

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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FESTIVAL OF THE ROYAL MASONIC BENEVOLENT INSTITUTION.

PROBABLY the first feeling that was uppermost in the minds of brethren when the result of the Benevolent Festival was made public was one of surprise that, after so productive a year as 1883, and especially after a Festival which had so severely taxed the liberality of the Craft as that of the Boys' School in June last, so splendid a subscription list should have been announced. But, doubtless, this feeling was almost immediately succeeded by one of admiration at the generous support accorded to the Old Folks. The signs and tokens which had heralded the approach of this annual gathering were the reverse of encouraging. Even those who were the most sanguine were prepared for a considerable falling off from the totals of previous years, not because the claims of the Institution had suddenly become less urgent in their character, or the brethren, as a body, less ready to support those claims, but because it was considered, and not without reason, that the Craft with all the will in the world to do what was required of it, could not afford—to use a somewhat ordinary term—to “shell out” so largely at such frequent intervals. We believe that even Brother Terry himself would not have been discouraged had there been a decrease of some £2,000 from last year's aggregate. He had been a long time procuring the services of a Chairman, his Board of Stewards was, till the very last, but slowly constituted, and there was, as is very often the case, no Province which could be relied upon for the display of an additional amount of zeal over and above what Provinces are in the habit of displaying. But “all's well that ends well.” A Chairman appeared upon the scene in the person of the Grand Treasurer. The Board of Stewards swelled rapidly in numbers, from between 240 and 250 to close upon 300, and as a result of this final “spurt,” Bro. Terry was fortunately enabled to land himself the recipient, in trust as it were for our aged brethren and the widows of brethren, of, in round figures, some £14,500—a sum decidedly in excess of any it has previously been his good fortune to secure. That we should join in the hearty congratulations which have been showered upon him from all quarters is only a matter of course, and we do so the more sincerely, and with a livelier sense of satisfaction, from our knowledge of the many and great difficulties with which for so long a time he was confronted.

A Board of some 300 Stewards, with a total subscription list of close on £14,500, is a grand result, and the reader will not unnaturally suppose that the secret of this great success is to be found in some special characteristics which are not ordinarily to be met with in connection with these announcements. But the items which make up the total are of a very ordinary kind. In London, there is the usual proportion of three-figure lists, while there is no particular Province which stands pre-eminently above the others. But perhaps it is this very absence of any exceptional features which, after all, is the great merit of this particular Festival. It has been emphatically remarked on several occasions by brethren of distinction that very large lists are not necessarily an evidence of unusual liberality.

Given a few men of means who are ready and willing to contribute largely, and we experience no difficulty in landing ourselves in the region of big figures. But a heavy total that is made up of a considerable number of sums of comparatively small amount is indeed of value, because it shows that the particular object for which the subscription is made is fully understood and appreciated by the many. Thus, in the present instance, if we take London and the Provinces together, we shall find that the proportion of three-figure lists to the total number sent in is only about one in every ten, and among them are several which represent the aggregate subscriptions of sundry Provinces, so that the bulk of the items are moderate individually, though regarded collectively they make a very effective display. This is a feature which ought not to be lost sight of in estimating the value of the recent Festival.

If we confine our attention for the moment to London and single out the two highest individual lists, we shall find they come from Lodges which are certainly not regarded as among the richest of our subordinate bodies, while the very numbers they bear are an indication of their being of comparatively recent constitution. The Great Northern, No. 1287, which takes the lead, with over £202, was only warranted in 1869, and the King's Cross, No. 1732, which stands next, with close on £189, is of still more recent origin, having been founded in 1877. But the members have evidently worked well, and have no doubt acquired the knack of utilising their resources to the best advantage on these important occasions. We believe we are correct in attributing their present success mainly to the Charity Associations which are connected with these Lodges. The two which follow these, namely, the Perfect Ashlar, No. 1178, with £160, and the Merchant Navy, No. 781, with £173, hail—the former from Southwark and the latter from Limehouse, both being parts of the great metropolis, whence, as a rule, we do not look to obtain any heavy amounts. Among lists from other Lodges which may be said to be somewhat similarly circumstanced are those of Temperance in the East, No. 898, which is located in Poplar and sends up £145, the Corinthian, No. 1382, of Cubitt Town, with £103, and the West Smithfield, No. 1632, and the Farrington, No. 1745, which between them contribute £106. On the other hand our old Lodges and those which meet in the more fashionable districts of London are also generally well represented, so that all classes of the brethren appear to have done their duty well. This is of course as it should be, and our chief regret is, that instead of there having been only some 130 Metropolitan Lodges represented, the bulk of them did not send up Stewards. However, those which did fulfil this duty have the satisfaction of knowing that the total of their contributions was upwards of £2000 in excess of the Provincial aggregate. At other Festivals the relative positions of the two sections of the Craft have been reversed, and the Provinces have taken the lead of London.

The Provincial portion of the list offers few opportunities for remark. East Lancashire, thanks principally to Lodge No. 44, and its representative, Bro. Woodall, holds the first place with over £624—the accidental intrusion of a West Lancashire Lodge into this Province made our total of last week somewhat larger than it should have been. Somerset-

EPPS'S (GRATEFUL) COCOA.

shire, Essex, Leicestershire and Rutland, and Hants and the Isle of Wight, are also among the more liberal contributors, while West Yorkshire is considerably below its average owing, no doubt, to the very considerable total it raised in the course of last year. We note likewise that several of the Provinces adopted this time the plan of being represented by a single Steward, such as Somersetshire, Leicestershire and Rutland, Bristol, Wilts, and Staffordshire, while Suffolk appears to have entrusted the bulk of its work to one brother. We should imagine this must have the effect of lessening the labours of Bro. Terry and his staff. Among the unrepresented Provinces the most conspicuous, perhaps, is that of Lincolnshire, which has not sent up a Steward for some time past; yet it has a goodly array of Lodges and, we should imagine, not a few brethren who might find leisure to go about canvassing for subscriptions. As for Bedfordshire, though it has no Provincial organisation, it musters five Lodges, and it is not unreasonable to expect these will occasionally figure in the lists, like the Lodges which meet in other counties. Bros. Binckes and Terry have tried their hands at a good many things, and have succeeded; let them see what can be done in the case of Bedfordshire. If it is only the opportunity of being canvassed that is wanting, we have no doubt that one or the other of these energetic brethren will supply the want. An occasional £50 or £100 from this district would be very acceptable, and, what is of greater consequence to the brethren, would redound greatly to their credit.

Our duty would be only very imperfectly discharged if we did not pay a tribute of respect to the brother who so generously undertook the duties of Chairman when all Bro. Terry's previous efforts to secure one had proved unsuccessful. We have more than once said that it is no light task to preside at one of these festive gatherings, and the credit due to Bro. Allcroft is in no wise diminished because at the last moment he found himself physically incapacitated from occupying the post of honour. He was present in spirit, if not in the flesh, and his own personal contribution suited well with the liberality so generally shown by the Stewards and their supporters. In fact, Bro. Allcroft's year, as we are justified in calling it, stands first, as regards the amount of its subscription list, among Benevolent Anniversaries, and it will need a good deal of hard canvassing to deprive it of this honour.

There remains to us one source of satisfaction, to which as yet we have had no space to give expression. There is an exceptionally heavy list of candidates for the next election, especially in respect of the Widows' Fund, and the largeness of the total that has been received will no doubt be held to justify the executive in creating some additional vacancies. Our readers are probably aware that it has already been determined to take on ten more widows, but the resolution was adopted before the Festival had been held, and when the belief was pretty generally prevalent that the result would be less instead of greater than it was last year. Perhaps it may be found possible to make the addition even larger still, so that the number of the disappointed, who will have to wait for another election, may be somewhat less formidable. However, there is time between now and the third Friday in May for an important question of this character to be discussed, and it is possible we may find occasion to offer a few remarks on it in future issues. Certain it is that the expenditure of another £100 or £200 will scarcely be felt with an addition of over £14,000 to the Funds of the Institution, and it is to be hoped that the number of candidates will not always continue to be so numerous.

The following lists have since been received by Bro. Terry:—

LONDON.

Unattached: Bro. Torkington	-	-	-	£40	0	0
Chapter 3: Comp. Webb	-	-	-	13	11	0
„ 749: Comp. Godwin	-	-	-	22	1	0

PROVINCES.

Warwickshire; Lodge No. 938: Bro. W. B. Marshall . £31 10 0

Various additions to previous lists have also been received, which, with the foregoing, raise the total to £14,476 13s 6d.

THE OLD AND THE NEW.

AMID the much care and duty of the present and the new, the old is not forgotten. It is in all our hearts, not dead, but lightly sleeping. When the gaiety is great and beautiful all around us, and the decorations of the morrow are so great that we fear we shall die before we can come to them, even in such absorbing moments the old will suddenly appear and the bright morrow will give place to the thrilling yesterday. Nothing brings such peace as looking back. The mind becomes impatient when it looks forward, because with that outlook comes the hope of possession. We want what we thus see; but when one looks back, this disturbing avarice does not appear. When we look upon all the ages and cycles of old, the thought of owning them does not molest us, and, while asking whence came our globe and where, we want neither fine houses, nor fine clothes nor fine furniture, we can only look down upon the ground or up into the night skies and be silent.

Little indeed is said about salvation by faith and by repentance, and little about the fall of man and about conversion and growth in piety, but all these doctrines which once so thrilled the multitude are in our constant sight, magnificent companions of the idea of creation. Those now living in the sanctuary may not mean, when they use those old words, what their ancestors meant when they spoke of "faith" and "the fall" and "regeneration," but no change has come to the substance of these old tenets. As the human dwelling house has passed through many shapes since Abraham owned a tent and David a house of cedar and Cicero and Cæsar homes of brick and marble, but as all through the centuries they have contained the good elements of walls and floors and windows and roofs and doorways, varying in styles and heights and curtains and all decoration, so the doctrines of the church have seen many changes of surface; but in intrinsic meaning they have been as immutable as the waters and the rocks. You may change the raiment of "faith," but the truth is immortal.

At times all these old truths have been made themes of daily discourse by the exigences of some period. When Christ came the religion of the Pharisees was overrunning the Jewish Empire. As wild and poisonous vines will take possession of a noble fruit tree, and will year after year make the tree's blossom and leaves and fruit grow less and less, so as to make room everywhere for the luxuriant but sickening verdure of the usurper, so the simple truths of religion are often silently approached and entwined and strangled by creeping plants whose blossoms yield no fruit and whose leaves are full of poison. Thus the valuable doctrines which had beautifully grown in the times between Moses and Isaiah had at last become entangled with the weeds of Pharisaism, and what had been a garden was becoming a wilderness. This was the crisis which called into new life the "repentance" of John and the "regeneration" of Jesus, and all that eloquence which overflowed from the sermon on the mount into the Gospels and letters of the Apostles. As all the phases and forms of liberty were discussed when our colonies were oppressed by taxation, and later, when the slavery in our own nation had become a load upon the public heart, so in the days of primitive Christianity all the grand doctrines of piety came up to undergo a new review and a new enforcement.

The immense task had to be repeated in the sixteenth century, and it was this crying demand that lifted Luther to such a height of power. It was his mission to uncover the old. The dust of a thousand years was upon it. He exhumed buried statues of great beauty. He found the old streets along which had moved the saints of past ages, and where had rolled the chariot of his Lord.

But the silence of the present regarding the old doctrines does not argue that they are being strangled by poisonous vines or are being buried in falling dust. We need only conclude that no crisis has come to make those great tenets rise up again in their divine right. The neglect seems to have resulted from that common habit of man to grow silent over the yesterday, and talkative over only to-day and to-morrow. The real truth is that man's world is too large for his mind and soul, and when he attempts to think of some one part of the intellectual universe, he must withdraw from some other field. As his natural eye can survey a circle only a few miles in diameter, so his powers of meditation and appreciation are limited, and when they grasp the themes of the day and hour, they must let fall

the truths which fill up the old ages—truths which drew the tears of Magdalen, and which overthrew the pagan empire as founded by the Greeks and Romans in such barbaric splendour.

That the human mind was fashioned to seek and love the new, is perfectly evident, but it is also true that it has overdone its allotted work in that direction, and often turns that virtue into a vice. The new is too much loved, and the old too little. As in house decoration the recent years have loved the small extremely, and have made their homes much like the play-houses of children and have forgotten many things of everlasting merit and beauty, so in religion it is possible for an age or country to fix its gaze upon only a fragment of its spiritual world. It is uncertain whether we may charge this defect upon our times. We may be certain only of this—that there are old truths whose moral dimensions are colossal. Have we made our minds incapable of appreciating anything that we have heard of before? Have the new world and its rapid development so engaged the soul with novelties that it has lost all relish for what belong to yesterday? Perhaps some mental powers have been smothered to death under the loads of new inventions, new discoveries and new ideas. If so, we are all to be pitied, for the past is tremendous in all ways at once, literature, art and religion.

Such worshippers of the new are all made by the creative genius of our era, that in order to appreciate the old you must ask your imagination to picture them as coming up before you for the first time. With what tears of joy would you hail the hope of immortality had that hope just come into the world? If dust had been the assumed end of man, what discovery of science or art would compare in sublimity with the sudden assurance of a second and blessed life? Such an expectation dwarfs all the common hopes of this world. A prince yearly approaching a throne, a gifted mind gathering up the honours of learning or power, a citizen drawing near a fabulous fortune, are all small scenes or outlooks compared with that of a humble child steadily moving toward an endless and painless being. When you remember how you all love life and feel sad over the fact that the grave is before you, you may well be amazed at the height and depth of the doctrine of a second existence that shall be in all ways higher and sweeter than this. The slowness with which this notion came to man has hidden its vastness. Its age is a witness for its truth, but is against its grandeur as a thought. It is modified by its antiquity as mountains are made treeless and cold by intervening miles. Their verdure and cascades and songs of birds are all toned away from the senses by their distance. They are spoken of as "gray" or "hazy" or "blue." One simple attribute thus remains out of a marvellous richness and variety. From many old doctrines has the multitude moved away until ideas are seen in some one dead color—ideas vast as God and beautiful as paradise.—*Masonic Review.*

SHIPWRECKS AND LIFEBOATS.

IN the issue of the FREEMASON'S CHRONICLE of the 9th February reference was made to the Albert Edward Lifeboat, stationed at Clacton-on-Sea, and to the fatal mishap that had befallen two of the crew. The Lifeboat was a kind of thank-offering made by the Craft on the recovery of the Prince of Wales from a prolonged and dangerous illness a few years ago, and has, therefore, a peculiar interest for Freemasons. There is a quarterly publication issued by the Royal National Institution, which deserves more than a passing notice. It is a very interesting little work, a record of brave deeds, of distress and help, and full of valuable information. A brief summary of the contents of the current number may not be without its value at the present moment, and may, perhaps, help to form a better estimate than seems generally to prevail of the great work undertaken by the Lifeboat Institution. To show the interest our Royal Grand Master takes in this noble Institution, he has promised to preside at its annual meeting, which will be held at Willis's Rooms, on Saturday afternoon, 15th March.

Long before Mr. Plimsoll took up the crusade against the policy of certain shipowners in sending unseaworthy vessels to sea, bitter cries arose on account of the dangers to which sailors were unduly exposed. Agitation and legislation have followed, and even at the present time Mr. Chamberlain has charge of another Shipping Bill. It would be impolitic here to enter upon the question of shipowners and seamen. The question involves considerations that would raise political disputes, and tend to introduce an element of strife into a body that should live in charity with all men, and seek to afford help wherever it can be given. Suffice it to say then that while we have a deep and strong sympathy for those who go down to the sea in ships, and while we would throw around them every protection that human forethought can provide, we decline to formulate charges against owners of vessels, or venture into a discussion on the rights of property.

Turning to the little work before us, it opens with a concise, though a remarkably clear paper on the "Lifeboat Institution and Salvage of Property." The Institution is incorporated by Royal Charter, for the sole purpose of "saving life from shipwreck." Salvage work is no part of the duty of the men engaged in this work, and they are excluded by the terms of their engagement from making their claim for services,—the first charge "for salvage on the ship and her cargo, or any part that may be saved,"—as by law they are entitled to do. The Institution alone are liable to the men for payment. This regulation, it will be seen, relieves shipowners of a very heavy charge, and at the same time places the Institution in its rightful position and command. It is well to observe that the Lifeboatmen are not regularly retained, upon a fixed salary; the coxswains alone receive a quarterly stipend, which is paid really for taking charge of boat-houses and gear. When they go to sea on service they are paid the same as the other men, for the job, to use a familiar phrase. But as these men are on the spot, and form a ready-made salvage corps, the Institution says that they may do salvage work upon certain conditions. The boats and gear shall be at their service, to be paid for out of the salvage money received at the same rate that is paid for other boats used for a similar purpose. In no case, however, are the Institution's boats to enter into competition with those belonging to persons whose business it is to save ships and goods. Thus the Institution protects itself and private interests. At the same time the crews of the Lifeboats are encouraged "to make every effort, when afloat, to endeavour to save the ship, as well as the lives of the men," the Institution undertaking, "if they do so and fail, or if the salvage reward earned is less than they would have been entitled to for saving life, to make up the difference." Of course, there are difficulties in the way of carrying out this scheme. Private interests clash, and selfishness on the part of men and masters of vessels is likely to arise. The plan of arbitration is favoured by the Lifeboat Institution, and thus commends itself to every sense of justice. The Lifeboat men cannot be expected to do salvage work for less than is paid to others engaged in a similar enterprise, and they certainly should not receive less. A community of interests, no doubt, will bring matters to a just balance, leaving sufficient debatable ground upon which contending parties may fight out rival claims.

"Weather Forecasts" is a still briefer paper, but it contains an explanation and a refutation of a common belief. We frequently hear, "O they manage these things better in France." America might well be substituted for France in the case of weather predictions to hit popular belief. The idea is very general that the Americans are more skilled in the science of meteorology than ourselves. It is a popular error, founded, like many others, upon imperfect information. We are told in this paper that although the barometer is the best meteorological instrument we have, it is not altogether a perfect guide. A sudden fall indicates bad weather, "and the sooner a rise begins the shorter will be the stay of such unpleasant times; but to get at certain general principles observations must be made simultaneously at neighbouring places; these, together "with the observance of certain clouds, sometimes called 'mare's tails,' form the main features of weather forecasting." The reason why the Americans are before us in this matter is, because "most changes of the weather have their rise in the westward . . . their eastern shore being their principal trade coast, and the storms travelling eastward," they are enabled to anticipate us. Even their forecasts are subject to conditions which they cannot always determine. For instance, a violent storm may be raging on the western side of the Atlantic, which, travelling at the rate of 500 miles per diem, would arrive on our coasts in five days, may never reach us at all; it may be dispersed on its journey, or its direction may be altered. Then it is possible for a storm to arise "in mid ocean, and reach us without having visited any other shore." It is a mistake to suppose that our official weather forecasts have been a failure, as the following facts, taken from the Annual Report of the Meteorological Office, will prove. It states that the total number of storm warnings justified was 81.9 per cent., and that of weather forecasts varied from 74 per cent. in Scotland to 81 per cent. in "Scotland N." and "England S.," while 1 per centage of justification of the "Hay Harvest forecasts" ranged from 64 per cent. in "England N.E." to 84 per cent. in "England E." and the Midlands. This is not so bad, and shows that our science and skill are not so much at fault as grumblers imagine.

The rest of the *Lifeboat Journal* is made up chiefly of a record of the Glasgow branch of services rendered by the boats, and the proceedings of the meetings of the Committee of the Institution. Under the heading of the "Lifeboats of the United Kingdom," there is a very readable paper on Lyme Regis and its Lifeboat, the William Woodcock. We are told that the church was rebuilt in the sixteenth century, and contains what a local writer calls "the doctrine in stones." It is "a beautifully-executed symbol, known as St. Jerome's esoteric symbol of the Holy Trinity." It forms a shield, the two corners and bottom point form circles, in which are inscribed the words *pater, filius, and spūs* (a curved mark uniting the p with us, and another s placed above the first.) In the space divided by lines, straight across the top and curved towards the bottom circle are the words *non est*, meaning the Father is not the Son, the Son is not the Holy Ghost, and the Holy Ghost is not the Father. Then there are line spaces within the shield forming the letter Y, a circle uniting the stem and the right and left branches. The word *est* is inscribed in the latter, and the word *Deus* within the circle, meaning of course that the Father is God, the Son is God, and the Holy Ghost is God. We have been particular in describing this interesting specimen of doctrine teaching in stone because we think it will possess special interest for many of our readers, especially those who hold the view that the doctrine of the Trinity formed part of the principles of Freemasonry before Anderson was said to have mutilated them. From what we have written, our readers will come to the same conclusion we have arrived at, that the *Lifeboat Journal* is a very interesting production, and the exponent of one of the most beneficent movements of the age.

LIGHT OF AGES.

ANCIENT SCIENCE AND SYSTEMIC RELIGIONS.

FROM THE VOICE OF MASONRY.

(Continued from page 103.)

IN ancient as well as modern, eastern languages, which were very free in the use of hyperbole in expression, the terms which we represent by "life" and "death" were not so limited as we commonly understand them. They were general forms of speech for rewards and punishments. "Ye shall surely die," meant "ye shall decrease from this time, shall suffer, and finally pass away." Cain and Abel are symbols of the opposing powers of darkness and light—of evil and good. In the allegory as represented by the story of Noah, the ark is winter, or, the night of the year. The veil which Moses spread out to hide the exceeding brightness of the divine presence is typical of material nature which conceals the true, the spirit God, from the mind devoid of light. The legend of Samson, who is said to have been weak when beardless (that is, the young year) but strong when his beard was grown, and his hair long (that is, the old year, mature time), is a form of the same allegory. Another instance is that of the story of Herod and John the Baptist, in which the representative of the region of darkness kills the personified sun; and even tries, by the slaughter of the innocents, to prevent the rising to power of the next child of light, as the subsequent part of the narrative shows; but this one escaped by the "flight to Egypt," till "his time had come."

As the sun at the four stations in the ancient symbolic chart was figured by the human form, so, in the course of the ages, each one of the several images came to represent a distinct person. The history of these various persons was handed down through widely separate lands, and became so many independent versions of the original allegory, with the usual imperfections resulting from the errors of the human narrators. The two Saints John are two of the four suns. One is young and loving; the other is old and rough. One is typical of morning, and of spring; the other of evening, and of autumn. As the sun of the next day appears we see him called the Son of Man, as well as the Son of God. The elder John knows that he must decrease, while the new sun and saviour must increase. The new sun is lowly born in the east. At an early age he rises to talk with the "wise men in the temple of the upper world, and astonishes them with his learning. He is aware that the noonday Ruler and himself are in the same duty. "I and my Father are one." He is the God-Man. He is sent "by the Father"—the "Great Architect of the Universe." From each, and from both, goes forth the Holy Spirit of Light and of Truth. As he, the rising one, has past the youthful days, and continues his mission of good, his upward course, the elder John, the dethroned sun of sinking day and year, his supposed antagonist, strives to resist him. "Comest thou to me?" he asks. "Suffer it to be so now," says the voice of authority. The man of the leathern raiment splashes the waters of the dark river upon the son (or sun) of the morning—baptism in Jordan—but he cannot restrain his progress. It is the will of the All-Father. The God of Heaven, by the typical dove, acknowledges him as sun, and the course of nature goes on. "All the world wonder." At last the time comes when he, the new sun, in turn is lifted up, placed on the cross (the astronomical cross) in sight of all the earth. With him are two personages. On the one hand is a mild and loving being; on the other, one fierce and cursing. They are types of hopeful morning, and spring; of despairing evening, and autumn. Then the central sun himself passes through the night's darkness, the winter's coldness and nakedness, through the valley of death. Three spaces of time he carries in the regions below, before the early dawn, the vernal equinox, and then rises again, and by "three efforts," or periods, ascends to heaven, the resplendent sun the type of Light, of Truth, of Life.

"The third day there was a marriage in Cana." The miracle of Cana is an allegory of the sun producing the juice of the grape from water through the usual course of nature. "To the contemplative mind humanity is the mysterious power that, over all the face of inanimate nature, turns water into wine." The Son of Man feeds the multitudes. He touched the food, and it was multiplied in his hands. He told his disciples, those who learned from him, some things they understood not; some ideas they were not yet able to bear. He gave light; sometimes partially, sometimes fully—now gradually, again suddenly. The eyes of the physically and spiritually blind were opened, according as they could bear the light. He employed means to bring the uninitiated "to the light." He gave the twelve (month-disciples) bread and wine (as the autumn does to the year). He partook of the bitter libation. Considering the allegoric meaning of Christ being tempted by the Prince of Darkness; and of the history of Judas. The symbolic meaning of Jesus saying three times, that he must go up to be crucified, may be inferred. "The end of the world" means the "end of the year." The coming of the Messiah or Saviour, is the resurrection of the sun, with the new day—the return of the sun with the new year. A prominent Jewish writer has said, our "Messiah is Truth." Jesus teaches the brotherhood of men, and that we all have one God-Father, Lord of Light and Truth. The great civilized community is the modern "City of God."

In the history of Babel, representing, we believe, merely a lodge, great stress was laid upon material work—they would build a tower to heaven. Moral force spoke against such a degradation of the true Light, and there arose a confusion of tongues. When, as related in the New Testament, the Spirit came, it was as a sound of a "rushing, mighty wind which filled the house." The chosen ones received the gift of tongues; that is, they were made Masons and received the true inspiration. "Every man heard them (the apostles) speak in his own language;" that is, in the universal speech, Masonic terms. This infusion of the Spirit was the advent of the higher life among men at that time. In this higher life, not living by bread alone, should modern civilization find solid foundation, and, by this enlightenment, the true way of progress be discovered.

In the thirteenth chapter of the Gospel by Matthew are several verses of symbolic teaching. As the story of the agony in the garden is rejected by the critics as not being a part of the canonical books, its presence among them, and the manner of its coming may serve to explain the way in which arose the different versions and modifications of one original and single allegory.

The mystery of the Apocalypse becomes more plain when viewed as symbolized astronomy.

We read: "In the beginning was the word, and the word was God." In Him was life and light. The Greek "Logos," which is translated "word," may come from a word which means "archives." It thus might mean the place where mental life is; and so the alphabet would be "Logos" (which also means speech, or discourse, or wisdom), from which the Perfect Light goes forth, as the rising sun, to dispel the darkness of ignorance, prevent sin, and bring about the rule of Truth and Right. The thought contained in the sentence, "I am the same, yesterday, to-day and for ever," was written in reference to the divinity of the Hindus long before the time of Moses.

In the mysteries of India the initiate was divested of his shoes, and clothed in a garment without a seam (compare the seamless robe of Christ). On him was put a cord of three strands, so twined as to make three times three (cable tow), and he was made to go three times around the cavern. Silence, fortitude, prudence, temperance and justice were inculcated. He was sprinkled with water (baptism). There were secrets never to be divulged "except to those who, after long trial, should be found worthy." Certain formulæ of the Brahmans were never written, but were (and yet are) imparted by a whisper in the ear.

In the Persian mysteries the candidate was received on the point of a sword, presented to his "naked left breast," by which he was slightly wounded. The priests of Mithras promised to the initiates a deliverance from sin by means of confession and baptism.

The Egyptian priests revered a being whom they call the Great One. Initiation into the mysteries, as practised by them, was considered a symbolic death, and descent to a place of purification (purgatory), with subsequent resurrection to new life, which was to typify a higher intelligence; that is, more light to the mind. One of their legends relates that a certain personage was slain by the enemy, and his body hidden. After a long search the remains were found, and buried by friends; then followed resurrection.

The mysteries of Egypt gave rise to those of the Hebrews. The mysteries of the Essenes were derived from those of the antecedent and cotemporaneous Hebrews;* and from these, in turn, came the secret rites of Christians, who adopted the Jewish modification of many peculiar terms. At its beginning Christianity was an initiation, like that of pagan religious societies, and one part of the ceremony was the "bringing to light." The use of incense in different religious systems, the laying on of hands, the degrees or stages of advance, and other ceremonies, are very significant in considering the question of origin of these associations. The similarity of the ritual of the various Christian Churches and that of the "lodge," suggests their common origin. The substance of the ceremonies and mysteries which constituted the early Christian worship may be found in the forms of sun-worship. The celebration of these rites was called the mass. The Latin name "missa" is full of meaning.

These ancient mysteries were a kind of inner, purer religion, of which the practices of the populace became corruptions and degenerations; and sometimes the most decided degradations.

The different systems of religion that have arisen, both before and after Christianity, are of the same general form with it, being more or less varied in completeness and in extent of ceremonial.

The legendary poems of Ancient Greece contain illustrations of the sun allegory. In Homer's Iliad, book first, lines 531-5, it is said that Jove went to hold a banquet among the Ethiopians (that is, in the region of night and of winter), and with him went all the train of the Gods (that is, all the celestial host). Twelve days, or spaces of time, must pass ere he return to Heaven. Recall, in this connection, the history of Priam, Hector and Achilles (the younger binds the elder to his chariot wheels, and drags him to the dust); and the Laokoon (contest against time). The victories of Hercules are but exhibitions of the solar power which have to be ever repeated: the twelve labours are the twelve months.

In ancient Roman mythology we find a similar allegory presented by the history of Romulus and Remus. The double-faced Janus is a figure of the year. The young face typifies the happy morning and joyous spring; the aged one means evening and autumn—or the beginning and the end of the cycle of seasons. When intelligently conceived they are not antagonists, but harmoniously unite to complete the round of nature.

The legends of Iceland, Norway and Sweden, teach us that Odin came from Asia through eastern Europe. The religious system of the Goths, and kindred people of North Europe, are similar in their supernatural features to those of Greece and Rome. The story of Faust and Mephistopheles is a very ancient one, and may be viewed as a form of the allegory of the sun.

Many illustrations of this may be found in Homer, Hesiod, Virgil, Dante, and Milton, as well as in the folk-lore of various peoples and places.

By the monks of Thibet, by the priests of Hindustan, of Egypt, Samothrace, Eleusis, Rome, and by those of peoples in every country thence around the earth to the mountains of China, the mysteries of symbols and numbers were used; all pointing to the variety and harmony, the beauty and grandeur of the universe of God. From India, through nations and countries encircling the world westward to India again, the worship of the sun has furnished the central idea of multiform idolatries.

In modern Masonry the typical personage is the representative of

* The Hebrew element in Masonry is comparatively modern, and its presence is an illustration of the influence of local circumstances and of different languages upon the original purity of symbolic representations and expressions.

the sun, and the symbol of his apparent progress in the heavens. He appears at the South gate of the celestial temple, and, passing this point, receives the first blow (intimation of coming destruction or death); going on towards the West, he receives another more serious wound and "blood is drawn." As he approaches the North, the midnight point, he is put to death, by another sun, transformed a spirit of darkness, and for a time the Evil One is triumphant. The representative lies in the tomb three spaces of time, and then is raised by three trials, to become again the King of Earth, enthroned in Heaven. This is an allegorical presentation of the apparent course of the sun during the various months of the year. About Christmas-time the days begin to grow longer, and the year is born again. The ring (annum) of the seasons rolls on; after the seed-time of spring follows the ripening of summer and the harvests of autumn; while the winter is the year grown old, which must be born again. The passage of the twenty-four hours of the day may be typified in like manner.

In the term Hiram is easily recognized Brahma of the Hindus, Osiris of the Egyptians, Mithras of the Persians, Bacchus of the Greeks, and Balder* the Beautiful of the Goths, (and many others might be named), of which these various peoples celebrated the birth, maturity, downfall, and death, with the resurrection to a new life and glory. Each became a source of joy, power, and triumph, to the respective nation. Even so are ceremonies connected with the worship of one who "was called a Nazarene."

These allegories, drawn from the motions of the heavenly bodies, have lost much of their primitive beauty in the modern scientific mind; but they seem more interesting and impressive in the early days of the ancient wise men, who represented the sun and stars as the homes of powerful beings and of pure spirits. Yet in this stupendous vastness of universal nature is an awful grandeur that must make the thoughtful mind devout.

Upon this symbolic chain of ideas have been hung many wise moral teachings which human experience has found to be good for man's guidance through life.

The various systems of religion among men, more or less national in their character, more or less modified by peculiarities of race, may be considered as so many different "lodges."

The simile of the course of the sun through the heavens is applicable to the history of the birth, rise, progress, downfall and death, of nations.

While special forms of life dissolve away as the ever-approaching West is brought necessarily near, the race lives on. This simile may also teach us that man is, most intimately indeed, a part of the life of the earth, both as it is a separate orb and it fills a place in the great universe of the Supreme Ruler.

As the history of human thought is studied in the past, it may be seen, that while various systems of religion have arisen, flourished and decayed, the eternal principles of right remain unchanged. By these principles, founded on truth, men should govern themselves. Morality is not dependent upon theology, but is of far higher source and of much greater value.

Thus, through careful research and observation, Masonry is found to be very ancient in origin, and to have come down to the present time through many and various channels. Yet, though now widely spread among men of different races and languages, the institution (or central ideas) remain, in essential parts, practically the same as in the beginning. In its truth and purity Masonry may well be called the universal religion.

(To be continued).

CORRESPONDENCE.

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

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

We cannot undertake to return rejected communications.

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RELIEF AND TRUTH.

To the Editor of the FREEMASON'S CHRONICLE.

SIR AND BROTHER,—The present times are big with changes. "Reform" is the rallying cry both in imperial and municipal politics, and it has extended, in a certain measure, to the Craft and its cognate associations. We have reformed our Constitutions, Bro. Webb recently raised a most important matter in connection with the Boys' School, and now Bro. Charles Lacey comes forward, at a critical period, with a proposal for a momentous alteration in the annuities to be given in future to our "Old Folks." He has raised the question of Relief, and it is the duty of the supporters of the Royal Benevolent Institution to see where the Truth lies. I am not in a position to say of Bro. Lacey's proposal what the famous Earl of Chesterfield said in reference to a poetic epistle, entitled "Truth in Rhyme," addressed to Lord Bute by David Mallett:—

"It has no faults, or I no faults can spy,
It is all beauty, or all blindness I;"

but I do say that Bro. Lacey speaks with no mean authority. His opinions are backed by a reputation to which few, if any, brethren can prefer a better title, and they are worthy of the most careful consideration of the Fraternity at large. Personally I am disposed to agree with Bro. Lacey in his views with regard to the prospective reduction of annuities to be granted to the "Old

* When Balder was wounded by the mistletoe the assembled gods were "struck with horror." He was made (in the legend) to drink from a human skull. A ring was given him to wear as a safeguard.

Folks" of the future, but the question opens up so many considerations that I think the opinion of the Craft should be matured before action is either taken or abandoned.

Those who are acquainted with the history of the Benevolent Institution need not to be told that it had a small beginning, and grew with the Craft until it reached its present proportions. To those who are not so well informed it may be necessary to say, quoting from an excellent little pamphlet, issued by you, entitled "Occasional Papers on the History of Freemasonry," that "at first the distressed brethren were granted annuities ranging according to age and a graduated scale from £10 to £30 per annum. In 1876 this system was abolished, and the annuitants on both funds received equal annual payments, which have been increased till at the present time the old brethren are paid £40 per annum each, and the old ladies £32." To meet the requirements of this Institution an annual sum of £12,000 is needed. These facts and figures point to a marvellous growth and development, and indicate a responsibility that no well-wisher of this important Charity can ignore. The force of circumstances command attention, and no one will deny that the time has arrived when the whole case must be reviewed. At one period of the history of the Institution there was a lack of candidates; when all who applied were admitted on its funds. Now the case is altered, and the painful necessity of refusing many poor applicants has arisen. There may be causes for this change with which I am not acquainted, there are others which lie on the very surface. Among these must be regarded the enormous growth of the Craft, and the increased amounts granted to annuitants. They appear to me to be the main factors in the question, and to afford matter for careful inquiry and much anxious thought. While the number of the Craft has grown so rapidly, it must be remembered that the funds of the Institution have also grown enormously. The question is whether the ratio of needy members of the Craft has not increased beyond all just proportion. That it is greater than the present means of relief, is beyond dispute. I am convinced that many men have been admitted into the Order who ought never to have been received. It would be difficult to prove this assumption; I might say almost impossible, because when once a brother is admitted the right of judging him is gone. He then becomes the equal of his peer, and remains so as long as he complies with the conditions of membership. Inquiry must precede admission, and here it is, I think, where failure has arisen. So far the past and the present must be accepted, and we must deal with conditions as they exist. The future, to a large extent, lies in the hands of the brethren themselves, and if greater care henceforward is exercised in the admission of members, Bro. Lacey's movement will achieve a vast amount of good.

If the view I have taken with regard to the abnormal growth of the Craft be correct, the increased number of applicants for relief is at once explained. Then comes the second point, which clenches the argument. The difference between the amounts granted in the early days of the Institution, and those now given is so great as to stimulate a desire for the present income. The prize is now worth coveting even by those who at first fulfilled all the requisite conditions of membership, much more so by those—if they exist—who never ought to have joined.

In this state of affairs it becomes absolutely necessary to consider some very obvious questions. One is, and that too of great moment, can the present strain of demand for support be maintained? Those who have any knowledge of the enormous labour that is necessary on the part of the Executive of the several Charities of the Order, to say nothing of the painful responsibility that is thrown upon them, know how difficult it is to keep abreast of present wants. I know Bro. Terry has stated that a comparatively small sum, I think he said 5s per annum from each member, would give him sufficient to meet all present requirements of the Institution, which he so ably assists to administer, but then that small sum must be multiplied by three, at least, in order to support the other equally deserving Charities. Many Lodges have their own Benevolent Fund, to which each member is expected to subscribe when the Charity box is passed round at the refreshment table. Apart from this and other considerations, it is impossible to get all the brethren to be of one mind, unless Grand Lodge passed a law making a per capita charge upon all Lodges compulsory, a course they are not likely to take. But supposing the present income can be maintained, it is insufficient to meet the demands. Speaking on the 13th ult., Bro. Terry said that in June there were 38 male candidates and 14 vacancies; 82 female candidates, and only eight vacancies. How is this deplorable condition of things to be met? The suggestion that the age of eligibility of candidates should be increased from 60 to 65 years is an excellent one, and will do something to relieve the pressure; but more is needed, if the many who now crave assistance are not to be sent empty away. At this juncture, Bro. Lacey proposes that the amount of the men's annuities should in future be £32 10s, instead of £40, and that the widows' annuities should be reduced from £32 to £26. The suggested alteration is not to affect the election of the present year, but only those annuitants coming on after the election of 1885. He contends that whereas the rates now in force would satisfy 100 annuitants, 123 would be provided for by the new rules.

The scheme seems to me to meet the case. At any rate, Bro. Lacey has raised a challenge, which those who differ from him cannot evade. Your contemporary, in that off-hand manner which it so often assumes,—and which appears to me to be very dictatorial, and not a little offensive,—pooch-poochs the idea of reduction. "It would be a retrograde movement," says this superior authority, and would injure the "future support of the Institution." Why retrograde? It would not lessen the gross sum required for relief, while it would assist an increased number of applicants. The stimulus to effort would not be decreased, but the pain of refusal would be reduced. I do not for a moment contend that the amount of the annuities is now too large, but that is not the point. The question is, whether it could not be reduced in order that more might share in the advantages of the Institution. If your contemporary, or any one else, can show a better remedy, let them produce it. The present state of matters is a grave

reproach, and ought not to endure. Instead, therefore, of advising Bro. Lacey to withdraw his motion, he should be encouraged to persevere, in order that something should be done to meet the wants of as many as possible who are unfortunately compelled to supplicate the Craft for relief.

I am, Sir and Brother, yours fraternally,

WATCHMAN.

OH! THAT PRAYER IN THE POCKET COMPANION OF 1754.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—In the "Revelations of a Square," Dr. Oliver, with numerous details, informs us how Jews first began to make their appearance in Masonic Lodges in or near 1752; how, up to that time, the Common Prayer Book was used for Lodge devotions; how the new Jewish Masons objected to Christian prayers in the Lodge; how some Masters indulged in the Jewish prejudices and omitted the name of Christ from the Lodge prayers; how, when D.G.M. Manningham was informed thereof, he was greatly offended thereat; how that worthy D.G.M. immediately consulted Dr. James Anderson, and how the two Doctors conjointly composed a Christian prayer to be used in Lodges; how Dr. Manningham got the G. Lodge to sanction that prayer; how Dr. Manningham introduced the said prayer "in person to the Metropolitan Lodges, by whom it was gratefully received," and how that original prayer was printed in the Pocket Companion of 1754, &c.

Oliver's Revelations, and more especially the Revelations about "that prayer," set our American Masonic Christianising luminaries agog. It was cited in 1852 by the Rev. Grand Master Randall in the Grand Lodge of Massachusetts. It was printed and reprinted in the Boston Masonic Magazine. It was repeated all round the country by pious Grand Masters in their annual addresses; and of course it was a godsend to the Masonic press in America in general. Gushing compliments between Charles W. Moore of Boston, Albert G. Mackey of South Carolina, and Dr. George Oliver of England, had been for some time going on to and fro, in profusion. These fine compliments, especially when something nice was said by Oliver about Moore, were treasured up in the Magazine, and Bro. Moore did not fail to magnify Dr. Oliver's luminous writings. Nay, he even managed the election of Dr. Oliver as Past Deputy Grand Master of the Grand Lodge of Massachusetts. These fine compliments from Oliver magnified Moore into a great Masonic authority; the other American editors of Masonic papers praised or censured whatever Moore praised or censured, and as Moore invariably magnified the Masonic scholarship of Dr. Oliver, it would have been treason on the part of any Masonic editor to have admitted into his paper any hostile criticism on Dr. Oliver's writings. The result was, Dr. Oliver's "Revelations of a Square," was here universally accepted as *bona fide* Masonic history. And, to make assurance doubly sure, Dr. Mackey embalmed the Revelation about that prayer in his Masonic Cyclopædia, and even printed the whole prayer. But Dr. Mackey had somehow taken a notion that our Dr. James Anderson died in 1746. He could not therefore very well believe that Anderson and Manningham conjointly composed a prayer in 1752. But Dr. Mackey entertained no doubt that Dr. Manningham rendered an important service to the Craft by his composition of that prayer.

The appearance of Mackey's "Cyclopædia," with the Manningham prayer in it, impelled me to exhume the old corpse, and submit it to a coroner's inquest decision. The first witness that appeared before the coroner was the lamented late Grand Secretary of England. Bro. Hervey testified that he had carefully searched the records of the Grand Lodge of England between the years 1752 and 1756, or during the time when Dr. Manningham was D.G.M., and he also examined all the contemporary manuscripts, and he could nowhere find anything to substantiate Oliver's statements either about the Grand Lodge having sanctioned that prayer, or that Dr. Manningham was the author thereof, and the second witness was the volume of the "Gentleman's Magazine" of 1739, which testified that James Anderson, D.D., author of the "Freemasons' Constitutions," died 28th May of that year. The coroner, of course, rendered a verdict in accordance with the above evidence. And since the truth was ventilated American Masonic luminaries, that is, Grand Masters, Orators, Editors, &c., have generally been pretty quiet about Oliver's Masonic scholarship, and I would not have disturbed that quietness now, if I had not come across something which will throw further light on the origin of this prayer.

In a letter I mailed for the FREEMASON'S CHRONICLE last Friday, I stated that, from the Dublin 1730 Constitution, I inferred that the very first Masonic Deacon in creation, in a symbolic Lodge, must have been an Irishman. Well, after I mailed that letter I continued perusing the said Dublin 1730 Constitution (as reprinted by Bro. Spencer in 1871), and on page 59 I found a prayer, "to be said at the opening of the Lodge," &c. Here it seemed to me that I discovered an old acquaintance—something I had read in days long gone by, when, lo and behold, on comparing the Dublin prayer of 1730 with the prayer quoted by Oliver from the "Pocket Companion" of 1754, I found the two prayers to be identically one and the same.

I hope this exposé of Masonic humbug will be a warning to our luminaries that the time has arrived when even pious Masonic sectarianizers can no longer either invent lies or quote lies with impunity.

Fraternally and respectfully yours,

JACOB NORTON.

P.S. The other "Revelations" of Dr. Oliver are also untrue; that Solomon Mendiz was Grand Steward in 1732, and Benjamin De Costa held the same office in 1737; I venture to say that if inquiries were made of the Secretary of the Spanish synagogue in Bevis Marks, it will be found that the said brethren were members

of that synagogue. The "Gentleman's Magazine" of 1733 distinctly states that Jews were then members of the Craft, and I could hunt up in the English Masonic Magazine of about thirty years ago that Jews belonged to the Craft in London early in the fourth decade of the last century. With regard to the Book of Common Prayer for Lodge devotions, the truth is, the Masonic Lodges under the jurisdiction of the original Grand Lodge of 1717 used no prayers at all. The Ancients first used prayers in their Lodges, but the Moderns got along without prayers; and it is a fact that the Grand Lodge of England had no Chaplain before 1813. Here, in Puritan Massachusetts, the first indication of the Lodge of 1733 using prayers was in 1800. When Washington died, the Lodge got up a demonstration of respect for that eminent brother, when it was voted to invite a clergyman to open the meeting with prayer. We had here also a Scotch Provincial Grand Lodge, and the two bodies united in 1792, but neither of the said Grand Lodges had Chaplains. And even after the Union, they were without a Chaplain till 1797. We see now that the Book of Common Prayer did not belong to an English Lodge, and that praying in Lodges is after all not a very ancient landmark.

J. N.

Boston, U.S., 12th February 1884.

OFFICERS AND THEIR RESPONSIBILITIES.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Some time since a question arose at a Lodge of Instruction which I attend, as to whose duty it was in a Lodge to call a Brother to order under the following circumstances. A well known Brother entered the Lodge and took his seat without saluting the W.M. Will you please inform me whose duty you consider it to be request him to do so?

I am, Dear Sir and Brother,

Yours fraternally and obliged,

H. B.

[The responsibility as to an unqualified brother entering a Lodge rests with the Junior Warden; any one who displays a want of courtesy to the chair may be treated as an "unqualified" person. It would not be out of place for the Master of Ceremonies to take action when such an offence is committed. The "well known Brother" our correspondent refers to ought to have known better.—Ed. F.C.]

THE ELECTION OF GRAND TREASURER.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Is it not surprising that such an experienced Chairman as the Earl of Lathom should not have been able to decide which of the candidates for the office of G. Treasurer, on Wednesday evening last, had the majority, without ordering a "count?" From his commanding position on the throne he was better able to see that which was patent even to the worst-placed brother in the Hall. The "count" was a feeble affair, and utterly unreliable had there been a shadow of a doubt on the question. And yet a second count was ordered, after scores of voters had left Grand Lodge, believing that the matter was settled. The second count was a more pitiful performance than the first. Still the Grand Officers on the dais, like drowning men clutching at a straw, and relying upon the steady exodus of those who had voted and honestly considered the work they came to do accomplished, called for a "division!" A division was made, and it must have been a cheerful spectacle from the dais for those who signed the notorious Golden-square Circular! A warning, let us hope, to the clique whose attempt to ride roughshod over the Craft has so signally failed this time.

Yours faithfully and fraternally,

PUNJAB.

LONDON COTTAGE MISSION.

THE members of the "Momus" Amateur Dramatic Club may be congratulated on the success that attended their performance on Saturday last, at the International Theatre, High Holborn. The ostensible object of the promoters of the entertainment was to provide something in aid of the funds for the Irish Stew Dinners of the London Cottage Mission. The performance commenced with John Hollingshead's well-known but ever fresh domestic sketch "The Birthplace of Podgers;" this was followed by H. J. Byron's Drama "Blow for Blow." In the first piece the part of 'Tom Cranky' was carefully played by Mr. E. G. Kennedy. In "Blow for Blow," Mr. Gordon Taylor personated the rascally clerk, John Drummond, and evidenced that he had thoroughly grasped the intention of the author; in fact, it may be said he played the part with an efficiency not often exhibited by an amateur. Mr. H. N. Dickson, as Charles Spriggs, gave all the points with a richness of humour that reminded us of poor George Honey, who was the original personator of this character. Miss Laura Graves played the role of the twin sisters very truthfully. The minor parts were all well sustained, and the stage groupings, so often a weak point in amateur performances, showed attention had been given to rehearsals; the result reflected great credit upon the stage management. We trust this deserving Charity will be benefitted by the efforts of this talented and popular Club.

MARK MASONRY.

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PANMURE LODGE, No. 139.

THE regular meeting was held on the 3rd inst., at the Masonic Hall, No. 8 Red Lion-square. Bros. Walmesley P.G.D. Middlesex W.M., Poore P.M. P.P.J.D. as S.W., Hawkins M.O., Lilley P.P.G.D.C., Allen S.O., Axfort J.O., Pulman P.G.I.G. Secretary, Phillips I.G., Lee Organist, Taylor S.D., Poore P.G.I.G. P.M. Lodge was opened, and the minutes of the former regular meeting, and of the two emergency meetings, were read and confirmed. Bros. Falkener, late Lion and Lamb Lodge, and Mitchell, late 39, were elected joining members. Bros. Duffin, Berry, Magrath, Pipe and Sadler were, by the courtesy of the W.M., duly advanced into the Order by Bro. Poore P.M. Several of the Bye-laws were amended, and Lodge was then closed until the first Monday in May. The brethren adjourned to the Holborn Restaurant, where a very excellent dinner was provided by Bros. Gordon and Hamp. Bro. Walmesley W.M., in very eloquent terms, proposed the usual Masonic toasts, in which the M.W. H.R.H. the Prince of Wales was specially mentioned in connection with the great meeting lately held; the name of H.R.H. as Past Grand Master, in conjunction with the R.W. Bro. Lord Henniker, evoked enthusiastic cheering. There were several Past Grand Officers present, and each vied with the other in responding to the toast. The name of the M.W. Bro. Col. Sir Francis Burdett received a special ovation, and reference was made to the fact that Sir Francis, not only in Craft and R.A., but also in Mark Masonry in his Province, gave honour to those to whom honour was due. The toasts of the Advancees, the Past Masters, and Wardens met with a response that was most gratifying. Altogether, a most agreeable evening was spent.

PROV. GRAND LODGE OF NATAL.

ON Wednesday the 30th January, an important Masonic ceremony took place at the Masonic Hall, Smith Street, Durban, viz., the opening of the Provincial Grand Lodge of Mark Master Masons. The ceremony was performed by R.W. Bro. R. I. Finnemore; and among those present were Bros. Archdeacon Garde, Dr. Schulz, T. Cook, G. Russell, S. Marriott, A. J. Keeler, G. Leask, G. E. Attwood, M. H. Emanuel, W. Sellwood, P. G. Sandford, J. Crowe, M. W. Frye, Tuckett, F. Pay, &c., &c. The Provincial Grand Maater (Bro. Finnemore) having opened the proceedings with a short speech, called upon Bro. Russell to read the Patent from the Right Hon. Lord Henniker, which appoints him "to be Provincial Grand Master of Mark Master Masons in the Province of Natal, for a period of three years from the date hereof, or until such time as a successor shall have been duly appointed and installed in his stead, with full power and authority to constitute and regulate Lodges within his Province subject to the approval of the Grand Master, and to do every other act appertaining to the office in accordance with the Constitutions of Mark Masonry." Bro. Finnemore then took the oath of office and was duly installed, and appointed his officers as under:—

Bro. Wesley Francis	...	...	Deputy P.G.M.M.
E. S. T. Stantial	...	...	Prov. G. Senior Warden
Thomas Cook	...	...	P.G. Junior Warden
Jesse Smith	...	...	P.G. Master Overseer
A. J. Keeler	...	...	P.G. Senior Overseer
B. Ireland	...	...	P.G. Junior Overseer
The Ven. Archdeacon Garde, M.A.	...	...	P.G. Chaplain
M. H. Emanuel (unanimously elected)	...	...	P.G. Treasurer
E. H. Wiltshier	...	...	P.G. Reg. of Marks and Sec.
G. Leask	...	...	Assistant ditto
G. Russell	...	...	P.G. Senior Deacon
W. Sellwood	...	...	P.G. Junior Deacon
S. Marriott	...	...	P.G. Inspector of Works
G. O. Matterson	...	...	P.G. Director of Ceremonies
W. F. Stantcn	...	...	Assistant ditto
P. G. Sandford	...	...	P.G. Sword Bearer
W. Sink	...	...	P.G. Standard Bearer
J. Roseveare, J. Crowe, Dr. J. Schulz	...	...	P.G. Stewards
E. L. S. Torguis	...	...	P.G. Inner Guard
F. Pay	...	...	P.G. Tyler.

After appointing a Committee to frame Bye-laws and other private business, the Provincial Grand Lodge was closed, and a meeting of the Port Natal Mark Lodge, No. 288, was held, at which candidates were received, and other ordinary Lodge business transacted. The brethren afterwards assembled at supper, at which the Provincial Grand Master presided, and the usual Loyal and Masonic toasts, including the health of the P.G.M. Master, were given, and received with wonted enthusiasm. The meeting, which was regarded in every way as successful and satisfactory, then terminated. The Provincial Grand Master announced his intention at some future date to deliver a lecture upon the origin and meaning of Mark Masonry.—*Natal Mercantile Advertiser.*

HOLLOWAY'S PILLS.—Pure Blood.—When the blood is pure, its circulation calm and equable, and the nerves well strung, we are well. These Pills possess a marvellous power in securing these essentials of health by purifying, regulating, and strengthening the fluids and solids. Holloway's Pills can be confidently recommended to all persons suffering from disordered digestion, or worried by nervous fancies or neuralgic pains. They correct acidity and heart-burn, dispel sick headache, quicken the action of the liver, and act as alteratives and gentle aperients. The weak and delicate may take them without fear. Holloway's Pills are eminently serviceable to invalids of irritable constitution, as they raise the action of every organ to its natural standard, and universally exercise a calming and sedative influence.

REVIEWS.

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

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Masonic Calendar and Official Directory for the Province of Wiltshire. Issued with the sanction of the Right Worshipful Grand Master, Lord Methuen, and the Provincial Grand Lodge. Edited by William Nott P.M. 662. P.Z. 632, &c. Provincial Charity Secretary. Devizes: Printed by W. H. Bush, Wine-street.

The Freemasons' Calendar and Directory for the Province of Gloucester, 1884. Published by authority of the Right Worshipful Grand Master and the Provincial Grand Lodge. Compiled by Brother R. V. Vassar-Smith Provincial Charity Secretary. Gloucester: Printed by John Bellow, 1884.

The Freemasons' Calendar and Directory for the Province of Leicestershire and Rutland, 1884. Twelfth Year of Publication. Compiled by Bro. Samuel S. Partridge P.M. P.Z. P.P.S.G.W. Provincial Grand Secretary.

We have drawn the attention of our readers to previous issues of these useful publications, and spoken of them in terms of well-merited praise. In each case the work of compilation has been done with the utmost care; the matter is well arranged and the information ample. If it is out of our power to say anything fresh in respect of the Calendars for the present year, it is because Bro. Nott, in the case of Wiltshire, Bro. Vassar-Smith, in that of Gloucestershire, and Brother Partridge, in respect of Leicestershire and Rutland, have furnished not only what may reasonably be expected in publications of this class, but likewise much else which is of extreme value to the brethren, but not always to be met with.

Plain Facts about Arkansas and Texas. Illustrated with Diagrams. Raud, MacNally and Co., Printers and Engravers, Chicago.

THE great merit of this little brochure is that the figures employed in setting these facts before the reader have been "in every instance obtained from official sources," while United States Census Reports, as well as those of the Bureau of Statistics and of the Commissioner of Agriculture, Washington, have been accorded the preference in all matters of a statistical character. The agricultural information will be found especially valuable.

Bro. Dr. Ramsay presided over the General Committee of the Royal Masonic Institution for Boys on Saturday last at Freemasons' Hall. There were also present Bros. W. Roebuck, A. F. Godson, Robert Berridge, Henry W. Hunt, Raynham W. Stewart, Edgar Bowyer, Rev. Richard Morris, D.D. (Head Master), Alfred Williams, Donald M. Dewar, Arthur E. Gladwell, George Cooper, George P. Gillard, Thomas Cubitt, Chas. Belton, Richard Tyrrell, H. Hacker, F. Adlard, A. Torkington, W. Paas, J. L. Mather, C. F. Matier, W. Maple, H. S. Goodall, W. H. Saunders, J. Palmer, G. Motion, H. Massey, and F. Binckes Secretary. The minutes of the former monthly meeting were read and confirmed. On the suggestion of Bro. A. E. Gladwell and the motion of Bro. Raynham W. Stewart P.G.D, a grant of £5 made to one boy on the last occasion was ordered to be made in money and not in an outfit. The minutes of the House Committee and Audit Committee were read for further information. Two petitions were examined, and the boys therein named were placed on the list of candidates for the October election. A request by one boy who has obtained a situation for a larger grant than the £5 outfit was deferred for further information. In another case £10 was granted.

Bro. John M. Klenck informs us that in consequence of the premises 25 and 26 Bishopsgate Street Without being required by the Metropolitan Board of Works, his firm, John M. Klenck and Co., Auctioneers and Valuers for Compensations, has removed to more central and convenient offices, at 42 Bishopsgate Street Within, Cornhill, E.C.

The directors of the Portsmouth Masonic Hall Company have lately declared a dividend of five per cent. on the year's working, and carried forward a balance of £63 3s 7d into next year's account.

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THE NINETY-SIXTH ANNIVERSARY FESTIVAL

of this Institution, which will take place in May,

Are very greatly needed. They will much oblige by forwarding their names as
early as possible to the Secretary, who will gladly give any information re-
quired.

F. R. W. HEDGES, Secretary.

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WIDOW of Brother George Henry Tribe, who was initiated 1858
in No. 604, Lyttelton, New Zealand; joined No. 609, Christchurch, New
Zealand; was first Worshipful Master of No. 1241, Ross, New Zealand; sub-
sequently District Grand Chaplain Westland; and District Grand Treasurer
North Island, New Zealand.

Votes thankfully received by

Mr. C. BECKINGHAM, 415 Strand; or by

Bro. C. J. PERCEVAL (V.P.), 8 Thurloe Place, S.W.

SECOND APPLICATION, April 1884.

To the Governors and Subscribers of the Royal
Masonic Institution for Boys.

THE favour of the VOTES and INTEREST of the Governors and
Subscribers is earnestly solicited on behalf of

LIONEL BLENKINSOP J. MANBY, AGED 9 YEARS.

The Candidate's father, Bro. JOHN G. MANBY, was initiated in the Sincerity
Lodge, No. 292, Liverpool, in 1859, and on his removal to London joined Prudent
Brethren Lodge, No. 145, and the Chapter, and continued to be a subscrib-
ing member of the same until his death, which took place in January 1883. He
leaves a widow and four young children very inadequately provided for.

Proxies will be thankfully received by the widow, Mrs. MANBY, Ashwick
Cottage, Oakhill, Bath.

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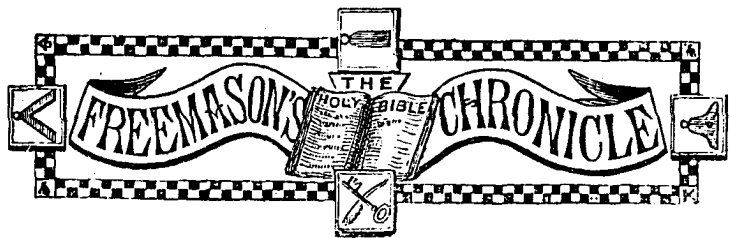
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UNITED GRAND LODGE.

THE Quarterly Communication of Wednesday last was presided over by the Right Worshipful the Deputy Grand Master the Earl of Lathom, who was supported by General Brownrigg, K.C.B., as Deputy Grand Master, and Sir Michael Hicks Beach, M.P., as Past Grand Master; the Earl of Milltown Grand Senior Warden was in his place, and Brother Victor Williamson P.G.W. acted as Grand Junior Warden. Amongst others who attended were Bros. the Revs. H. G. Morse, M.A., and W. Oswell Thompson Grand Chaplains, John Derby Allcroft Grand Treasurer, Æneas J. McIntyre, Q.C., M.P., Grand Reg., Sir John B. Monckton President Board of General Purposes, Colonel Shadwell H. Clerke Grand Secretary, T. W. Tew, J.P., and R. Gooding Grand Senior Deacons, F. Green and T. H. Devonshire Grand Junior Deacons, H. Jones Grand Supt. of Works, Sir Albert W. Woods (Garter) Grand D. of C., T. D. Bolton Deputy Grand D. of C., Raymond H. Thrupp A.G.D.C., Lieut.-Colonel James Peters G.S.B., Lieut.-Colonel A. C. Foster Gough Grand Standard Bearer, Edgar Bowyer Grand Standard Bearer, W. G. Cusins Grand Organist, H. G. Buss Asst. Grand Secretary, L. F. Littell Grand Pursuivant, W. Stephens Assistant Grand Pursuivant, H. Sadler Grand Tyler. The Past Grand Officers were strongly represented, and the meeting was, taken altogether, as numerous attended as any that has been held of late years.

Grand Lodge having been opened in ample form, Col Shadwell H. Clerke read the minutes of the December Communication, which were agreed to *nem con.* Major Harding proposed the re-election of Grand Master for the ensuing year in a speech of commendable brevity. He referred to the progress Freemasonry had made since His Royal Highness the Prince of Wales had accepted the position. Not only had the numbers of both Lodges and members increased, but the definite principles of the Craft

had been widely extended. The contributions to the Benevolent and Educational Institutions had been such as to show that the Craft had really progressed. This unbounded prosperity was mainly due to the hearty loyalty of the Grand Master, and his devotion to the true principles of the Order. There was not a brother in Grand Lodge who could deny the hearty warmth, the uniform courtesy and urbanity which had ever been the characteristics of his Royal Highness in this Grand Lodge. He was sure the motion he had the pleasure to offer would receive at the hands of the brethren such appreciation as would not only give entire satisfaction to every member of Grand Lodge, but further that satisfaction would be extended to the heart of every Craftsman throughout the length and breadth of the dominions of her Most Gracious Majesty the Queen. The motion was seconded by Bro. Baylis, and carried unanimously amidst enthusiastic cheering, and His Royal Highness was then formally proclaimed Most Worshipful Grand Master of Freemasons, by Sir Albert Woods, Garter King at Arms.

The next business was the election of a Grand Treasurer, and it was evident to almost every one present the result was a foregone conclusion. On Bro. Letchworth devolved the duty of proposing the re-election of Bro. J. Derby Allcroft, which he did in a speech of much power, advancing the arguments we have so freely had under consideration during the past few weeks. He deprecated the idea of a yearly change, and urged it was but fair to Bro. Allcroft to state that he was too keenly sensible of what was due both to Grand Lodge and to himself to seek by any action or influence of his own their suffrages and support. There were, however, many who believed it would conduce neither to the dignity of the Order, nor to the harmony of the Brotherhood that Grand Lodge should annually become the arena for party conflict and factious rivalry. In that view a strong appeal had been addressed to Bro. Allcroft, and it was in response to that appeal that he had again permitted himself to be put in nomination. He would not occupy their time by recapitulating Bro. Allcroft's many claims to the support which that time last was year so strongly and so successfully urged, neither would he outrage Bro. Allcroft's feelings by referring to those many acts of princely, though unostentatious benevolence, which had characterised his private life no less than his public career. In regard to the worthy brother who had been nominated in opposition to Bro. Allcroft, he desired to speak with the utmost respect. It had been loudly proclaimed that he, too, had contributed a large sum of money to the Masonic Charities. He knew full well there were no surer means by which a Mason's heart could be reached and his sympathy gained than by the exercise of that Masonic virtue—Charity, but he trusted the time would never come when the measure of a brother's claim to either of the two high offices that Grand Lodge could bestow would be the length of his purse.

Bro. Knyvett, Past Grand Steward, seconded the motion, and then Bro. Keeble W.M. 1426 proposed Bro. Horace Brooks Marshall P.M. 1743 S.W. 1745 J.W. 137 M.E.Z. designate 1773, and Patron of "Our noble Institutions." It was not his intention to take up the time of Grand Lodge by giving the qualifications of Bro. Marshall. He placed his qualification for the office of Grand Treasurer entirely on the ground of his being a member of Grand Lodge, and he (Bro. Keeble) claimed his right as a member of Grand Lodge to nominate any brother fully eligible for the office. He took this opportunity of announcing, however, that he based his proposition upon this qualification. The supporters of Bro. Marshall had not thought it necessary or desirable to canvass London or the Provinces to obtain support. It was quite unnecessary to do more than look round that vast assembly to feel what the result of the next few minutes would be.

Bro. Kempton W.M. Great Northern Lodge seconded the proposition, and urged that the departure of last year, was on the understanding that the collar of Grand Treasurer should be transmitted annually. On no other ground should he have voted against Colonel Creton.

The Grand Master in the chair then put the proposition, but declared it was impossible for him to decide which candidate had the advantage of the show of hands. A division was asked for, and the new rule providing for this was read and put in operation, but the result was so unsatisfactory that the Earl of Lathom suggested that the supporters of Brother Marshall should move to the right hand side of the room, and those who desired to re-elect

Brother Allcroft should take the left hand side. This suggestion having been acted upon, the Earl of Lathom said he had no hesitation in saying that Brother Marshall had been elected.

The Earl of Lathom, by the command of the Most Worshipful Grand Master, now rose to propose: "That the sum of 50 guineas be granted to the family of the late James Cross, and a similar sum of fifty guineas to the family of the late Thomas Cattermole, two of the crew of the Albert Edward lifeboat, at Clacton-on-Sea, which boat was presented to the National Lifeboat Institution by Grand Lodge in the year 1877; these two men, after having assisted, the first in saving 116 and the second 33 lives, had lost their own, in the discharge of their duty on the night of the 23rd January last, whilst in their boat, endeavouring to rescue the crew of a vessel in distress, leaving their families, consisting respectively of a widow and six children and a widow and three children, entirely destitute." He might add that a small local collection had been set on foot at Clacton-on-Sea, to which the Most Worshipful Grand Master had subscribed personally, and the National Lifeboat Institution had given £450 to the two families. The Most Worshipful Grand Master on Tuesday presented medals to the crew of the boat, and he (the Earl of Lathom) had no doubt that brethren would see with His Royal Highness that these sums would be worthily bestowed.

Bro. Raynham W. Stewart, in seconding the motion said he wanted to know, and he thought a little information should be given to Grand Lodge on one point with regard to the Albert Edward lifeboat being put out to its proper service. He lately went down to Clacton-on-sea, and was told, without having made an enquiry, that the boat went out that Wednesday about four o'clock. The lifeboat went, but they did not see it come back, as it was taken down to Sheerness. If a wreck had taken place that night at Clacton there was no lifeboat there, she had gone on towage service. A little intimation should be given by Grand Secretary to the men in charge that the boat should be used for the purpose of saving life only. The motion was carried.

The grants recommended by the Board of Benevolence, as printed by us last week, were confirmed.

The report of the Board of General Purposes was adopted; as likewise was the report of Brother. R. P. Harding, Auditor of Grand Lodge accounts. Grand Secretary next read the application from a body styling itself "The Grand Lodge of Victoria, Australia," requesting their recognition by the United Grand Lodge of England as a regular Grand Lodge, which application was refused.

The appeal from the Reunion Lodge, No. 1956, Blenheim, New Zealand, against certain comments made by the Colonial Board, when cancelling the exclusion of Bro. William Benjamin Earll from the Lodge, relative to the conduct of Bro. Christopher J. W. Griffiths, of the same Lodge in the same matter, was dismissed. In the absence of Bro. Col. Creaton, Bro. Pierce P.G.D. proposed that Grand Lodge vote £70 from the Fund of General Purposes to supply the residents of the Institution at Croydon with coals during the winter season. Grand Lodge was then closed.

The R.W.M. Bro. William Kelly, F.S.A., F.R.H.S. P.P.G.M. Leicestershire, will preside at the annual Festival of the Union Lodge of Instruction (formed by the union of St. John's Lodge, No. 279, John o' Gaunt Lodge, No. 523, Commercial Lodge, No. 1391, and Albert Edward Lodge, No. 1560), to be held at Freemasons' Hall, Leicester, on Friday next, at six o'clock. A large attendance is anticipated, Bro. James Stevens P.M., P.Z., having undertaken to deliver his Masonic Lecture, "Knobs and Excrescences," as a part of the interesting programme of the evening's business.

The following Festivals were held at the Freemasons' Tavern during the week ending 8th March 1884:—

3rd March—Lodge of Union, Robert Burns Lodge, Lodge of Joppa, Regularity Chapter; 4th—Royal York Lodge, Albion Lodge, Old Concord Lodge, Anglo-French Ball; 5th—Grand Lodge, Grand Officer's Mess; 6th—Old Acquaintance Musical Society, Johnson's Ball, Linnæan Club, St. James's Chapter, St. Andrew's Lodge, Victoria Rifles Lodge, Westminster Lodge; 7th—London Inverness-shire Ball, Fidelity Chapter, British Chapter, Royal Kensington Lodge, Old Volumes; 8th—Phoenix Lodge, Duke of Cornwall Lodge.

NOTICES OF MEETINGS.

—:—

ANCHOR AND HOPE LODGE, No. 37.

A MEETING was held on Monday, 3rd inst., at the Swan Hotel, Bolton. Present:—Bros. John Booth W.M., F. W. Pacey S.W., J. W. Poyntz J.W., Rev. J. H. Gibbon Chap., G. P. Brockbank Sec., J. Hardcastle S.D., W. H. Lomax J.D., J. Mills M.C., J. Naylor I.G., R. Nightingale Steward, J. W. Roiley Tyler, Thos. Higgs Asst. Tyler; also Bros. W. Golding, Mather, Gillibrand and Robinson. Visitor—Bro. J. Handley, Prince of Wales Lodge, No. 1012, Bury. Lodge was opened in form at six in the afternoon. The minutes of the proceedings of the last meeting were read and confirmed, and lodge proceeded to the second degree, when Bro. Jas. W. Mather was passed by the W.M., the working tools of the degree being explained by the S.W. Bro. Pacey. Lodge closed in the second, and the Secretary read a circular from the Prov. Grand Master, urging the brethren to greater zeal in support of the Masonic Charitable Institutions. The Secretary announced that he attended as Steward to represent this Lodge on the occasion of the Festival of the Royal Masonic Benevolent Institution in London, on Tuesday last, and that six other Stewards representing Lodges of Bolton were present on the occasion. The thanks of the Lodge were awarded to Brother Brockbank for representing Lodge 37 on this occasion. Hearty good wishes were expressed by the Visiting Brother. A portion of the ancient rules and charges were read by the Senior Warden. Lodge was closed in form, and with prayer, at 7 o'clock p.m.

LODGE OF JOPPA, No. 188.

A REGULAR meeting of the above Lodge was held on the 3rd inst., at Freemasons' Hall, Great Queen-street. Bros. Bean W.M., Martin S.W., Dewsnap J.W., Albert P.G.P. Secretary, Lyon Treasurer, Wall S.D., Hicks I.G., Dodson P.M. M.C., Davey and Botibol Stewards; P.M.'s Alexander, Benjamin, Lazarus and Levy. Visitors—Spencer W.M. 186, Stant 1320, Holmes 1100, Lyon 185, Pardoe 1581. Lodge was opened and the last meeting's minutes were confirmed. Bros. Laundry and Kool were passed, and Bro. Frank was raised to the third degree; both ceremonies being perfectly given. Lodge was then closed, and the brethren partook of a very excellent supper, superintended by Bro. Dawkins. The W.M. did full honour to the customary toasts, and a very enjoyable evening was the result of the after proceedings.

Kent Lodge of Instruction, No. 15.—Held at Bro. Serjeant's, the King and Queen, Norton Folgate, E., on the 5th inst. Present—Bros. Gieseke W.M., Legg S.W., Clark J.W., Pinder Preceptor, Serjeant S.D., Black J.D., Pitt I.G., Millington Secretary, Stroud, &c. Lodge was opened in due form and the minutes of last meeting were read and confirmed. The ceremony of initiation was rehearsed, Bro. Pitt candidate. Bro. Stroud answered the usual questions leading to the second degree, and was entrusted. Lodge was opened in the second, and the ceremony of passing was rehearsed, Bro. Stroud candidate. Lodge was resumed to the first degree. Bro. Legg was elected W.M. for the ensuing week.

Loughborough Lodge of Instruction, No. 22.—On Monday evening last, the 3rd inst., there was a goodly attendance of the brethren at the above Lodge. The Officers were as follow:—Bros. Banks W.M., Westley S.W., Warren J.W., Shorning S.D., Salmon J.D., and Perkins I.G. There were also present Bros. Johnson Preceptor, Hook, Boyce, &c. Lodge was opened in due form, and the minutes of the last meeting were duly confirmed. Bro. Westley worked the first section of the first lecture, assisted by the brethren. The W.M. ably rehearsed the ceremonies of initiation and passing, Brother Hook acting as candidate in the first degree, and Brother Boyce in the second. Bro. Westley was elected W.M. for the ensuing week. Nothing further offering, after hearty good wishes, the Lodge was closed in perfect harmony, and adjourned till Monday, 10th inst., at 7.30. The meetings of the above Lodge are held at Brother McDiarmid's, Cambria Hotel, Cambria Road, Near Loughborough Junction Station, S.E.

Prosperity Lodge of Instruction, No. 65.—Held at Bro. Maidwell's, Hercules Tavern, Leadenhall Street, on 4th instant. Present—Bros. Rich W.M., Haynes S.W., Ruse J.W., Dyson S.D., Bourne J.D., Gildersleeve I.G., Moss Preceptor, Walker Secretary; also Sainte, Fellheimer, East, Weil, Klingenstein. After preliminaries, the ceremony of initiation was rehearsed, Bro. Fellheimer candidate. Bro. Moss then gave a lecture on the fifth section of the first degree. Bro. Moss worked the first and second sections of the lecture, assisted by the brethren. Bro. Fellheimer, 73, was unanimously elected a member of this Lodge of Instruction. Bro. Haynes was appointed W.M. for the ensuing week. Nothing further offering, Lodge was closed and adjourned.

Justice Lodge of Instruction, No. 147.—Held at the Brown Bear, High-street, Deptford, on Thursday, 6th March. Bros. Banks W.M., Freeman S.W., Pitt J.W., Hatchings P.M. Preceptor, S. R. Speight P.M. Secretary, W. E. Dille S.D., J. Bedford Williams J.D., Smith I.G., Greener, Penrose, Payne, Cohen. Lodge was opened in the first degree, and the minutes of the previous meeting having been read and confirmed, was advanced to the third, and the ceremony of raising rehearsed, Bro. Penrose personating the candidate. Lodge was then called off, and on resuming the brethren

respectively saluted the W.M. in the three degrees. Lodge was then closed in the third degree, and the ceremony of passing rehearsed, Bro. Cohen candidate. Lodge was afterwards resumed to the first degree, and Bros. Payne and Cohen were elected members, after which Lodge was closed in due form.

Percy Lodge of Instruction, No. 198.—At the Jolly Farmers, Southgate-road, N., on the 1st instant. Bros. Powell W.M., Cross S.W., Liebmann J.W., Ferrar S.D., Rhodes J.D., Gildersleeve I.G., Cohen Preceptor, and Galer Secretary; also Bros. Ferrar, Smith, Ashton, Turner, Woolveridge, Breakley, Giller, Fenner, Recknell, Richardson, Hirst, and Catling. Lodge was opened in due form, and minutes were read and confirmed. Bro. Turner offered himself as candidate, and the ceremony of initiation was rehearsed. Bro. Cohen worked the first, second, third, and fourth sections of the lecture, assisted by the brethren. It was proposed by Bro. Fenner, and seconded by Bro. Cross, that honorary membership of the Lodge be conferred on Bro. Cohen; this was carried unanimously. Bro. Gregory, of the Fidelity Lodge; Bro. Richardson, of the Sincerity Lodge; and Bro. Smith, of the New Concord Lodge, were elected members. Bro. Cross was appointed W.M. for the ensuing week. Brethren are again reminded that the annual supper of this Lodge of Instruction will take place on Thursday, the 13th instant, at the Jolly Farmers, Southgate-road, N., at eight o'clock, under the patronage of the Officers of the mother Lodge.

Euphrates Lodge of Instruction, No. 212.—Held at the Mother Red Cap, Camden Town, on Monday last. Bros. Trick W.M., Underwood S.W., Finch J.W., Sheppard S.D., Recknell J.D., Waldeck I.G., Galer Preceptor; P.M.'s Glass, Stewart, Halsey, Besley. Lodge was opened in form, and minutes were read. The first section was worked. Bro. Glass offered himself as candidate, and the ceremony of passing was ably rehearsed. Lodge was called off for refreshment, and on resuming the ceremony of initiation was rehearsed. Bro. Underwood was appointed W.M. for ensuing week. Brother Waldeck, of the mother Lodge, was elected a member. Lodge was closed, and adjourned to 10th March.

Alexandra Palace Lodge of Instruction, No. 1451.—The above Lodge, which holds its weekly meetings at the Station Tavern, Camberwell New Road, and of which Bro. J. R. Stacey is the able Preceptor, has again given proof of the desire of its members to carry into effect the great principles of charity, which has been well described as "the brightest ornament which can adorn our Masonic profession," for at the last meeting a ballot took place for three Life Governorships to the Masonic Institutions, proving that while deriving instruction themselves, the brethren keep the fact of those who need assistance steadily in view. Last year the same Lodge contributed four Life Governorships to the Masonic Charities in like manner, and this is all done in a very simple and excellent way, and somewhat novel in its arrangement. Each member pays a small annual sum, which not only covers the ordinary expenses, but leaves a good margin to be devoted to the cause of Charity. Every member is eligible to obtain these prizes, but to become so it is necessary that he should attend a certain number of meetings of the Lodge during the year, thus proving his desire to obtain instruction, as well as have a chance of possessing a rich reward for having done so. This plan has been considered less objectionable than the common practice of paying a weekly contribution for the same object, although there is no doubt that during several years past substantial benefits to the different Charities have been derived therefrom. It is satisfactory to state that after the three ballots above referred to had been paid for, a good balance remained behind, on which the future charitable superstructure will be built, to be dispensed in like manner in the future.

Rose Lodge of Instruction, No. 1622.—The brethren held their anniversary at the Stirling Castle Hotel, Church-street, Camberwell, on Thursday evening, the 28th ult., Bro. W. Hamlyn W.M. Lodge 1622 presiding. There were present Bros. D. Rose P.M. 1622 73 Preceptor, T. Grummant P.M. 1559 Secretary, W. Cowley P.M. 1529 Treasurer, W. Stone 1641 Assistant Secretary, Parkhouse 1475, Leonard 1777, Wright J.W. 217, H. Vickery P.M. 1622 1475, F. Hilton W.M. 1475, T. Penney 1679, Addington W.M. 217, Cockle Sphinx 1329, Neville 1531, Inglefield 1321, Philp P.M. 186, Mercer W.M. 1641 Sphinx 1329, J. Garnar P.M. 1622 Shoults, Stare 1622, Earl 186, Terry P.M. 177, Bray P.M. 1155, J. Vickery 1475, Wishart S.W. 1789, J. J. Brinton Sphinx 1329, J. W. Petherbridge 1622, Lovejoy I.G. 1475, Woodnall 193, Harvey 1963, Lightfoot, Jefferies, Sturdee S.W. 1559, Briant 1641, Kettel-White 1641, Channon P.M. 1475, Voisey P.M. 1641, Kirby 1622, Dann 1622, C. A. White 1777, Pritchett P.M. 1662, and Thompson. Lodge was opened in due form, and the minutes of the preceding meeting were read and confirmed; the brethren were then called off, and immediately adjourned to an adjoining room, wherein Bro. Terry, under the able catering of Bro. Slawson, had in readiness a sumptuous repast. This was the first festive gathering held at this establishment, inasmuch as the present edifice stands on the site of a building which had to be demolished for metropolitan improvements. There is ample room in the present building for all Masonic purposes, and Bro. Terry hopes to make it a centre for this locality. On the removal of the cloth, Bro. Hamlyn introduced the usual toasts. Bro. Voisey, in an excellent speech, proposed the President's health, to which suitable response was made by Bro. Hamlyn, who, before resuming his seat, proposed Prosperity to the Rose Lodge of Instruction. This toast having been replied to, the President proposed the health of Bro. D. Rose, the Preceptor of the Lodge, and in the course of an eloquent and effective speech, referred to the long and continuous work which Bro. Rose had carried out as a Preceptor in South London, not as regarded that Lodge alone, but for the Order generally. Bro. Hamlyn urged that to attend several Lodges weekly demanded much self-

denial, and self-abnegation had to be submitted to. Their Preceptor had been content to undergo all this, and much more; for oftentimes, though not in good health, he had been in their midst when he might have been by his own fireside. This the brethren fully realised. A most pleasing duty now devolved upon him (the President); this was to present Bro. Rose, in the name of the Lodge, with a life-like portrait of himself, from the studio of Bro. Beneditti, of Rye-lane, Peckham, who unfortunately was unable to be present, professional duties having called him to Italy. The presentation was then made, Bro. Hamlyn offering some very fraternal remarks, and then stating that Bro. Beneditti had presented a *fac simile* portrait, which would adorn their Lodge for the future. Bro. Rose, in accepting the *souvenir*, made an exceedingly modest speech, nevertheless displaying much feeling and eloquence; he alluded to the unvaried kindness he had met with, and the courtesy with which he had been treated during the long series of years he had been a Preceptor. The most useful perhaps—happy hours at least—of his life had been spent within the walls of the Lodges wherein he had been Preceptor. Apart from the intrinsic value of their gift, he should regard it as the most valuable heirloom he could hand to his children; and should the evening of his life be one wherein labour had ceased he should gaze on the portrait and recall its associations with pleasurable feelings. The President next proposed the health of the Treasurer and Secretary, and Bro. Cowley (Treasurer) responded in a business-like speech, while Bro. Grummant acknowledged the compliment paid the Secretary; in the course of his remarks stating that forty members had been added to the roll of the Lodge of Instruction during the past year, and that the average attendances had been twenty-one. Their Masonic Charitable Association numbered fifty members, and from this source the sum of 250 guineas had been sent to the respective Institutions during the last two years. He was pleased to know that Bro. Stone had been elected Assistant Secretary; his valuable co-operation had been manifested in various ways already. Personally he (Bro. Grummant) thanked the Lodge for the confidence reposed in him, and assured them he would attend to the duties of his office as heretofore. The President then proposed Prosperity to the Peckham Lodge of Instruction, for which Brother Hilton responded. Then followed the toast of the Stewards—Bros. Rose, Earl, Mercer, Penny, Voisey and Stone, who severally made response. The musical arrangements were carried out under the direction of Bro. Voisey; he was assisted by Bros. Earl, Philp, Leonard and White. Bro. Pritchett P.M. 1662 accompanied on the pianoforte. The Tyler's toast concluded the business of the evening.

Kingsland Lodge of Instruction, No. 1693.—A meeting was held on Monday last, at Bro. Baker's, Cock Tavern, Highbury, N. Bros. Weeden, W.M., Western S.W., Turner J.W., Dixie S.D., Goddard J.D., Pearey acting Preceptor, Collingridge Secretary, and other brethren. After preliminaries the ceremony of raising was rehearsed, Brother Rhodes acting as candidate. Lodge was closed in due form, and adjourned till Monday, 10th March, when Bro. Western will preside.

New Finsbury Park Lodge of Instruction, No. 1695.—At the meeting held on Tuesday last, at Hornsey Wood Tavern, there were present Bros. Moon W.M., Davies Preceptor, Hall S.W., Oldis J.W., Berry Secretary, Gush S.D., Haynes J.D., Webb I.G., and Brothens Snelling, Knight, F. Goode, Richards, Press, Chorley, Fluck, and Little. After preliminaries, the first section of the first lecture was worked by Brother Snelling, and the second by Bro. Gush. The ceremony of initiation was then rehearsed, Bro. Little candidate. The third section of the first lecture was worked by Bro. Snelling, and a cordial vote of thanks having been accorded to Bro. Davies, on his retiring from the office of Preceptor, Lodge was closed and adjourned to Tuesday evening next, at eight o'clock.

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DIARY FOR THE WEEK.

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

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SATURDAY, 8th MARCH.

- 108—London, Ship and Turtle, Leadenhall-street
173—Phoenix, Freemasons' Hall, W.C.
176—Caveac, Albion Tavern, Aldersgate-street
188—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)
1275—Star Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
1328—Granite, Freemasons' Hall, W.C.
1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)
1426—The Great City, Cannon Street Hotel
1607—Loyalty, London Tavern, Fenchurch Street
1621—Eccleston, King's Head, Ebury Bridge, Bunico, at 7 (Instruction)
1686—Paxton, Surrey Masonic Hall, Camberwell
1743—Perseverance, Imperial Hotel, Holborn Viaduct
1839—Duke of Cornwall, Freemasons' Hall, W.C.
1928—Gallery, Brixton Hall, Acre Lane, Brixton
1961—Clerkenwell, Holborn Viaduct Hotel, E.C.
Sinai Chapter of Improvement, Union, Air-street, Regent-street, W., at 8

- 149—Peace, Private Rooms, Meltham
308—Prince George, Private Rooms, Bottoms, Eastwood
R.A. 1423—Era, The Albany, Twickenham
R.C. 43—Eureka, Masonic Rooms, Pavilion, Brighton

MONDAY, 10th MARCH.

- 5—St. George's and Corner Stone, Freemasons' Hall, W.C.
22—Loughborough, Cambria Tavern, Cambria Road, near Loughborough Junction, at 7.30. (Instruction)
29—St. Albans, Albion, Aldersgate-street
46—Strong Man, Excise Tavern, Old Broad Street, E.C., at 7 (Instruction)
59—Royal Naval, Freemasons' Hall, W.C.
90—St. John, Albion, Aldersgate-street, E.C.
136—Good Report, Inns of Court Hotel, Lincoln Inn Fields
171—Sincerity, Railway Tavern, Railway Place, Fenchurch Street, at 7. (In)
186—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
193—Confidence, Anderton's Fleet-street, E.C.
222—St. Andrews, 101 Queen Victoria-street
518—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)
1237—Enfield, Market-place, Enfield
1366—Highgate, Gatehouse Hotel, Highgate
1425—Hyde Park, Fountain Abbey Hotel, Prnd Street, Paddington, at 8 (In.)
1445—Prince Leopold, Printing Works, 203 Whitechapel Road, E., at 7 (Inst.)
1489—Marquess of Ripon, Pembury Tavern, Amburst-rd., Hackney, at 7.30 (In)
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
1571—Leopold, Bridge House Hotel, London Bridge
1585—Royal Commemoration, Fox and Hounds, Putney, at 8. (Instruction)
1609—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
1623—West Smithfield, Clarence Hotel, Aldersgate Street, E.C., at 7 (Inst.)
1628—Tredgear, Royal Hotel Mills End Road, corner of Burdett Road. (Inst.)
1657—Aldersgate, Castle and Falcon, Aldersgate-street, E.C.
1670—Adelphi, 4 Adelphi Terrace, Strand
1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)
1805—Bromley St. Leonard, Vestry Hall, Bow-road, Bromley
1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)
2030—Abbey, Westminster Town Hall, Westminster. (Consecration)
R.A. 58—Felicity, Ship and Turtle, Leadenhall Street
R.A. 933—Doric, 79 Whitechapel-road, at 7. (Instruction)
R.A. 1118—University, Freemasons' Hall, W.C.
R.C. 63—Holy Sanctuary, Masonic Hall, 33 Golden-square

- 40—Derwent, Castle Hotel, Hastings
61—Probity, Freemason's Hall, St. John's-place, Halifax
75—Love and Honour, Royal Hotel, Falmouth
104—St. John, Ashton House, Greek-street, Stockport
151—Albany, Masonic Hall, Newport, I.W.
240—St. Hilda, Freemasons' Hall, Fowler-street, South Shields
262—Salopian, the Lion Hotel, Shrewsbury
264—Nelson of the Nile, Freemasons' Hall, Batley
292—Sincerity, Masonic Hall, Liverpool
296—Royal Brunswick, Freemasons' Hall, Surrey-street, Sheffield
297—Witham, New Masonic Hall, Lincoln
302—Hope, New Masonic Hall, Darley-street, Bradford
307—Prince Frederick, White Horse Hotel, Hebden Bridge
382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
408—Three Graces, Private Rooms, Haworth
411—Commercial, Flying Horse Hotel, Nottingham
467—Tudor, Red Lion Hotel, Oldham
481—St. Peter, Masonic Hall, Maple-street, Newcastle
502—Rectitude, Town Hall, Rugby
587—Howe, Masonic Hall, New-street, Birmingham
589—Druids of Love and Liberality, Masonic Hall, Redruth
613—Unity, Masonic Hall, Southampton
665—Montague, Royal Lion, Lyme Regis
721—Independence, Masonic Chambers, Eastgate-row-north, Chester
724—Derby, Masonic Hall, Liverpool, at 8. (Instruction)
797—Hanley, Hanley Hall, Dartmouth
893—Meridian, National School Room, Millbrook, Cornwall
949—Williamson, St. Stephen School, Monkwearmouth, Durham
1021—Hartington, Masonic Hall, Custom House Buildings, Barrow-in-Furness
1069—United Brothers, Castle Hotel, Southsea
1112—Shirley, Masonic Hall, Shirley, Hants
1174—Pentangle, Sun Hotel, Chatham
1221—Defence, Masonic Hall, Carlton-hill, Leeds
1253—Travellers, Queen's Hotel, Manchester
1350—Fermor Hesketh, Masonic Hall, Liverpool
1436—Sandgate, Masonic Hall, Sandgate
1449—Royal Military, Masonic Hall, Canterbury
1474—Israel, Masonic Hall, Severn-street, Birmingham
1542—Legiolium, Masonic Hall, Carlton-street, Glastonbury
1575—Clive, Corbet Arms, Market Drayton
1592—Abbey, Suffolk Hotel, Bury St. Edmunds
1611—Eboracum, Queen's Hotel, Micklegate, York
1618—Handyside, Zetland Hotel, Saltburn-by-Sea
1656—Wolsey, White Hart Hotel, Hampton Wick
1691—Quadratic, Greyhound Hotel, Hampton Court
R.A. 148—Elias Ashmole, Chapter Rooms, Warrington
R.A. 156—Harmony, Huyshe Masonic Temple, Plymouth
R.A. 306—Alfred, Masonic Hall, Kelsall-street, Leeds
R.A. 377—Hope and Charity, Masonic Hall, 128 Mill Street, Kidderminster
R.A. 379—Tynte, Masonic Hall, Old Orchard Street, Bath
R.A. 827—St. John, Masonic Temple, Halifax-road, Dewsbury
R.A. 1258—Kennard, Masonic Hall, George Street, Pontypool
M.M.—Egerton, Royal Rock Hotel, Rock Ferry, Cheshire.
M.M. 9—Fortescue, Masonic Hall, South Molton, Devon
M.M. 171—Union, Freemasons' Hall, Union-street, Oldham
K.T.—Jerusalem, Queens Hotel, Manchester
K.T. 56—Hugh de Papens, Old Bull Hotel, Blackburn
R.C.—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

TUESDAY, 11th MARCH.

- 46—Old Union, Holborn Viaduct Hotel
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
65—Prosperity Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
96—Burlington, Albion Tavern, Aldersgate street
141—Faith, Queen Anne's Restaurant, Queen Anne's Gate, St. James's Park Station, at 8. (Instruction)
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
180—St. James's Union, Freemasons' Hall, W.C.
188—Joppa, Champion Hotel, Aldersgate-street, at 7.30. (Instruction)
198—Percy, Ship and Turtle, Leadenhall-street, E.C.
211—St. Michael, Albion, Aldersgate-street, E.C.
228—United Strength, Guildhall Tavern, Gresham-street, City
235—Nine Muses, Willis's Rooms, St. James's
548—Wellington, White Swan, Deptford
551—Yarborough, Green Dragon, Stepney (Instruction)
753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8 (Instruction)
820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8 (Instruction)
917—Cosmopolitan, Cannon-street Hotel
933—Doric, Anderton's Hotel, Fleet-street, E.C.
1041—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
1196—Urban, Freemasons' Hall, W.C.
1269—Starhope, Thicket Hotel, Anorley
1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (In.)
1349—Friars, Liverpool Arms, Cannoning Town, at 7.30 (Instruction)
1360—Royal Arthur, Rock Tavern, Battersea Park Road, at 8. (Instruction)
1381—Kennington, The Horns, Kennington. (Instruction)
1446—Mount Edgumbe, 19 Jermyn-street, S.W., at 8 (Instruction)
1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
1479—Henley, Three Crowns, North Woolwich (Instruction)
1540—Chancer, Old White Hart, Borough High Street, at 8. (Instruction)
1593—Royal Naval College, Ship Hotel, Greenwich
1601—Ravensbourne, George Inn, Lewisham, at 7.30 (Instruction)
1602—Sir Hugh Middleton, Queen's Head, Essex Road, N., at 8. (In)
1604—Wanderers, Freemasons' Hall, W.C.
1614—Covent Garden, Criterion, Piccadilly
1668—Samson, Regent Masonic Hall, Air-street, W.
1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8 (Inst)
1707—Fleamoor, Trocadero, Broad-street-buildings, Liverpool-street, 6.30 (Inst)
1949—Brixton, Prince Regent, Dulwich-road, East Brixton, at 8. (Instruction)
1969—Waldeck, Freemasons' Hall, W.C.

- Metropolitan Chapter of Improvement, Jamaica Coffee House, Cornhill, 8.30
R.A.—Camden, The Boston, Junction Road, Holloway, at 8 (Instruction)
R.C. 71—Bayard, Masonic Hall, 33 Golden-square

- 33—Social, 23 St. Giles Street, Norwich
126—Silent Temple, Cross Keys Inn, Burnley
131—Fortitude, Masonic Hall, Truro
184—United Chatham of Benevolence, Assembly Rooms, Old Brompton, Kent
241—Merchants, Masonic Hall, Liverpool
272—Harmony, Masonic Hall, Main Ridge, Boston
281—Shakespeare, Masonic Rooms, High-street, Warwick
373—Socrates, George Hotel, High-street, Huntingdon
403—Herrford, Town Hall, Hertford
408—Northern Cow Lies, Masonic Hall, Maple Street, Newcastle (Instruct)
448—St. James, Freemasons' Hall, St. John's-place, Halifax
473—Faithful, Masonic Hall, New Street, Birmingham
495—Wakefield, Masonic Hall, Zetland Street, Wakefield
503—Belvidere, Star Hotel, Maidenhead
510—St. Martin, Masonic Hall, Liskeard.
603—Zetland, Royal Hotel, Cheekheaton
624—Abbey, Masonic Hall, Union-street, Burton-on-Trent
626—Lansdowne of Unity, Town Hall, Chippenham
650—Star in the East, Pier Hotel, Harwich
696—St. Bartholomew, Anchor Hotel, Wednesbury
726—Staffordshire Knot, North Western Hotel, Stafford
779—Ferrers and Ivanhoe, Town Hall, Ashby-de-la-Zouch
829—Sydney, Black Horse Hotel, Sidcup
892—Royal Edward, Royal Oak Hotel, Leominster
897—Loyalty, Fleece Inn, St. Helens, Lancashire
903—Gosport, India Arms Hotel, High-street, Gosport
986—Hesketh, Grapes Inn, Croston
1120—St. Milburga, Tontine Hotel, Ironbridge
1214—Scarborough, Scarborough Hall, Caledonia-road, Batley
1250—Gilbert, Masonic Rooms, Sankay Greenhall, Street, Warrington
1314—Acacia, Bell Hotel, Bromley, Kent
1325—Stanley, 214 St. Homer Street, Liverpool, at 8. (Instruction)
1343—St. John's Lodge, King's Arms, Grays, Essex
1347—Lorne, Greyhound Hotel, Cuckfield, Surrey
1465—Ockenden, Talbot Hotel, Sutton, Sussex
1509—Madoc, Queen's Hotel, Portmadoc
1545—Baildon, Masonic Room, Northgate, Baildon
1678—Tonbridge, Masonic Hall, Tonbridge
1713—Wilbraham, Walton Institute, Walton, Liverpool
R.A. 43—Fortitude, Great Western Hotel, Birmingham
R.A. 70—St. John's, Huyshe Masonic Temple, Princess Street, Plymouth
R.A. 253—Justice, Masonic Hall, Gower Street, Derby
R.A. 265—Judea, Masonic Club, Hanover-street, Keighley
R.A. 299—Fidelity, Masonic Hall, Carlton-hill, Leeds
R.A. 324—Reason, Wellington Inn, Caroline Street, Stylbridge
R.A. 537—Zion, 9 Hamilton Street, Birkenhead
R.A. 540—Stuart, Bedford
R.A. 660—King Edwin, Freemasons' Hall, Yorkergate, New Walton
R.A. 991—Tyne, Masonic Hall, Wellington Quay, Northumberland
R.A. 1055—Derby, Masonic Rooms, Bedford Street, Cheetham, Lancashire
M.M. 6—Adams, Victoria Hall, Trinity-road, Sheerness
M.M. 15—St. George's, Masonic Hall, Gandy Street, Exeter
M.M. 75—Royal Sussex, Royal Pavilion, Brighton
M.M. 152—Dover and Cinque Ports, Royal Oak Hotel, Dover

WEDNESDAY, 12th MARCH.

- Committee Royal Masonic Benevolent Institution, Freemasons' Hall, at 3
11—Enoch, Freemasons' Hall, W.C.
13—Union Waterloo, Masonic Hall, William-street, Woolwich
15—Kent, Freemasons' Hall, Great Queen-street
15—Kent, King and Queen, Norton Folgate, E.C., at 7.30 (Instruction)
20—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
73—Mount Lebanon, Windsor Castle, Southwark Bridge Road, at 8. (Inst)
97—Vitruvian, White Hart, College-street, Lambeth
147—Justice, White Swan, High-street, Deptford
193—Confidence, Hercules Tavern, Leadenhall-street, at 7.30 (Instruction)
221—United Strength, Prince Alfred, 13 Crowdale-rd., Camden-town, 8 (In)
534—La Tolerance, Morland's Hotel, Dean Street, Oxford St. at 8 (Inst)
729—Pannure, Balham Hotel, Balham, at 7 (Instruction)
749—Belgrave, Anderton's Hotel, Fleet-street
781—Merchant Navy, Silver Tavern, Burdett-road, E.
81—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
829—Lily of Richmond, Greyhound, Richmond
881—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8 (Instruction)
903—Burgoyne, 25 Charterhouse Street, E.C., at 7. (Instruction)
1273—Burdett Courts, Dike's Head, 79 Whitechapel Road, E., at 8. (Inst.)
1284—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)
1394—Lodge of St. John, City Arms Tavern, St. Mary Axe
1475—Peckham, Lord Wellington Hotel, 516 Old Kent-road, at 8. (Instruction)
1524—Duke of Connaught, Royal Edward, Marc-street, Hackney, at 9 (Inst)
1604—Wanderers, Adam and Eve Tavern, Palmer St., Westminster, at 7.30 (In)
1610—Northern Bar, Holborn Viaduct Hotel
1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30 (Inst.)

1631—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Instruct)
 1694—Imperial, Cadogan Hotel, Sloane-street, Chelsea
 1713—Centurion, Imperial Hotel, Holborn-viaduct
 1791—Creton, Prince Albert Tavern, Portobello-ter., Notting-hill-gate (Inst.)
 1922—Earl of Lathom, Station Hotel, Camberwell New Road, S.E., at 8. (In.)
 1936—Honor Oak, Moore Park Hotel, near Honor Oak Station
 R.A. 177—Domatic, Union Tavern, Air-street, Regent-st., at 8 (Instruction)
 R.A. 1260—John Hervey, Freemasons' Hall, W.C.
 R.A. 1305—St. Marylebone, Langham Hotel, W.
 M.M.—Thistle, Freemasons' Tavern, Great Queen Street, at 8 (Instruction)
 M.M. 284—High Cross, Seven Sisters Hotel, Tottenham

54—Hope, Spread Eagle Inn, Cheetham-street, Rochdale
 125—Prince Edwin, White Hart Hotel, Hythe, Kent
 128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire
 146—Antiquity, Bull's Head Inn, Bradshawgate, Bolton
 191—St. John, Knowsley Hotel, Haymarket-street, Bury, Lancashire
 204—Caledonian, Freemasons' Hall, Manchester.
 210—Duke of Athol, Bowling Green Hotel, Denton
 225—St. Luke's, Coach and Horses Hotel, Ipswich
 274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester
 281—Fortitude, Masonic Rooms, Atheneum, Lancaster
 283—Harmony, Masonic Hall, Todmorden
 290—Huddersfield, Masonic Hall, South Parade, Huddersfield
 363—Keystone, New Inn, Whitworth.
 397—Airedale, Masonic Hall, Westgate, Shipley
 483—Sympathy, Old Falcon Hotel, Gravesend
 567—Unity, Globe Hotel, Warwick
 606—Segontium, The Castle, Carnarvon
 615—St. John and St. Paul, Prince of Wales Hotel, Erith
 625—Dorsetshire, Norfolk Hotel, Glossop
 668—Benevolence, Private Rooms, Prince Town, Dartmoor
 750—Friendship, Freemason's Hall, Railway-street, Cleckheaton
 758—Ellesmere, Masonic Hall, Runcorn, at 7.30. (Instruction)
 852—Zetland, Albert Hotel, New Bailey-street, Salford
 854—Albert, Duke of York Inn, Shaw, near Oldham
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)

1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford
 1031—Fletcher, Masonic Hall, New-street, Birmingham
 1080—Marmion, Masonic Rooms, Church-street, Tamworth
 1084—Borough, Bull Hotel, Burnley
 1094—Temple, Masonic Hall, Liverpool
 1101—Grey Friars, Masonic Hall, Reading
 1209—Lewises, Royal Hotel, Ramsgate
 1248—Denison, Grand Hotel, Scarborough
 1264—Neptune, Masonic Hall, Liverpool, at 7 (Instruction)
 1342—Walker, Hope and Anchor Inn, Byker, Newcastle
 1356—De Grey and Ripon, 140 North Hill Street, Toxteth Park, Liverpool
 1398—Baldwin, Dalton Castle, Dalton-in-Furness
 1403—West Lancashire, Commercial Hotel, Ormskirk
 1424—Brownrigg, Assembly Rooms, Old Brompton, Chatham
 1434—Nottinghamshire, George Hotel, Nottingham
 1511—Alexandra, Hornsea, Hull (Instruction)
 1520—Earl Shrewsbury, Public Rooms, Cannock, Stafford
 1547—Liverpool, Masonic Hall, Liverpool
 1582—Llanidloes, Trewythen Arms, Llanidloes
 1638—Brownrigg, Sun Hotel, Kingston-on-Thames, at 8. (Instruction)
 1643—Perseverance, Masonic Hall, Hebburn-on-Tyne.
 1645—Colne Valley, Lewisham Hotel, Slaitwaite
 1797—Southdown, Hurtpierpoint, Sussex

R.A. 24—De Swinburne, Freemasons' Hall, Grainger-street, Newcastle
 R.A. 251—Loyalty and Virtue, Freemasons' Hall, Barnstaple
 R.A. 320—Integrity, Junction Inn, Mottram
 R.A. 409—Stortford, Chequers Inn, Bishop's Stortford
 R.A. 703—Clifton, Clifton Arms Hotel, Blackpool
 R.A. 709—Invicta, Bank Street Hall, Ashford
 M.M. 192—St. Cuthbert, Masonic Hall, The Parade, Berwick

THURSDAY, 13th MARCH.

3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 8 (Instruction)
 19—Royal Athelstan, City Terminus Hotel, Cannon-street
 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)
 91—Regularity, Freemasons' Hall, W.C.
 147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)
 206—Friendship, Ship and Turtle, Leadenhall-street, E.C.
 238—Pilgrim, Freemasons' Hall, W.C.
 263—Bank of England, Albion Tavern, Aldersgate-street, E.C.
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8 (Inst.)
 534—Polish National, Freemasons' Hall, W.C.
 657—Canonbury, Albion, Aldersgate-street
 704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)
 754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)
 840—Dalhousie, Anderton's Hotel, Fleet-street, E.C.
 879—Southwark, Southwark Park Tavern
 901—City of London, Jamaica Coffee House, Cornhill, at 6.30. (Instruction)

1076—Capper, Guildhall Tavern, Gresham-street, E.C.
 1158—Southern Star, Pheasant, Stangate, Westminster-bridge, at 8 (Inst.)
 1185—Lewis, Kings Arms Hotel, Wood Green, at 7 (Instruction)
 1227—Upton, Swan, Bethnal Green-road, near Shoreditch, at 8 (Instruction)
 1339—Stockwell, Cook Tavern, Kennington-road, at 7.30 (Instruction)
 1425—Hyde Park, The Westbourne, Craven-road, Paddington
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30 (Inst.)
 1457—Bagshaw, Princes Hall, Princes-road, Buckhurst Hill
 1471—Islington, Cock Tavern, Highbury
 1558—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)
 1598—Jay Spring, Red Lion, Leytonstone
 1699—Skelmersdale, Masons' Hall Tavern, Basinghall-street, E.C.
 1614—Covent Garden, Cranbourne, 1 Up, St. Martin's Lane, W.C., at 8. (Inst.)
 1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)
 1642—Earl of Carnarvon, Ladbroke Hall, Notting Hill
 1673—Langton, Mansion House Station Restaurant, E.C. at 6. (Instruction)
 1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst.)
 1709—Plucknett, Bald Faced Stag, East Finchley
 1791—Creton, Freemasons' Hall, W.C.
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)
 1987—Strand, Ashley's Hotel, Covent Garden

R.A. 72—Royal Jubilee, Anderton's Hotel, Fleet Street
 R.A. 538—Vane, Freemasons' Hall, W.C.
 R.A. 554—Yarborough, Green Dragon, Stepney
 R.A. 619—Beadon, Masons' Hall Tavern, Basinghall-street
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In.)
 R.A. 1471—North London, Alwyne Castle Tavern, St. Paul's Road, Canonbury, at 8. (Instruction)

35—Medina, 85 High-street, Cowes
 97—Palatine, Masonic Hall, Toward-road, Sunderland.
 112—St. George, Masonic Hall, Fore-street Hill, Exeter
 139—Britannia, Freemasons' Hall, Surrey-street, Sheffield
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)
 215—Commerce, Commercial Hotel, Haslingden
 216—Harmonic, Adelphi Hotel, Liverpool.
 249—Mariners, Masonic Hall, Liverpool, at 8 (Instruction)
 333—Royal Preston, Castle Hotel, Preston
 339—Unanimity, Crown Hotel, Penrith, Cumberland.
 346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn
 350—Charity, Grapes Inn, Stoneclough, near Manchester
 369—Limestone Rock, Masonic Hall, Church-street, Clitheroe
 432—Abbot, Newdegate Arms, Nuneaton
 449—Oceil, Sun Hotel, Hitchin
 456—Foresters, White Hart Hotel, Uttoxeter

462—Bank Terrace, Hargreaves Arms Hotel, Accrington
 469—Hundred of Elloe, Masonic Rooms, London Road, Spalding.
 477—Mersey, 55 Argyle-street, Birkenhead.
 516—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.
 732—Royal Brunswick, Royal Pavilion, Brighton.
 739—Temperance, Masonic Room, New-street, Birmingham.
 784—Wellington, Public Rooms, Park-street, Deal
 786—Croxeth United Service, Masonic Hall, Liverpool
 945—Abbey, Abbey Council Chamber, Abingdon, Berks
 971—Trafalgar, Private Room, Commercial Street, Batley
 991—Tyne, Masonic Hall, Wellington Quay, Northumbria land

1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.
 1055—Derby, Knowsley's Hotel, Cheetham, Lancashire
 1093—St. George, Private Room, Temperance Hotel, Tredegar, Mon.
 1125—St. Peter, Masonic Hall, Tiverton, Devon
 1144—Milton, Commercial Hotel, Ashton-under-Lyne
 1145—Equality, Red Lion Hotel, Accrington.
 1147—St. David, Freemasons' Hall, Manchester.
 1182—Duke of Edinburgh, Masonic Hall, Liverpool
 1204—Royd, Imperial Hotel, Malvern, Worcestershire.
 1273—St. Michael, Free Church School-rooms, Sittingbourne
 1369—Bala, Plasgoch Hotel, Bala
 1416—Falcon, Masonic Hall, Castle Yard, Thirsk
 1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon
 1514—Thornhill, Masonic Room, Dearn House, Lindley
 1530—Cranbourne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
 1583—Corbet, Corbet Arms, Towyn
 1537—St. Giles, Royal Oak Hotel, Cheadle
 1697—Hospitality, Royal Hotel, Waterfoot, near Manchester
 1782—Machen, Swan Hotel, Coleshill
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)
 1911—De La Pré, Masonic Hall, Northampton
 1915—Graystone, Forester's Hall, Whitstable

R.A. 213—Perseverance, 23 St. Giles Street, Norwich
 R.A. 220—Harmony, Wellington Hotel, Garston, Lancashire
 R.A. 275—Perseverance, Masonic Hall, South Parade, Huddersfield
 R.A. 286—Strength, Green Man Hotel, Bacun.
 R.A. 509—Tees, Freemasons' Hall, Stockton-on-Tees
 R.A. 613—Bridson, Masonic Hall, Southport
 R.A. 818—Philanthropic, Masonic Hall, Lion Street, Abergavenny
 R.A. 839—Dobie, Griffin Hotel, Kingston-on-Thames
 M.M.—St. John's, Commercial Hotel, Bolton.
 M.M. 16—Friendship, 2 St. Stephen's Street, Devonport

FRIDAY, 14th MARCH.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.
 25—Robert Burns, The North Pole, 115 Oxford-street, W., at 8 (Instruct.)
 39—Britannic, Freemasons' Hall, W.C.
 134—Caledonian, Ship and Turtle, Leadenhall-street
 144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)
 157—Bedford, Freemasons' Hall, W.C.
 177—Domatic, Anderton's Hotel, Fleet-street, E.C.
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruct.)
 760—William Preston, St. Andrew's Tavern, George St., Baker St., at 8 (In.)
 780—Royal Alfred, Star and Garter, Kew Bridge. (Instruction)
 834—Ranelagh, Six Bells, Hammorsmith (Instruction)
 833—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction)

1056—Metropolitan, Portugal Hotel, Fleet-street, E.C. at 7. (Instruction)
 115—Belgrave, Jermyn-street, S.W., at 8. (Instruction)
 1201—Eclectic, Freemasons' Hall, W.C.
 1294—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)
 1642—E. Carnarvon, Ladbroke Hall, Notting Hill, at 8. (Instruction)
 1789—Ubique, Guardsman Army Coffee Tavern, Buckingham Palace-road, S.W., at 7.30. (Instruction)
 1001—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)

R.A. — Panmure C. of Improvement, Stirling Castle, Church Street, Camberwell
 R.A. 65—Prosperity Chapter of Improvement, Hercules' Pav., Leadenhall St.
 R.A. 78—Pythagorean, Portland Hotel, London-street, Greenwich, (Inst.)
 M.M.—Old Kent, Crown and Cushion, Lond in Wall, E.C. (Instruction)
 M.M. 108—Croydon, 105 High Street, Croydon
 K.T. D.—Mount Calvary, 81 Red Lion Square, W.C.
 36—Glamorgan, Freemasons' Hall, Arcade, St. Mary's-street, Cardiff.
 401—Royal Forest, Hark to Bounty Inn, Stalldurn
 404—Watford, Freemasons' Hall, Watford
 453—Chigwell, Prince's Hall, Buckhurst Hill, at 7.30 (Instruction)
 458—Aire and Calder, Private Rooms, Onse-steet, Goole.
 460—Sutherland of Unity, Castle Hotel, Newcastle-under-Lyme
 526—Honour, Star and Garter Hotel, Wolverhampton
 652—Holme Valley, Victoria Hotel, Holmfirth
 682—Dartmouth, Dartmouth Hotel, West Bromwich
 697—United, George Hotel Colchester.
 815—Blair, Town Hall, Stretford-road, Hulme
 916—Hartington, Burlington Hotel, Eastbourne

1001—Harrogate and Claro, Masonic Rooms, Parliament-street, Harrogate
 1034—Eccleshill, Freemasons' Hall, Eccleshill
 1037—Beaudesert, Assembly Rooms, Corn Exchange, Leighton Buzzard
 1102—Mirfield, Assembly Rooms, Easthorpe, Mirfield
 1121—Wear Valley, Masonic Hall, Bishop Auckland
 1239—Rock, Royal Rock Hotel, Rock Ferry
 General Lodge of Instruction, Masonic Hall, New-street, Birmingham, at 7

R.A. 993—Alexandra, Medway Hotel, Levenshulme
 K.T.—Hope, Freemasons' Hall, Huddersfield

SATURDAY, 15th MARCH.

198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
 715—Panmure, Cannon-street Hotel, E.C.
 1275—Star, Five Bells, 155 New Cross-road, S.E., at 7. (Instruction)
 1329—Sphinx, Surrey Masonic Hall, Camberwell, S.E.
 1364—Earl of Zetland, Old Town Hall, Mare-street, Hackney
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
 1621—Eccleston, King's Head, Ebury Bridge, Pimlico, at 7 (Instruction)
 1732—King's Cross, Anderton's Hotel, Fleet Street, E.C.
 1767—Kensington, Courtfield Hotel, Earl's Court, S.W.
 Social Chapter of Improvement, Union, Air-street, Regent-st., W., at 9
 M.M. 104—Macdonald, Guildhall Tavern, Gresham Street
 M.M. 205—Beaconsfield, Chequers, Marsh Street, Walthamstow
 M.M. 251—Tenterden, Anderton's Hotel, Fleet Street, E.C.

1556—Addiscombe, Harewood House, High Street, Croydon.
 1597—Musgrave, Angel and Crown Hotel, Staines
 R.A. 64—Royal Clarence, Freemasons' Hall, Park Street, Bristol
 M.M. 14—Prince Edward's, Station Hotel, Stansfield, Todmorden

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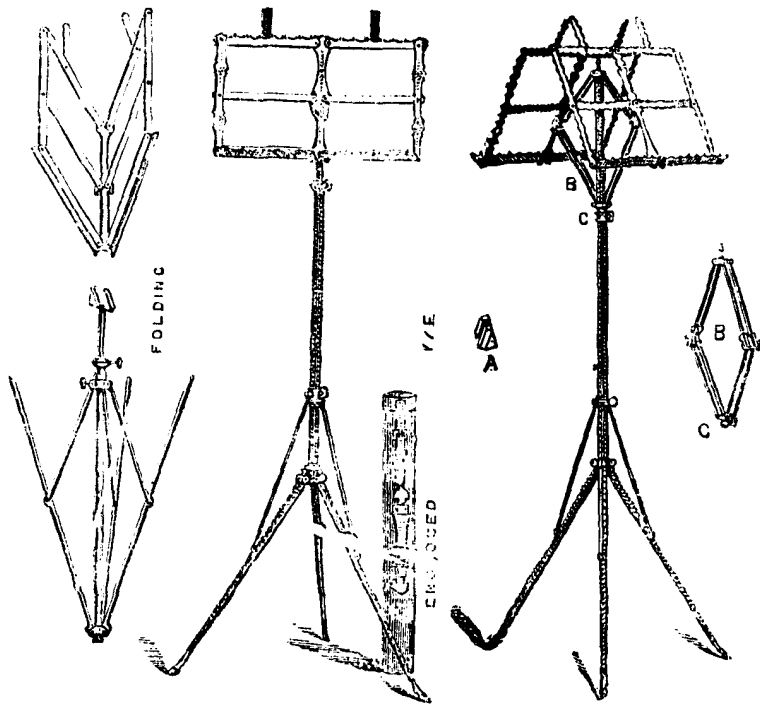
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 At 9.45, PAW CLAWDIAN.
COURT.—At 8.15, MARGERY'S LOVERS.
GLOBE.—At 7.45, HUSBAND IN CLOVER. At 8.15, OUR REGIMENT.
GRAND.—At 7.30, IT'S NEVER TOO LATE TO MEND!
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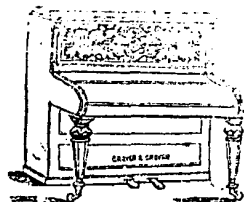
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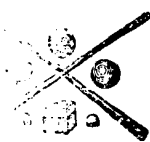
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