of the dove sent out of the Ark by Noah, which returned to him carrying an olive leaf in its mouth. This was directly after the forty days' rain which caused the great deluge. Noah, in order to ascertain the degree to which the waters had subsided, sent out a raven in the first instance, but this bird, probably finding food on the surface on the waters, did not re-enter the Ark. A dove was twice used for the same purpose, the second time after an interval of seven days, when upon her return she brought him welcome news, for "Lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated from off the earth."

On the other hand, the reader may not remember that it was Jezebel, wife of Ahab, King of Samaria, who dispatched the first circular letter, being actuated in this by the basest and most despicable of motives, the story of which is given in the First Book of Kings xxi. 7-11. It appears that the cupidity of Ahab was aroused at the sight of a vineyard situated near to his palace, the owner of which was a subject called Naboth. The king wished to attach this vineyard to his own royal grounds; but supported by the law of Moses which forbade a man to part with his paternal inheritance unless under special circumstances, Naboth refused to dispose of it on any pretence whatever. Jezebel, who was determined that her husband should possess the coveted vineyard, not only urged him to use his kingly prerogative, but was guilty of deep treachery which cost Naboth his life. This is the Biblical account:—"And Jezebel his wife said unto him (Ahab), 'Dost thou now govern the kingdom of Israel? Arise and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.' So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth (i.e., residing in the same city). And she wrote in the letters saying, 'Proclaim a fast, and set Naboth on high among the people. And set two men, sons of Belial before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out and stone him, that he may die.' And the men of his city, even the elders, and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them."

Herodotus, called the father of profane history, and who wrote several hundred years after Moses, in relating the conspiracy of Harpagus, King of Media, says that Harpagus communicated his intentions to Cyrus in a letter, which, as all the roads leading to Persia were guarded by the king's troops, he sewed up in the belly of a hare, and sent it to him by one of his most trusty domestics.

Cyrus himself established early posts, and by causing stables to be fixed at certain distances, where relays of horses might be obtained, was the means of expediting communications between the Court of Persia and the provinces of its vast empire.

It has been ascertained that a perfect system for forwarding written communications existed in China so far back as 230 B.C., and Marco Polo tries to establish this fact by a statement that on a visit to that country he found that a system of posts had been in use for nearly a thousand years.

In 1464, during the reign of Edward IV., letters were first forwarded by post in this country, while in 1483 (Richard III.) post horses and stages were established. In 1543 (Henry VII.) letters were conveyed from London to Edinburgh in about four days, and a century later a regular letter-post was inaugurated, by which communications could pass between Charles I. and the Scottish Council; and about the same time (1635) there was a postal interchange between the latter country and Ireland, thus establishing regular letter-posts in the three kingdoms.

During the reign of the Second Charles, a local penny post was established as a private concern, receiving great opposition from the Government. It was in his reign also (1663) that the profits of the Post Office and wine licences, worth £21,000 per annum, were settled upon James, Duke of York as a personal income, by Act of Parliament. The postage in 1677 was as follows:—"To all parts of England and Wales beyond 80 miles, 3 pence a single letter, and 12 pence an ounce."

In 1784 (George III.) the first regular mail coach started from London to Bristol, and it was during the early decades of the present century that the famous Manchester hostelry, mentioned by De Quincey, was in full swing. This was the Bridgewater Arms, situated at the corner of Market Street, next to High Street, the spot where it stood being now covered by buildings devoted to commerce. In those days the journey of nearly 200 miles, along the mail-coach road from London to Manchester, which passed through St. Albans and Derby, occupied nineteen hours, and the fact of its having been performed on one occasion in eighteen, was considered extraordinary. During the same period (1837) the mails from London to Aberdeen were carried in 58 hours, 22 minutes, and to Holyhead in 27 hours; the passage from the latter place to Kingstown (Ireland) occupying about 7½ hours, and often in cases of rough weather 20 hours; so that in decent weather a letter travelling from the metropolis of England to that of Ireland would take 34½ hours, and sometimes over 47 hours. By means of railways and recently accelerated speed a wonderful contrast is presented, the night mails from London to Aberdeen occupying in these days of progress only 11 hours, 5 minutes. A quick service night and day mail also reduces the time between London and Dublin, which is at present nine hours and a half.

It is to be hoped that the postal authorities are not quite so stringent as formerly. In the year 1842 the mail bag from Glasgow for Manchester was overlooked until half-an-hour after the coach had departed. This being anterior to the days of the telegraph, this useful means of communicating with the coach could not be adopted, so a special express coach containing the truant bag was sent in pursuit. But through various delays in obtaining fresh horses at the different stages, the mail was not overtaken, and the bag was not handed over till Manchester was reached. For the cost incurred (about £9) the clerk of the road and the mail guard were held by the Postmaster-General to be responsible, the former for neglecting to see the bag out of the office, and the latter for omitting to see it into the coach.

The following particulars, extracted from the forty-third report of the Postmaster-General, may be of some interest to the reader.

The staff of the Post Office consists of 144,700 persons, of whom 81,826, including 12,406 women, are on the permanent establishment. In the year

1886-87 the expenditure was £8,399,951, and salaries and wages amounted to £4,278,895. In 1895-96 the total expenditure was £11,006,613, and salaries and wages were £6,629,865. The net profit to the exchequer was £3,753,109.

England was the first country to issue postage stamps and stamped envelopes, the first appearing in 1840. The denomination of the earliest stamp was one penny. The first stamps issued by the United States were placed on sale in 1847, though several years earlier stamps were issued by various postmasters and express companies, and possibly the following advertisement, which appeared in the "Daily Courant," Wednesday, 4th January 1710, may refer to a similar practice in this country:—"Whereas a Person in some Distress sent a Letter by the Half-penny Carriage on Monday night last, directed to a Gentlewoman in Marlborough-street, he is desired to send another Letter, and where he may be spoke with, and Care will be taken to his Content."

In these days of cheap postage it would be considered a contemptible action were anyone to resort to the clever expedient for evading payment which is mentioned by the poet Coleridge. He says that in one of his walks in the Lake district he saw the postman hand a letter to the servant girl at a village inn. After carefully looking at the address, she returned the missive to the man, explaining that she could not take it in, as she was too poor to pay the amount demanded. Coleridge at once stepped forward, and giving the postman the shilling required, handed the letter to the girl, who, however, did not appear as pleased as expected, and when the postman was well out of hearing she confessed to the poet that the whole of the communication consisted in the address and certain pre-arranged external blots and marks. This was the method adopted by her lover and self to keep up an unpaid-for correspondence in the days of dear postage.

A literary curiosity passed through a rural post office in Northumberland a few years ago, in the shape of a letter which bore the following elaborate address: "For the Girl at the Hetheryshank near the Cow Gate near the Toll near Slatyford newcastle-on-Tyne on that side of the road furthest from Kenton and near to the Bath House next to Byre joining the stable close to the cart shed and not far from the Barn and thrashing machine."

Another, almost as lucid as this, was intended for one "who had a cork leg, and a bright projecting set of teeth," the addressee being a jeweller's assistant in a county town, who, however, was found after much trouble.

Nearly 22,000 letters were posted one year without any address. Among these, more than 1,100 contained cash, bank-notes, cheques, and bills, with an aggregate value of above £4,000. As many as 72,000 postage stamps were found loose in the letter-boxes. More than 27,000 articles of various kinds escaped from the covers in which they had been imperfectly secured, and were sent to the Returned Letter Office.

In Aberdeen a person was observed to deposit a letter in a disused street hydrant, and on the cover of the box being removed three other letters were found, the senders of which had similarly mistaken the water pillar for a pillar letter box. The letters had been passed into the box through the space formerly occupied by the tap-lever.

A couple of years ago the postman at Clayton West, near Huddersfield, delivered a newspaper supposed to have been posted nearly forty-six years previously. The newspaper bore no postage stamp, but was impressed with the Government duty stamp, which was required to appear on all newspapers before publication, until June 1855, which stamp franked a newspaper through the post without payment. The newspaper in question was "Bell's Life in London," for 1st December 1850.

The journal in which the incident was recorded, after commenting upon the peculiar nature of the news which the belated newspaper contained, says:—"With customary exactitude the Post Office authorities tried to deliver the newspaper to A—B—, jun., the addressee. That was, however, beyond their powers; forty-six years added to a junior changes a man to a senior. Less time had done it in this instance, and A—B— had taken the long journey to that bourne from whence no traveller returns, while this newspaper was making the short journey of thirty miles from Manchester to Clayton West. The postman explained that the newspaper had been found in the recess of a revolving shutter at Rusholme. It is supposed that the sender of it was an Alderman of the city of Manchester; that he put the paper into the aperture when the shutter was down; that it fell into the space between the shutter and the letter box mouth; and that it was next morning carried into the recess when the shutter was wound up. The paper was evidently in a secure place; it is in excellent preservation; and is regarded as a curious relic by its recipient, the brother of A—B—, jun."

In a newspaper which reached the Returned Letter Office were found to be enclosed four sovereigns, and in another a gold locket. A letter having a very large seal at the back was observed in course of transit, and on the seal, which had become slightly chipped, being examined, gold coins to the value of £1 10s were discovered to be imbedded in the wax. The senders of newspapers very often infringe the regulations by forwarding unauthorised articles of various kinds concealed between the folds. Of such enclosures, the following amongst others have been observed: Cigars and tobacco, collars, seaweed, ferns and flowers, gloves, handkerchiefs, music, patterns, sermons, stockings, lace, postage stamps, money, musical instruments, and cutlery, artificial teeth and eyes, wigs, vegetables, game and fish, medicine and perfumery, and articles of dress.

A parcel containing 500 leeches, one with thirty frogs, and others freighted with snakes and lizards, have been sent, while even an innocent kitten has been launched amidst the mysteries of postal transmission. We are also told of sucking pigs, plum puddings, a human skull and portions of a dead dog, the latter on its way to a veterinary surgeon for analysis. Several of the articles above mentioned being prohibited, they were sent to the Returned Letter Office.

On one occasion diamonds and jewellery worth £25,000 were forwarded as walking sticks, with a declared value of £7 10s, this extraordinary risk being run for the sake of saving the extra fees in registration. A live snake which had escaped from a postal packet was discovered in the Holyhead and Kingstown Marine Post Office, and, at the expiration of a fortnight, being still unclaimed, it was sent to the Dublin Zoological Gardens. A packet containing a live horned frog reached Liverpool from the United States, and was given up to the addressee, who called for it. Another packet, also from America, reached the Dublin Post Office, containing two live lizards, and was similarly given up to the addressee on personal application. In one case complaint was made that a letter addressed to a "Naturalist" had failed to reach its destination, but it was afterwards found in a cage on the premises of the addressee, where it had been placed by a monkey.

[To be continued.]

"The Book of Rarities," by Edward Roberts, P.M.



opportunity of visiting the Fishery Exhibition here, and inspecting the sledge and other articles used by Dr. Nansen in his trip towards the north pole. It was here, also, the overland party left for the journey to Vossevangen, and on through Stalhiem to Gudvangen, where they found the "Argonaut" waiting for them, and all proceeded on to Visnaes, the next stopping place. Merok, at the end of the beautiful Geiranger Fjord, was reached on Thursday, and Molde was the next point of call. On Saturday we cast anchor at Naes, and a grand drive through the valley to the celebrated Romsdalshorn and back to Naes brought our journey to an end so far as Norway was concerned. With regret we saw its coast gradually disappear, and after a smooth voyage we arrived safely at Newcastle, where the party bid au revoir to each other not one of them but deploring the most enjoyable trip was at an end.

Mr. Perowne personally accompanied the party, and added in no small measure to the general success. An Amusement Committee was appointed early on the trip, and if the members thereof worked hard they had the satisfaction of knowing their efforts were most successful—they not only appeared to enjoy themselves, but contributed to the amusement of their fellow passengers and won general applause. We should like to reproduce a few of the snap shots we secured on the journey, in the pages of the FREEMASON'S CHRONICLE, but feel sure it is much better to advise our readers to go and see for themselves if it is not true that words fail to describe the beauties of the scenery and the general pleasures of the cruise, on the success of which we heartily congratulate the organisers: Dr. Henry S. Lunn and Connop F. S. Perowne.

The needs of the amateur photographer were efficiently catered for on board by a representative of the well known firm of Fradelle and Young, of Regent Street, and the way in which he manipulated the secrets of the dark room proved him to be well skilled in the science in which his firm has won such repute.

The "Argonaut" is just the vessel for a pleasure cruise is of 3,254 tons and 4,000 horse power, and has been acquired with the sole object of being used as a pleasure yacht for such summer Cruises as we took part in, and Mediterranean Cruises in the winter. She has been refitted throughout, her accommodation greatly increased, and in every detail the safety and comfort of her passengers has been studied, and, in the opinion of experts, with the alterations she is the finest cruising yacht afloat.

The "Argonaut," which was built by the well-known shipbuilding firm of R. and H. Green, of London, was fitted with new boilers and quadruple expansion engines in 1895. Her length is 332 feet, her breadth 40 feet. The promenade deck, which extends the whole length of the vessel, is unusually spacious, and offers excellent facilities for sports, games, and dances; above the music room is a small upper deck from which an extensive view can be obtained; the dining saloon is on the main deck, and all the accommodation is for first-class passengers, of whom upwards of 200 can be carried. The vessel is divided into water-tight compartments, is fitted throughout with electric light, and carries a complement of 120 officers and crew. Owing to the admirable plan on which the hull is constructed the sea-going qualities of the ship are unsurpassed, little or no inconvenience being experienced even in the heaviest weather. The vessel is fitted with three refrigerating compartments, so ensuring a supply of fresh milk, butter, fish, poultry, and butcher's meat throughout the voyage, while, with the object of providing an adequate supply of pure water for drinking purposes, an automatic filtering apparatus, constructed on the most modern and most approved principles, has been added, and numerous hot and cold sea-water baths are provided both for ladies and gentlemen. A fully qualified medical officer accompanies the Steamer on all her cruises, but happily there was little for him to do on this occasion.

#### AN HISTORICAL HOSTELRY.

THE oldest hotel in the world is the Golden Cross, Ratisbon, rendered famous by the residence of Charles V., in 1546; the oldest hotel in England is the Golden Cross, Charing Cross. The latter dates from the time when the little village of Charing was midway between the City of London and the marshes of Westminster, when the half-way house for coaches and mounted travellers was the Golden Cross Inn, swinging its sign of a golden cross above the Strand highway, in front of one of the nine Gothic crosses erected by Edward I., to mark the last resting place of the corpse of Queen Eleanor, in 1291.

In 1643 we find the first historical mention of the Golden Cross Inn, when a petition was made to the house, by the Puritans, for the removal of the "Sign of the Cross."

In 1647 the Gothic Charing Cross was also removed, but an excellent reproduction by Mr. E. M. Barry, R.A., stands in the courtyard of the station opposite.

From this time onward the Golden Cross was the leading London West End Hotel, and Charles Dickens recalls the fact by placing one of the incidents of Mr. Pickwick's adventures in front of this house.

With a view to keeping the Golden Cross well up to the times, the Proprietors have had it thoroughly remodelled, redecorated, and refurnished, by Messrs. Waring (of Oxford Street and Sloane Street), the well-known decorators, in the most artistic style; and in its new guise the Hotel is well worthy to rank with the many palatial establishments of which London is proud, it being under the capable management of Bro. J. H. Firmin.

On the ground floor, with an entrance from the Strand as well as from the Hotel itself, is the Buffet, which is the rendezvous of the continental tourist on arrival, and prior to departure. American mixed drinks, Parisian cordials, and German lagers here rank side by side, and the wine list shows a choice selection of the brands of Alsace, Bordeaux, and Cadiz. The Restaurant, in order to be quiet and select, is on the first floor, overlooking the panorama of the Station and the Strand. The service may be according to the wishes of the customers, à la carte or table d'hôte, and the cuisine is of the highest Parisian excellence. For those desiring a rapid lunch prior to taking train for the continent or on return, a grill room service is maintained in the Café on the ground floor.

The Hotel itself enjoys a select clientèle built up by generations of family travel, and its size permits of each guest receiving the individual attention of the management and staff instead of, as so frequently occurs in the mammoth establishments of the day, being treated as a room number only.

The establishment was re-opened on Monday, 22nd inst., when a large company met to wish the Proprietors of the Hotel continued prosperity, among those present being several well-known members of the Craft. The Manager gave ample proofs of his ability on that occasion, and we feel sure any Brethren who decide to make his acquaintance will not only appreciate him as a man and a Mason, but will be well satisfied with the fare he is able to place before them.

#### INCREASED HOLIDAY FACILITIES.

IT seems to us a gratifying sign of the times that despite the large number of regular excursions run by the different Railway Companies out of London it is found necessary to add to them from time to time, not by stray trips such as was formerly the custom, but by the establishment of regular weekly services—or even more frequent—with special facilities for return at frequent stated intervals. The Midland Company have now added an Isle of Man trip, for 5, 8, 12, or 15 days, from St. Pancras every Wednesday mid-night and Thursday morning at 5-15; and another to the Lake District, Buxton, Matlock, Scarborough, &c., leaving St. Pancras every Wednesday during the season, and available for return in 5, 9, 13, or 16 days. We have no doubt these latest arrangements for the convenience of the travelling public will meet the patronage they so well deserve, and that at no very distant date this enterprising Company may see its way to an all round reduction of fares charged. We are firmly of opinion that a sweeping revolution in this direction would ultimately pay, for despite the fact that reduced fares are charged the amount is still prohibitive for the mass of the people who would like to travel with their families to some of the more distant holiday haunts of the country.

#### SUMMER OUTING OF THE LONDESBOROUGH LODGE.

THE Brethren of this Lodge, No. 1681, following the excellent example of many others, had a summer outing on Wednesday, 10th inst.

This being the first occasion this Lodge had attempted anything of the kind, the event was looked forward to with great interest by those having charge of the arrangements. The programme of the day consisted of an excursion to Reading by the Great Western Railway, returning by steam launch via good old Father Thames to Royal Windsor, thence by rail to town.

Starting from Paddington by the 9 a.m. express, on a somewhat dull and showery morning, the Brethren mustered with their sweethearts, wives, and country cousins, all in the best of spirits, in the view of being happy themselves and making others the same, all hoping for a pleasant day, a wish in which many absent Brethren joined, who were unable to be present through illness, absence on holidays, or other causes. The highly esteemed Treasurer Brother Burlington was unable to be present, through the lamented death of his wife. There was hardly time for introductions and congratulations while gliding swiftly through the royal county of Berks, in two most commodious saloon carriages, the grand old Castle of Windsor showing in the distance with its usual regal splendour. When Reading was reached, a few minutes' walk brought the party to Caversham Lock, where the "Countess," steam launch, owned by Taylor and Sons, of Staines, was in waiting.

Without delay, start was made for Great Marlow, sixteen miles distant, through the most lovely scenery. There an excellent dinner was in readiness, provided by Bro. W. E. Cole, of the Crown Hotel, to which, after the bracing air on the river, ample justice was done.

After the regular loyal toasts of the Queen, and the Prince and Princess of Wales, the health of the ladies and visitors was proposed by Bro. Wetherholt P.M., and replied to in a most witty speech by Bro. Wade P.M. of the Dalhousie Lodge, who then proposed the health of the W.M. Bro. C. W. Rayner, which was most heartily received with musical honours. The W.M. made a brief but suitable reply.

Returning to the launch, a run of sixteen miles, all too short, on a lovely summer's evening, brought the party to Windsor, where the saloons were waiting to convey the party back to town. The catering on board the launch, by Robinson, of Staines, was absolutely perfect. The company before separating were all of opinion that this had been one of the happiest days of their lives, and they all hoped to be present at the next merry meeting.

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