

THE  
**Freemason's Chronicle;**

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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“A MERRY CHRISTMAS.”

ONCE more the festive season of Christmas has come upon us, and while it gives cause for joy and rejoicing it also serves to remind us of the rapid flight of time, and the ever-changing scenes around. Fourteen years ago to-day preparations were actively being made for the first appearance of the FREEMASON'S CHRONICLE, and well do we remember the enthusiastic band of workers who helped us to launch our paper on the troubled waters of journalism. Then, as now, we had some true, staunch friends, who brought to bear their best efforts on behalf of the paper, and we rejoice to look around to-day and find that among our warmest supporters are many of the men who stood by us in our earlier days. Others, alas, are no more; one by one we have had to chronicle their decease, and to mourn their loss—losses which to us have seemed almost irreparable, although, we are happy to say, other workers have come forward to support us, and have done their best to supply the places of those who have gone. This is most gratifying, and it urges us to make yet further efforts to please and satisfy our patrons, many of whom have been so long associated with our enterprise as to cause us to regard them as personal friends.

Thus far we have, perhaps, been guilty of painting the mournful side of Christmas, but who is there, even amid the loudest outbursts of merriment, who does not call to mind the laugh, or cheery face of some dear old friend long laid to his rest; or who does not yearn for the sturdy grasp of the hand never to be raised again? It seems part of our nature to associate old memories with present enjoyments, and we candidly confess we would not alter this if we could. But the anticipation of Christmas usually presents a happy and bright prospect, even if our present surroundings are the most gloomy. We look forward for a change taking place, which will give us cause for rejoicing on that auspicious day, and the clouds of our life must be very dark indeed if they do not show a slight tinge of brightness in association with the festive season of Christmas. But how is it for those who are not fortunate enough to possess the means of celebrating the holiday? Is there a gleam of sunshine visible even for them, or is it possible for such to rouse themselves sufficiently to wish their neighbours a Merry Christmas? Fortunately there is, and in no few cases the present season will supply the only gleam of sunshine during the year to many who are in misfortune and distress. At no other season is the Masonic injunction of being happy and communicating happiness more generally practised than at Christmas, and at no other time is it more needed. Let us, therefore, strive, as far as lies in our power, to prove that this Masonic principle is something more than mere words, and let us endeavour, to the best of our ability, to afford some enjoyment to one at least of the thousands who are in sore need of sympathy

just now. No doubt our brother Masons will have ample opportunities during the next few days of extending the hand of charity, and it is to be hoped they will avail themselves of the opportunity with no grudging spirit, but if it should happen they are so happily circumstanced as to be free from the appeals of the needy, then we would ask them to give a passing thought to the claims which Freemasonry has upon their benevolence, and if they do not, actually send a Christmas contribution to one or other of the Masonic Charity Funds, at least let them make up their minds to do something on their behalf at no distant date.

Freemasonry will play but a very poor part in the events of the next few days. Even the joy and rejoicing of our Mystic Art sink into insignificance when brought face to face with Christmas, and he would have to be a very enthusiastic Mason indeed who would choose to assemble in a Lodge room in preference to making one of a family circle at such a season, and yet we know that the true principles of Freemasonry will be as active just now—perhaps more active—than at any other part of the year. The widow and the orphan will not be forgotten, neither will the aged brother whose closing days have found him in distress. Many such will have good reason to bless the Mystic Craft, and will be loud in wishing its members, as most sincerely do we, to-day,

*A Merry Christmas.*

PILLARS OF MASONRY.

*An Address delivered before the Grand Lodge of Illinois, 3rd October 1888, by Rev. Geo. C. Lorimer, Grand Orator.*

(Concluded from page 371.)

IT is a mark of strength, both in the ceremonies and life of Masonry, that it acknowledges the importance of the secret and the silent. These are essential elements of stability, and permeate the principles of this Ancient Fraternity. Pythagoras, one of its venerated representatives, when he lectured stood behind a veil, and those who heard him, but did not see his face, were called his exoteric disciples, while those who came into his presence were termed his esoteric disciples; these words were afterwards employed by Aristotle, though he did not conceal himself, to describe those who attended his more popular morning discourses, and those who came to hear his more abstruse evening discourses. So that now they denote the higher and the lower aspects of truth, the external and the internal, the essence and substance, soul and body. As there is to the grain of wheat outward covering and the vital germ within, and to the diamond its rough forbidding surface and its imprisoned splendour, so there are the superficial and the profound degrees of truth. In Pagan religions there were mysteries expressed in symbols or in language unintelligible to the non-initiate, who received the explanation orally. The priests were not allowed to communicate this knowledge

in writing. The word "mystery" from the Greek *muserion* means "the concealed," just as the term "mystic" from a Greek root—*mu*—signifies "the closed." In the New Testament the former expression is frequently found, and the Saviour Himself said that the elucidation of the parables was given to His immediate disciples, but to those who were without it was not given. Hence it is that the "Clementine Homilies" declare that He taught a secret doctrine, and hence the distinction drawn in the services of the early church between the initiate and the neophyte. Now while I do not believe that Jesus taught a secret doctrine in the sense that any where arbitrarily excluded, it is evident that there were heights and depths to what He did teach that exceeded the ability of shallow and secularized intellect to understand. Masonry in common with these examples has its esoteric side, its unwritten instructions and interpretations, and even beyond these its recondite and spiritual expositions, which cannot be communicated orally even, but are made plain only to thought. The grips, passwords, and hailing signs which are frequently mentioned to prejudice the the populace against the Order are the merest trifles, and form the most inconsiderable part of its esoteric traditions. They need hardly be mentioned here. But the impression that has zealously been promoted that secret societies are a threat to community and dangerous to the commonwealth, deserves to be noticed. Masonry is not, properly speaking, a secret society, but a society with secrets. Where it a body concealing its existence, like a company of "Kn-Klux" or "White Caps," seeking to exercise a lawless influence on the public, and doing so the more readily because of its secrecy, it would deserve to be repudiated by every lover of his country. Such, however, is not the character of our Order. It publishes its existence to the world, gives annual reports of its organisations and work, and tells any one and every one what is its purport and mission in the earth. But while it is no secret society, it has its secrets; and when it can be shown that it is wicked for Jehovah to have secrets accessible only to His children, and when it is proven indefensible for a business firm or a family to maintain some degree of privacy, or for philosophers to give esoteric instruction, then, but not till then, we will challenge the right of Masonry to hide from prying and irreverent eyes the light they would only pervert and abuse. And until then we shall likewise believe that this very peculiarity, which prevents every idler from profaning its sacred courts, and rendering its Holy of Holies, common and unclean, is an abiding element of strength.

So is the silence it enjoins. This naturally grows out of secrecy. There are moments in the mysteries when absolute stillness reigns, a hush comes on the soul, and tongueless death appears to overawe. Then the initiate is prepared for wondrous things, or wonderful things are taking place.

"In silence mighty things are wrought—  
Silently builded, thought on thought,  
Truth's temple greets the sky;  
And like a citadel with towers,  
The soul with her subservient powers  
Is strengthened silently.

"Soundless as chariots on the snow  
The saplings of the forest grow  
To trees of mighty girth.  
Each nightly star in silence burns  
And every day in silence turns  
The axle of the earth."

From the Lodge the Craftsman turns with a new appreciation of the proverb, "speech is silvern, silence golden," and he is prepared to hear Carlyle: "In thine own mean perplexities do thou thyself but hold thy tongue for one day; on the morrow how much clearer are thy purposes and duties; what wreck and rubbish have these mute workmen within thee swept away, when intrusive noises are shut out."

This is an invaluable lesson. There are sounds that cannot be heard until all other sounds are hushed. The roar of the streets must be gone before the rhythmic music of the lakes becomes audible. A nightingale cannot be heard through the clang and crash of a brass band. Neither can the voice of the soul, or the "still, small voice" of God if we live in a perpetual bable of chattering and gabbling. Nor is it possible until then for the man to know himself, or acquire that stability of character which is honourable in all. Until we learn that noise is not force, that the thunder does not add sharpness to the lightning, nor the roar of the breakers might

to the waves, nor the beat of the heart purity to the blood, nor anything at all to gravity, to electricity or the tornado, we shall never accomplish the grandest results. In this talking, fussy age, therefore, let us be thoughtful for the Mystic Order, that teaches us at times to hold our peace, and to believe that the walls of God's temple will as surely rise if no noise of hammer or metallic instrument be heard, as they would were we to be deafened by clanging implements and turbulent shouts.

It is a token of beauty both in ceremonies and life of Masonry that it extols the value of the artistic and ornamental. Of Solomon it is written "that he garnished the temple with precious stones for beauty," and Isaiah declared of the second temple, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree and the box, together to beautify the place of my sanctuary, and I will make the place of my feet glorious." When we realise how large a sphere is occupied by this quality in the universe, how it gleams on us from the stars, how it charms us in the flowers, how it breaks on us in sequestered nooks and quiet glens, and how it dazzles us in the sun drenched clouds and in silver saturated mists, we cannot but admit its incomputable worth. Within the limits of a Lodge it salutes us in artistic and symbolic ornament, in dramatic rite and histrionic representation. But beyond this, and more to our purpose, it is manifest in the graces of character it seeks to cultivate and the adornments it commends to conduct. There are those who assume that if a man is rigidly exact in his dealings, accomplishments, and decorative virtues, like gentleness, courtesy and sympathy may be dispensed with. As well might it be said that the world can do without flowers because it has the trees, and do without the lark and the nightingale because it has the eagle and the buzzard. The charms and attractions of character are not to be despised; for they are fruitful in blessings to the world. Among these charms may be classed the cardinal virtue of Temperance, which means more with us than mere abstinence from the use of intoxicants. It comprehends that "due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice." Yet the Order is not indifferent to excessive indulgence in strong drink. To its credit be it known that in Italy it established, in 1748, the first temperance society ever formed anywhere, and called its members Xero-phagists, a compound Greek word signifying "those who live without drinking." (See Scott's Ancient Craft Masonry, p 112.) What more radiant and fascinating than self control? The serenity, the calm, is as fair to the eye as the unruffled mirror of a verdure bordered lake, or the undisturbed splendour of a star beaming through the torn bosom of a gloomy storm cloud. Fit to be associated with this are the graces of brotherly love and relief. Benevolence, sweet charity, who can do justice to thy beauty! It is the purest gem in the crown of Masonry, and sheds a lustre over the entire body, and illuminates many a home of sorrow and penury. To dry the widow's tears, reverently to bury her dead, and generously to shield her little ones from want; to succour a distressed brother, and to lighten the burden of his declining years—these are the sacred privileges of our Craftsmen. And they are to be met in the spirit of disinterested service: for while gratitude is a grace inculcated by the Lodge, it is frequently not exhibited by those outside who are the recipients of its favours. Tourgenieff, the Russian, happily hits off this omission in one of his charming fables. He represents a meeting of the Virtues, and observes that Benevolence and Gratitude pass each other as strangers, and are not even on speaking terms. "This is too bad," he says, "and ought not to continue. I must introduce you to each other. Benevolence, this is Gratitude; Gratitude, this is Benevolence; at least bow to each other." Ah me! that there should be any reason for this satire. Yet, so it is; and he who does no good except for praise, will do but little in this naughty world. It is possible to be mercenary even in charity, and to have an eye to profit in our gifts. If we would be radiant benefactors we must be charmed by the essential glory of beneficence, must be convinced that it is its own reward, and be practically indifferent to the encomiums of our fellows, knowing that their approval or disapproval cannot change the nature or effect the merits of our actions. It is related of Cicero that he went to Syracuse for the purpose of visiting the tomb of Archimedes. Arrived in the city he called on the Archons, on the chief men, on those who correspond in

function to our mayor and aldermen. He informed them of his object. But the magistrates did not remember Archimedes, and did not know his resting place. They asked each other, Who was he? What did he do? Had he run a corner grocery doubtless some of the officials would have recollected him; at least they would have done so in these times. But as he was merely a geometrician, a man of brains, who had guarded the town from the Roman fleet, they were ignorant of him and of his grave. After much searching, Cicero discovered the sacred spot, and duly honoured the memory of the man of science. But had he not, and had the defender of Syracuse been entirely forgotten, it would not have detracted from the grandeur of his achievements. Oblivion would not have been to his discredit, but it would have been to the everlasting shame of the people who could forget their indebtedness to his genius and patriotism. In the same manner, the quality of our deeds are independent of the applause to which they may be entitled, and he who performs them for their own sake invests his character with a halo of beauty.

There are other jewels and other robes, surpassing in ornamental splendour the most gorgeous of regalia, with which the true Mason should be adorned. These I have only time to mention by name; they are contentment, peaceableness, gratitude and a sunny cheerfulness. A gloomy, desponding, dyspeptic, discontented, dreary brother ought to dimit as speedily as possible from fraternity with those who claim to be the children of light, who should live in it, and be as bright and brilliant as the light itself. Listen to Epictetus: "If a man is unhappy, remember that his unhappiness is his own fault; for God has made all men to be happy." "I am," he elsewhere says, "always content with that which happens; for I think that what God chooses is better than what I choose." And as you ponder his words, and cultivate this duty of glad submission, do not forget what Bernard says: "Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault."

Manifold are the blessings we have in return for our evils and trials, and he who has attained to the Corinthian stage of Masonic progress, who is not only wise and strong but beautiful, has entered into the spirit of such sentiments as these: "To watch the corn grow, or the blossoms set; to draw hard breath over the ploughshare or spade; to read, to think, to love, to pray," these, says Ruskin, "are the things that make men happy."

"I have fallen into the hands of thieves," says Jeremy Taylor; "what then? They have left me the sun and moon, fire and water, a loving wife and many friends to pity me, and some to relieve me, and I can still discourse; and, unless I list, they have not taken away my merry countenance and my cheerful spirit and a good conscience."

Most Worshipful Grand Master, and Brethren of this Worshipful Grand Lodge of Illinois, I thank you for the courteous hearing you have given to my address. In the unfolding of my subject I have had regard only to the future of the Craft in this great Commonwealth. Already this body has achieved an honourable and notable standing among the Grand Lodges of the world. But the work is not complete. The Masonic Temple is still in course of erection, and we are yet in the quarries. Slowly and grandly the walls rise. Let us see to it that in the future as in the past they be distinguished by thoroughness, symmetry and massiveness. If we shall thus build, and if the whole should be supported by Wisdom, Strength and Beauty, then shall the Shekinah as of old dwell between the Cherubim over the Mercy seat, and the radiance of the Presence stream forth to bless the world. And if thus we shall labour, happy shall we be when "High Twelve" shall sound, and the Voice be heard calling us through the portals of death to the unfading fields of Paradise.

List to the strokes of the bell—  
"High Twelve!"

Sweet on the air they swell,  
To those who had laboured well—  
And the Warden's voice is heard;  
From the south comes the cheering word,  
"In the quarries no longer delve."

The members of the Caveac Chapter, at their meeting last week, at the Albion, installed as M.E.Z. for the ensuing year Companion Nairne. A jewel was presented to the past M.E.Z. Companion Elder.

## THE THEATRES, &c.

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**Opera Comique.**—As we announced would be the case last week, "The Real Little Lord Fauntleroy" has returned to London, and, we are glad to say, has lost nothing by its tour through the Provinces. It will be in the recollection of many of our readers that Mrs. Hodgson-Burnett's version was produced at Terry's theatre early in the present year, when a more charming play and a better caste could hardly have been selected. Clever little Miss Véra Beringer took London by storm by her marvellous acting, and when it was announced that a provincial tour was contemplated it was feared the hard work would have so injurious an effect on Miss Beringer that she would be unable to offer her London admirers a chance of again witnessing her representation of the character of Cedric Errol. That this impression has turned out erroneous we are glad to see, and judging from the way in which this little lady has been amusing audiences throughout the week the piece is likely to enjoy another run. The child actress holds her audience from the time she comes on to the time she leaves the stage. Never is there a dull moment, and never does her acting become forced or stogy. The scenes with the Earl of Dorincourt are natural and impressive. Miss Mary Rorke makes a very natural and interesting Mrs. Errol, while the Earl of Dorincourt is capitally portrayed by Mr. C. W. Somerset, who has thoroughly grasped the idea of the authoress. The sly humour of Silas Hobbs is well brought out by Mr. E. Girardot, while Miss Helen Leigh is good as Minna. Miss Fanny Brough is as amusing as ever as Mary, the servant; her description of the race in the first act being most vivid. Mr. G. Canninge as Harsham, and Mr. E. Hendrie as Wilkins complete a capital caste. The play has been produced under the direction of Mrs. Kendal, and will be given every afternoon, except Saturdays.

Mr. Henry Irving has decided to produce "Macbeth" on Saturday, the 29th inst. The revival will be on a scale of great magnitude, the scenery has been entrusted to several well-known artists, while the costumes have been designed by Mr. Charles Cattermole and Mrs. J. Comyns Carr. The incidental music has been provided by Sir Arthur Sullivan. The following will be the caste:—Macbeth, Mr. Henry Irving; Lady Macbeth (for the first time), Miss Ellen Terry; Macduff, Mr. Alexander; Banquo, Mr. Wenman; Duncan, Mr. Haviland; Malcolm, Mr. Webster; Donalbain, Mr. Harvey; Ross, Mr. Tyars; Lennox, Mr. L. Outram; Angus, Mr. Lacy; Monteith, Mr. Archer; Siward, Mr. Howe; Seyton, Mr. Fenton; Serjeant, Mr. A. Rayner; Doctor, Mr. Stuart; Porter, Mr. Johnson; Murderers, Mr. Black and Mr. Carter, &c. Gentlewoman, Miss Coleridge; Hecate, Miss Ivor; Witches, Miss Julia Seaman, Miss Desborough, and Miss Marriott.

Mr. Augustus Harris starts his pantomime season on Boxing night, with "The Babes in the Wood." Grand preparations have been made so as to score a success, which we feel sure will be achieved. Old favourites return to "Old Drury," so that plenty of fun will be forthcoming. Mr. Walter Slaughter has composed the music. The following are the artistes engaged:—Messrs. Harry Nicholls, Herbert Campbell, Charles Laurie jun., Victor Stevens, Dan Leno, the Griffiths Bros., Walter Andrews, Reuben Inch, Tom Pleon, Henderson and Stanley, Dezano, and Harry Payne (clown); the Misses Florence Dysart, Maggie Duggan, Theresa Mayer, Ænea, Sybil Grey, and Harriet Vernon.

Covent Garden will once more be the scene of a grand Circus, this time under the direction of Mr. Hengler. The first performance will be given on Boxing Day, and, judging from the list of artistes engaged, a successful season may be anticipated.

On Christmas Eve a new version of "Faust up to Date" is due at the Gaiety. New songs, dances, and "business" are to be introduced, in order to make the piece attractive for the holidays. At present the business is excellent, and we think it is likely to be so for some time to come.

The Christmas edition of "Nadgy" is due at the Avenue next week. Several fresh features are to be introduced, including Mr. Arthur Roberts on a camel.

On Boxing Night, Miss Patti Rosa, the American "Queen of Comedy," will make her first appearance in England, at the Jodrell; she will be supported by a specially selected company. A new farcical comedy, in one act, entitled "Apollo, M.D.," by Sir Randal H. Roberts, will be produced the same evening.

The difficulty that has hitherto surrounded the lighting of a cigar or pipe in the open air, or in a railway carriage, without being subjected to the annoyance arising from the fumes of an ordinary fusee, has been surmounted by the Fusee Vesta Co. Limited, who now supply fusees which ignite without smell or unpleasant taste. The special goods of this Company also possess the advantages of the ordinary wax match—the two being, in reality, combined. The "Fusee Vestas" are therefore available, with equal convenience and comfort, for general household purpose as well as out-door requirements, a combination of usefulness not previously achieved. They may be obtained wholesale at 11 Russell Road, Holloway, or retail of all tobacconists, oilmen, &c.

**HOLLOWAY'S PILLS.**—The Body's Bulwark.—Any one who reflects on the cause of the enormous amount of suffering he sees or hears of around him, will be forced to confess that nine-tenths of the maladies afflicting adults depend upon a disordered state of the stomach. Holloway's Pills correct the first symptoms of indigestion by acting healthily on the gastric juice (the food's natural solvent) and wholesomely exciting the liver. They dispel flatulency, incipient indigestion, and overcome heat, distention, and pain attending more advanced or neglected cases. These Pills invigorate and restore the dyspeptic from the great and sudden depression of strength, always accompanying stomach disorders or biliary derangements.



BROTHER SADLER'S ANSWER TO  
BRO. JACOB NORTON'S

"COMMENTS ON FACTS AND FICTIONS."

(Continued from page 379.)

AS it has pleased Bro. Norton to devote so large a portion of his criticism of "Masonic Facts and Fictions" to the abusing of Laurence Dermott, I must claim the indulgence of my readers while I endeavour, as in duty bound, to remove some of the odium which, in my opinion, has been thus unwarrantably cast upon his memory. During his lifetime, I should say, he was about the best hated man in Masonry, by one side, but he lived to a good old age nevertheless, and generally managed to hold his own, although his detractors were many and powerful. I am very glad to be able to say that a large and increasing number of brethren take quite a different view of his character to what Bro. Norton does; and those who would like to know what can be said in his favour I recommend to read "Notes on Laurence Dermott and his Work," by Witham Matthew Bywater, published in London in 1884. The concluding paragraph of this little book so clearly indicates the author's opinion of Dermott, and so well expresses my own, that I am tempted to reproduce it here in the hope that it may serve to counteract the effect of some of the mud with which Bro. Norton has so liberally bespattered him. "The zeal and success with which he devoted a large portion of his life to the service of the Craft; the many battles which he fought against her enemies within and without; his staunch and inflexible adherence to the ancient landmarks of the Order, and the vast knowledge which he brought to bear upon his work, justly entitle him not only to the encomiums which his Grand Lodge pronounced upon him, but to the generous admiration of his brethren in succeeding ages."

Nothing would afford me greater pleasure than to discuss with Bro. Norton every one of his imaginary grievances against Dermott, and I make no doubt he will admit that the greater part of them are imaginary, after he has read these lines, but it is so much easier to cast aspersions than it is to disprove them, I must therefore content myself with adverting only to such as are easily refuted, but the reader will please not to infer that my omitting to notice others indicates acquiescence in them.

Bro. Norton's third grievance strikes me at first sight as being so peculiarly inconsistent that I really cannot pass it over without comment. "Third, the dubbing of his Constitutions 'Ahiman Rezon' was designed to impose on his dupes that he was a Hebrew scholar. The said words, however, are not Hebrew, and were a pure invention of Dermott."

Now, if there were an atom of truth in this aspersion Dermott must have been an out and out fool, but Brother Norton himself admits that he was a "clever and well-informed man." How any sane man could expect to gain credit for being a "Hebrew scholar" by making use of words which "are not Hebrew" passes my comprehension; my head fairly aches through trying to solve this riddle. I give it up. It appears to me that his dupes (?) must have "multiplied and increased exceedingly" for the book went through eight editions in England, and the title was readily adopted by the Grand Lodge of Ireland, and many of the American Grand Lodges; but what I want to know is, where is the evidence of the design to impose? Can Bro. Norton refer me to anything said or written by Dermott which could possibly be construed into a desire that the words "Ahiman Rezon" should be accepted as Hebrew? If he cannot, he has no right to make such an assertion; but if he can, I apologise to him at once. That Dermott knew something of the Hebrew characters is evident, from his having used them in writing his own name at the end of his first Minute Book, but the extent of his knowledge in this direction I will not attempt to surmise; I must, however, confess that at present I am ignorant of any indication that he wished to be considered a Hebrew scholar; and as for the words being "a pure invention of Dermott," which I must beg leave to doubt, I fail to see any crime in a man inventing a title for his own book. I may possibly have something more to say on this matter later on, but for the present I would recommend Bro. Norton to make himself familiar with *Irish* and *Arabic* before repeating this part of his assertion, and, indeed, I would respectfully suggest that he reconsider this

grievance in its entirety, and if he will only bring a little of what in this country we call common sense to bear upon it, I feel sure he will arrive at a more favourable conclusion.

On the supposition that Dermott considered the Masons of Scotland, Ireland, and many parts of America, together with those of his own jurisdiction in England, as "Antient Masons," I see nothing extraordinary or inconsistent in his saying, "The number of Antient Masons, compared with the Moderns, being as ninety-nine to one, proves the universality of the old Order, &c., &c."

In a foot note on page 243 of the CHRONICLE Bro. Norton has referred to a certain prayer which Dr. Oliver says was the joint composition of Anderson and Manningham, in or about 1754. I assume that my exposure of this fiction on page 9 of "Masonic Facts and Fictions" has escaped Bro. Norton's notice, or he would have mentioned it, but if he turns to the page named he may read as follows:—"Now, as Dr. Anderson died, and I presume was decently buried in 1739, and whereas Manningham did not appear on the Masonic stage until 1747, and was not appointed Deputy Grand Master till 1752, how these two worthy doctors could have held a consultation passes my comprehension." I fear Bro. Norton will think me very hard to please, and I really am very sorry for being so troublesome, but I must call his attention to a little mistake, quite unintentional I know, in the first paragraph of his second article, wherein he refers in the following words to my reasons for imagining that alterations were made in the ceremonies in the year 1730. "And this theory he derived, not from the records, but from something he read here and something there, which, with the aid of a little imagination, he persuaded himself that the Grand Lodge of England authorised, as innovations, in 1730."

It is true I have not much to complain of here. I would merely ask what is Brother Norton's definition of the term "records," if the written minutes of the Grand Lodge, the written minutes of the Lodge of Promulgation, and original letters to the Grand Secretary do not come under that definition?

These are my chief sources of information, which can easily be verified by a reference to pp 39, 40, 145, 153, 156, 157 and 162 of the book just named. On page 39 I give several extracts from the Grand Lodge Minutes, the first of which must suffice for my present purpose. On the 28th August 1730 "Dr. Desaguliers stood up and (taking Notice of a printed Paper lately published and dispersed about the Town, and since inserted in the Newspapers, Pretending to discover and reveal the Misteries of the Craft of Masonry) recommended several things to the consideration of the Grand Lodge, Particularly the Resolution of the last Quarterly Communication for preventing any false Brethren being admitted into Regular Lodges, and such as call themselves Honorary Masons." "The Deputy Grand Master seconded the Doctor, and proposed several Rules to the Grand Lodge to be observed in their respective Lodges, for their security against all open and secret enemies of the Craft."

It will be observed that in the preceding extract reference is made to a "Resolution of the last Quarterly Communication for preventing false Brethren," &c., &c. As a matter of fact no such Resolution appears, either in the minutes of the "last Quarterly Communication," or of any previous meeting, and the only way I can account for the omission is that the said Resolution and also the several things recommended "to the consideration of the Grand Lodge" had some relation to the ceremonies and were not considered proper to be written, or why the omission? I should very much like to hear Bro. Norton's explanation of this matter. Surely he would not wish us to believe that he is so utterly ignorant of the traditions and established customs of the Grand Lodge of England as not to be aware that nothing of an esoteric character was, or is, ever recorded in the minutes of the Grand Lodge.

At the following meeting of the Grand Lodge, *i.e.*, on the 15th December 1730, "the Deputy Grand Master took notice of a pamphlet, lately published by one Pritchard, who pretends to have been made a regular Mason, &c. &c.," and a resolution was passed relating to the admission of visitors. With reference to this incident I say, on page 40, "assuming that both these extracts refer to one pamphlet, it appears as though something unusual had occurred between the 28th August and the 15th December, or the second and more emphatic notice would not have been either judicious or necessary. . . . Pritchard is said to have made an affidavit before an alderman on the 13th of

October, that his publication was a "true copy of Freemasonry." It seems to me most unlikely that he should have taken this extraordinary step unless under the fear that his book was in danger of being discredited in consequence of some important alteration having taken place in the recognised ceremonies." I would also direct Bro. Norton's attention to page 156, where he may read, "I have already noticed the sensation created by the publication of Pritchard's pamphlet in 1730, when the D.G.M. recommended several things to the consideration of the Grand Lodge;" and I will now state, without fear of contradiction, that in no part of the records is there a passage so capable of being interpreted as forming a prelude to an alteration in the recognised forms as the one referred to. A second edition of a rather curious, and now scarce book on Masonry, was published in London in 1766, which professes to show the difference between the "Ancient" and "Modern" systems. The writer states that the E.A.'s word was formerly the F.C.'s, till a pretended discovery of Freemasonry came out, wrote by Samuel Pritchard, and still continues to be published to this time . . . . . But in order to prevent being imposed upon by cowans or impostors, who might want to gain admittance, from his performance, the Fraternity held a general Council, and the E.A.'s and F.C.'s words were reversed, and Private Accounts transmitted to each Lodge, though there are some unconstituted Lodges still retain the former Custom." I am unable to give the period of the first edition of this book, but it was probably some years earlier, leaving an interval of about thirty years only from the first appearance of Pritchard's pamphlet, it is therefore easy to conceive that the writer had good grounds for his statement.

On page 145 I give "The following extract, from an original letter dated 15th October 1776," which appears to have been written at the instigation of the Duke of Athole, Grand Master of the "Ancients," by a Captain Smith, himself a "Modern." I need only give two of the four questions in the book which "His Grace, &c., would wish to know."

"2. Why the G.L. of England has thought proper to alter the mode of Initiation; also the Word, Pas-word and Grip of the different Degrees in Masonry."

"3. Whether Dermot constitutes Lodges in his own Name or in the name and Authority of the Duke of Athol, and whether anything can be laid to his charge inconsistent with the character of an honest man and a Mason."

The following is a portion of a letter from Major Shirreff (an "Ancient"), dated 27th June 1785, and in order to save Bro. Norton the trouble of searching for it I may mention that it is to be found on page 153. "I was Introduced into this Noble Institution according to the most Antient manner, and that you may understand me more clearly, when a Candidate is presented to me, my first instruction to him springs from the Second Le'r of the Alphabet, and I never knew but one Lodge since I have been a Bro'r that ever began with the ninth Le'r, I have met with several Brothers that have been Initiated so, but all such I was from the first told were call'd Modern Masons." These letters were addressed to the Grand Secretary of the "Moderns," and, in all probability, have never been read since they were endorsed and put away, until I turned them out in searching for materials for "Masonic Facts and Fictions." However, should any one feel so disposed, he is at liberty to satisfy himself that they are genuine "records," and are not manipulated for my own purposes.

I will now ask Bro. Norton to read the following extracts (he will find them on pp 161 and 162), from the minutes of the Lodge of Promulgation, to the proceedings of which he appears to attach so little importance, although I cannot help remarking that in his "Comments" he has been exceedingly careful in avoiding whatever portions of them appear to support my views; however, I freely forgive him, for I honestly believe he has done his best. "At the next meeting, on the 28th December, eighteen members of the Lodge and forty Masters of other Lodges attended, and the 'R.W.M. took a retrospective view of the proceedings of the Lodge of Promulgation.' I need not reproduce everything that was said and done on this occasion, no doubt the following extract will be sufficient for our present purpose:— 'The R.W.M. therefore proceeded to point out the material parts in and between the several Degrees to which the attention of the Masters of Lodges would be requisite in preserving the Ancient Landmarks of the Order—such as the form of the Lodge, the number and situation of the Officers—their different distinctions in the different Degrees—the

restoration of the proper words to each Degree, and the making of the Pass words *between* one Degree and another, instead of *in* the Degree." Knowing how sceptical Bro. Norton sometimes is as to the reliability of printed history, and justly so, I will here remind him that I quote from the original minutes, and that the words in italics are so distinguished in the minute book.

Although Bro. Norton and I differ materially in our interpretation of the word "Ancient," and I fear we must agree to differ, there ought to be no difference between us as to the meaning of the word "records," he will, therefore, I make no doubt, on reconsideration, readily admit that he is mistaken in saying that my theory is *not* derived from the records; and as for the "something he read here and something there," I would remind him that it is by careful research and the simple process of putting "this and that together" that I have been able to deduce conclusions which although not acceptable to him are perfectly clear and satisfactory to some hundreds of other readers. If Brother Norton, *will* prefer the unsupported and partial assertions of Preston I cannot help it, but I think, in common fairness, he ought to show some reliable grounds for his preference; I readily admit the truth of his somewhat sarcastic remarks, that my "*eneration* does not extend to Preston," and I think I have already given several good and tangible reasons for my disbelief in him, one of which would satisfy most thoughtful persons, *i.e.*, that he was a malicious and partizan writer. I was certainly under the impression that I had dealt very leniently with him in my book, only saying enough, indeed, to show that he was not a reliable historian, and this, it appears, has entirely escaped the notice of Bro. Norton, for he makes no allusion to it. As a matter of principle I prefer to—

"Let the dead Past bury its dead."

but since he makes such wonderment of my want of veneration for Preston, I feel constrained to present him with a brief sketch of the Masonic career of that Brother, from *my* point of view, and in so doing I shall refrain from imputing motives, but confine myself to historical facts gleaned from his biography and the Grand Lodge records. William Preston was initiated in a Lodge under the sanction of the "Ancients." In less than two years he deserted that body and went over to the enemy taking his Lodge, or as many of the members, as he could of it with him. In the rival society he soon came to the front, and tried his utmost, by misrepresentation, to annihilate the body that had first received him into Masonry. Having entered the service of the Grand Lodge, he obtained access to the records, and was thereby enabled to write what he called a History of Masonry, which was printed in the Freemasons' Calendar. He obtained the sanction of the Grand Master for publishing his "Illustrations of Masonry," and the book was extensively advertised in the Grand Lodge Circular, along with the Book of Constitutions. After a while, he and a few others rebelled against the constituted authorities, and were very properly expelled; whereupon they started a schismatic society and called it a "Grand Lodge," which ignominiously failed, after a precarious existence of about ten years. They then apologised for their misconduct, and petitioned to be restored to their Masonic privileges; and their petition was eventually granted. We do not find his name amongst those of the worthy Brethren who worked long and patiently to heal the differences between the two rival societies in England, and who ultimately succeeded in cementing what has justly been described as the "Glorious Union of 1813," but we *do* know that in 1812 he issued another edition of his book, which, together with the mendacious statements concerning the "Ancients," previously formulated, contained fresh matter of an irritating nature, or, at all events, such as would not be likely to assist in consummating the desires of the leading members of the two Fraternities. There can be no doubt that Preston possessed abilities of no mean order, and, in my opinion, had he devoted them to this laudable object, the Union might have been brought about some years earlier than it was. However, this is a mere matter of opinion. But to return to historical facts. Shortly after the former rival bodies had, in the face of enormous difficulties, which "can better be imagined than described,"—after several years of patient labour—agreed upon a system of ceremonies and lectures which were to be recognised as orthodox for the future, and which had only been arrived at by mutual conciliation, Preston died, and it was found that he had left two legacies to the Grand Lodge,

one, of £500, to the Fund of Benevolence, and the other, the interest of £300, for the annual delivery of *his* lecture. Of the first of these legacies I cannot speak too highly; but as for the second, it appears to me that if he had wished to promote and *perpetuate discord*, he could not have done anything more likely to produce that result. I must confess that I fail to see anything in the character, thus depicted, to inspire *veneration*. If Bro. Norton is more successful, he is heartily welcome, so far as I am concerned, to *venerate* as much as he pleases. I make him a present of his *idol*, together with his legacies, his History of Masonry, and his Prestonian Lecture into the bargain.

Laurence Dermott is quite good enough for me: the man who stuck to *his colours* from first to last, and stood his ground in the face of tremendous odds; who inspired his raw recruits with his own indomitable pluck; and although he did not live long enough to lead them to victory, he taught them how to gain it, and fell fighting; the man who lived down slander and misrepresentation, alike discreditable to the originators and to those who persist in perpetuating them; who expressed a hope that he would "live to see a general conformity and unity between the worthy Masons of all denominations;" and who, although comparatively a poor man, gave up the profits of the fourth and all future editions of his book for the relief of the poor and needy of the Craft he loved, and had so long and faithfully served.

(To be continued.)

## ANCIENT LANDMARK STICKLERS.

BY BRO. JACOB NORTON.

SIR JOHN LUBBOCK, in his "Prehistoric Times," informs us that, in a newly discovered island, the natives were ignorant of the existence of fire. It is not, therefore, impossible that far back in ancient times our ancestors were also ignorant of the existence of fire until some genius discovered that by rubbing two sticks together fire was evolved. How many years intervened between the discovery of the above method and the invention of the steel, flint and tinder-box process for obtaining fire, I know not. But it is certain that our ancestors preferred the new method to the old, and never troubled themselves about sticking to "ancient landmarks," or "the wisdom of their ancestors." And in a like manner, after the invention of lucifer matches we also discarded the wisdom of the steel, flint and tinder-box inventor.

Now, among other valuable discoveries bequeathed to us by our forefathers, they left us a number of books, called "sacred books." These generally contain codes of laws, morals, theologies, creeds, ceremonies, &c. About the morals there are no disputes; but the theologies, creeds and ceremonies have divided mankind into numerous sects. Each sectarian, however, is positive that all the theologies, &c., are very absurd and ridiculous, save and except his own. And when he is assailed by positive proof that his creed and ceremonies are foolish and childish, then he points out the excellent morals contained in his book, and he argues that as the morals are very excellent, hence everything enjoined in the book must also be excellent, and then he pleads "the wisdom of our ancestors," and "ancient landmarks."

For instance, for thousands of years the ancients believed in witchcraft, and who knows how many hundreds of thousands of human beings have been destroyed through the belief in witchcraft? The slaughter of those poor "innocents" began at a very early period of time, and within a few hundred years Catholics, Episcopalians, Presbyterians and Puritans were alike convinced of the truth of witchcraft, and all alike mercilessly burned and otherwise slaughtered men and women by thousands. Since the invention of printing, however, men began to think and to reason. Some of them, here and there, began to suspect that the ancients were not wise in all things, and that some improvements may yet be made on the knowledge bequeathed to us by the ancients; also that some of the ancients were erroneous; and among those thinkers some one suspected the truth about witchcraft. It, however, took a long time before a sufficient number of Englishmen were enlightened upon the witchcraft subject, and when the English Parliament, in 1736, finally repealed the laws made by their *wise ancestors* for burning witches, the Rev. John Wesley, a true blue landmark stickler, pro-

tested fiercely against the repeal of the said laws, without avail, however.

But the fact that only three hundred years ago, or even less, Doctors of Divinity, Bishops, Cardinals and Popes believed in witchcraft proves conclusively that all the learned theologians of those days *were not infallible*. To be sure, Moses ordained that witches should not be suffered to live. But what of it? It simply proves that Moses also was not infallible. True, we are indebted to Moses for very good laws and moral precepts, but that is no reason why we should cling to his superstitious belief in witchcraft, or to any other errors that may be found in writings.

In the *Freemason* of 2nd and 16th November 1872, I called attention to the fact that the phrase "ancient landmarks" was not *Masonised* before 1723. Since then Masonic luminaries have gone stark mad about "our ancient Masonic landmarks." The old luminaries, however, believed that our mysteries descended either from Solomon or the Pagan mysteries, or the Essenes, and what not! Dr. Oliver, in his "Star of the East," says:—"Freemasonry was revealed by God Himself to the first man," and in a note he adds:—"This may appear a bold assertion, but I am persuaded it is nevertheless true." These luminaries also believed that the symbols depicted on our "Tracing-boards" are very ancient. And as they were somehow persuaded that Moses and the Prophets were Trinitarian Christians, it is therefore no wonder that they believed that the Saints John were "Eminent Masons," Grand Masters, and what not.

Bro. H. J. Whymper, author of a new book, called "The Religion of Freemasonry," does not believe in the Masonry of Adam, Moses, Solomon and Co., but he undertakes to advocate Christianised Masonry, because Masonry was unknown before Christianity existed; and as the first Masons were Christians, he therefore maintains that Christianity is a Masonic landmark, to prove which he quotes from the Halliwell poem a Masonic prayer of the 15th century, namely, "Pray we now to God Almyght, and to His sweet moder Mary bryght," and several other lines from the same poem wherein Christ and the "holy church" are mentioned. And again, that the prayers in the pre-1717 rituals were addressed to the Trinity, and the candidate was enjoined to be true to the holy church, &c.

The question, however, is, was the "holy church" which the Masons believed in when the poem was written the same holy church which the Masons in the 17th century believed in? To show that the older Masons' church was a very different thing to what the 17th century Masons called "church," I will simply mention a curious anecdote I have read, viz, the confessor to the widow of Phillip IV. of Spain said to the Duke of Lerma, in a most serious manner, "It is you who ought to show me respect since I have every day your God in my hands, and your queen at my feet." Such was the lesson taught by the church to the Masons in the 15th century. Now, if Christians were allowed to remove "holy church" landmarks, why may we not also remove Masonic landmarks? Nay, the Protestant Masons were not only guilty of removing the ancient Masonic landmark of praying to "Mother Mary Bright," but Bro. Whymper confesses that the Roman Catholic brethren never had a Bible in their Lodge, and that the Bible was not introduced into Lodges for swearing candidates on before the year 1600. Now, it seems to me right and proper that, as well as the Masons of 1660 could make the innovation of introducing the Bible into the Lodge, we should certainly have the privilege of restoring the old usage by removing the Bible from the Lodge.

When our author comes to the introduction of modern Masonry, he proves from the succession of rituals, lectures, and the writings of Masonic luminaries, that by hook or by crook Christianity was the religion of Masonry. Well, and what of it? It only proves that with all the boasting about the superior Christian virtues and Christian morals, orthodox Christians have been guilty, and are still guilty, of gross deception—they unscrupulously say one thing and mean another, or say one thing in one place, and assert the opposite in another. Thus the Charge in Anderson's Constitutions distinctly declares that the Masons should be charged "to that religion in which all men agree," and "leaving their particular opinions to themselves;" which means, if it means anything at all, that all doctrines and dogmas, about which good and true men disagree, should be kept out of the Lodge. Now everybody knows that Jews disbelieve in Christianity, yet we find that as early as 1725 Jews have been initiated into Masonry. If the then



Christian Masons had been truthful and sincere, if they had been imbued with ideas taught in the "Golden Rule," neither Christianity, Judaism, nor any peculiar *ism*, would have remained in the Masonic ritual.

The rituals of 1723 and 1724 refer in plain language to Christ and the Trinity, but after Jews began to be initiated these phrases were stricken out, but pious ritualmongers soon after supplied disguised phrases, and new symbols, which in the Lodge were explained to mean one thing, but in their writings they luminously demonstrated that they referred to Christianity. These new symbols were in a few years after supposed to be very ancient, and of course they could not thereafter be removed. Now, according to my way of thinking, the whole scheme was a fraud, and nothing else; and if Protestants had been tricked in the same way by pious Catholics, it would have been stigmatised as Jesuitism.

(To be continued.)

### PROV. GRAND LODGE OF DERBYSHIRE.

THE annual meeting of the Provincial Grand Lodge of Derbyshire was held on Tuesday, the 11th inst., at the Masonic Hall, Gower-street, Derby. There was an exceedingly large attendance of brethren, every Lodge in the Province being represented. In the absence of the P.G.M., the Marquis of Hartington, the universally-esteemed D.P.G. Master, Bro. H. C. Okeover, presided over the gathering, and was supported by several Provincial Grand Officers, Present and Past. The reports read by the Worshipful Masters of the various Lodges were, on the whole, most satisfactory, indicating steady numerical growth, and much material prosperity. It was a peculiar source of gratification to note that the brethren in every part of the Province have been active in promoting the cause of charity, it being demonstrated by the various returns that, apart altogether from local and private benefactions, a sum approaching £1000 has been contributed during the past year by the Derbyshire Freemasons in support of the three great Charitable Institutions of the Order. The evidence of harmonious working which the reports afforded was also an exceedingly pleasant feature of the proceedings. The statements presented by the Charity Committee, by the Masonic Hall Trustees, and the Audit Committee were uniformly satisfactory. References to the removal of brethren by the hand of death were rather more numerous than usual. Cordial tributes of respect were paid to the memory of the late Bro. H. Hilliam P.P.S.G.W., who for many years was Secretary to the Hall Trustees, and to that of the late Bro. George Johnson, W.M. of the Hartington Lodge. The D.P.G. Master appointed the Provincial Grand Officers for the ensuing year, in the following order:—

Bro. Abraham Woodiwiss	Senior Warden
J. H. Orme	Junior Warden
Herbert Price	} Chaplains
E. Morris	
Thomas Cox	Treasurer
W. Silver Hall	Registrar
William Naylor	Secretary
J. D. Wragg	Senior Deacon
R. Knowles	Junior Deacon
Raymond Slater	Superintendent of Works
W. J. Piper	Director of Ceremonies
Elphinstone	Assistant D.C.
J. C. Webb	Sword Bearer
H. A. Boag	} Standard Bearers
J. F. Donegani	
H. N. Biggin	Organist
S. Warhurst	Pursnivant
J. D. Simpson	Assistant Pursnivant
H. V. Edwards	} Stewards
E. McInnes	
A. Brown	} Stewards
F. G. Huggins	
Gray	} Tylers
Hardstadt	
T. Day	} Tylers
W. Stone	

A large number of the brethren subsequently dined together, their comforts being exceedingly well looked after by Bro. Day. The usual Loyal and Masonic toasts were given and heartily received. The toast of the Visitors was acknowledged by Bro. Binckes, the Secretary of the Boys' School, who eloquently pleaded the cause of the Masonic Charities, and who gratefully acknowledged the liberal

support which he had always received from the Derbyshire brethren on behalf of the Institution with which he was more particularly associated. It is highly probable that in view of the special effort made last summer on behalf of the Girls' Institution, the Boys' School will next year receive a goodly measure of local assistance. At all events, we hope so.

### GLOUCESTER CATHEDRAL REREDOS.

A SPECIAL meeting of Provincial Grand Lodge of Gloucestershire and the annual Chapter or Convocation of the Royal Arch Masons of the Province were held on Tuesday afternoon, at the Masonic Hall, Cheltenham; when the Right Hon. Sir Michael Hicks-Beach, Bart., M.P., Provincial Grand Master and the Grand Superintendent of Arch Masons, presided. There were also present the Very Rev. the Dean of Gloucester, R. V. Vassar-Smith Deputy Provincial Grand Master, Baron De Ferrières P.G.D. of England, J. R. Winterbotham Provincial Grand Secretary, T. Albin Roberts P.G.R., E. Dening P.G.S.D., General Vizard D.C., W. H. Gwinnett P.P.G.S.W., and a large number of P.M.'s and other Officers and members. The special meeting was held to consider the subject of the decoration of the reredos in Gloucester Cathedral, which was erected fifteen years ago by the Freemasons, at a cost of £1300, the work having been executed by Redfern, from designs by the late Sir Gilbert Scott, in white stone, in which are groups representing the Nativity, Entombment, and Ascension. Some time since the Cathedral authorities were advised that a certain treatment of the reredos with colour was desirable, and after careful consideration Messrs. Clayton and Bell were authorised to experiment in a tentative way by a subdued treatment of a section of the interior of the niches and gilding of the tabernacle work. On the resolution of Bro. Nelson Foster it was now sought to complete the decoration, at a cost not exceeding £300. Bro. Walker seconded the resolution, to which an amendment was moved by Bro. Gwinnett. On being put to the vote, the amendment was lost by a considerable majority, and the original resolution carried. The Companions afterwards dined together.

The usual New Year's entertainment to the Old Folks will take place on Wednesday, the 2nd January. Arrangements have been made for a special 2nd class saloon carriage to be reserved by the 12.57 train from Charing Cross, or 1.9 p.m. from Cannon Street, for East Croydon, at a reduced fare.

In consequence of the holidays, the Metropolitan Chapter of Improvement will not meet until the 8th January 1889. On Tuesday, 15th January, Companion Brown will deliver a lecture on the Royal Arch jewel. The Chapter will be opened, on this occasion, at half past six o'clock; no other business will be done on that evening.

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IMPORTANT TESTIMONIAL from the Rev. F. FARVIS, Baptist Minister.

Mr. G. EADE. March 19, 1887.  
 Dear Sir,—I have many times felt inclined to inform you of the benefit I have received by taking your Gout and Rheumatic Pills. After suffering for some time from Rheumatism and Sciatica, I was advised to use your Pills. I bought a bottle, and when in severe pain and unable to use the limb affected I took a dose. In a few hours after I felt the pain much better, and after the second dose the pain completely removed and the limb restored to its right use. I thank you, dear sir, for sending forth such a boon for the relief of human suffering.  
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# THE "GOULD" TESTIMONIAL.

IN the opinion of many Brethren, the time has arrived when the long-continued services of Bro. ROBERT FREKE GOULD, P.G.D., to the literature of the Craft merit a more than passing acknowledgment. Entering this field of labour so far back as 1858, he was for many years a contributor to the Masonic Journals, but he will be best known as the author of "The Four Old Lodges;" "The Atholl Lodges;" and last, though not least, of "The History of Freemasonry," which is admitted by all authorities to be the ablest and best Masonic work ever written. Since its production, it is no longer possible to affirm, as has been constantly done by foes and friends alike, that the great body of Freemasons are without a reliable and critical history of their Society.

It is hoped that the brethren whose names are subjoined may prove to be the pioneers of a movement which will show to Bro. GOULD that the long years of study and research which he has devoted to the interest of Freemasonry are deemed worthy of substantial recognition by the Craft Universal, who in this way will best evince a genuine appreciation of his unexampled labours.

In pursuance of the above object the undermentioned brethren have therefore formed themselves into a Committee.

Individual subscriptions (but not those of Lodges or other Bodies) are limited to One Guinea.

Contributions to the Fund may be sent to Dr. RALPH GOODING, P.G.D., Hon. Sec. and *ad interim* Treasurer, Heath Lodge, The Grove, Blackheath, S.E., and will be duly acknowledged.

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MAGNUS OHREN P.A.G.D.C.  
J. C. PARKINSON P.G.D.  
ROBERT HUDSON P.G. Sword Bearer,  
Prov. G. Sec. Durham.  
C. F. MATIER P.G. Standard Bearer.  
CHARLES MARTIN P.A.G.D.C.

Rev. H. A. PICKARD P.G.C.  
R. T. PIGOTT (D.C.L.) P.A.G.D.C.  
SAMUEL POPE (Q.C.) P.G.D.  
FRANK RICHARDSON P.G.D.  
Rev. THOS. ROBINSON P.G.C.  
J. A. RUCKER P.G.D., Pres. Col. Board.  
Lt.-Col. The Hon. SACKVILLE-WEST  
P.G.W.  
H. D. SANDEMAN P.D.G.M. Bengal.  
Rev. R. J. SIMPSON P.G.C.  
Rev. T. C. SMYTH (D.D.) P.G.C.  
Lt.-Col. H. SOMERVILLE-BURNEY  
P.G.D.  
JAMES TERRY P.G. Sword Bearer.  
J. LEWIS THOMAS P.A.G.D.C.  
B. K. THORPE P.G. Standard Bearer.  
R. H. THRUPP P.A.G.D.C., D.P.G.M.  
Middlesex.  
GEORGE TOLLER P.G. Sword Bearer.  
Col. Sir C. WARREN (G.C.M.G.) P.G.D.  
FRED. WEST P.G.D., D.P.G.M. Surrey.  
W. R. WOODMAN P.G. Sword Bearer.  
J. F. H. WOODWARD P.G. Swd. Br.  
FREDERICK MEAD P.G. Sword Bearer.  
SAMUEL RAWSON P. District Grand  
Master China.

### Together with the following Provincial Grand Officers and Brethren:—

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G. P. BRITTEN P.M. 183.  
JOHN CHAPMAN P.P.G.D. Devon.  
H. E. COUSANS P.P.G.W. Lincoln.  
J. S. CUMBERLAND P.P.G.W. North  
and East Yorks.  
Sir ALFRED DENT (K.C.M.G.) P.M. 92.  
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H. R. HATHERLY Prov. G. Sec. Notts.  
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S. G. KIRCHHOFFER P.P.G.W. Surrey.  
WILLIAM LAKE P.P.G.R. Cornwall.  
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JAMES STEVENS P.M. 1426.

Bro. WILLIAM LOGAN P.P.G. Reg. Durham  
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Bro. WILLIAM SIMPSON W.M. 2076.  
G. W. SPETH P.M. 183 Secretary 2076.  
GEO. TAYLOR Prov. G. Sec. Worcester.  
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N. TRACY Prov. G. Sec. Suffolk.  
R. V. VASSAR-SMITH D.P.G.M. Glou-  
cestershire.  
W. F. VERNON P.M. 58 (Scotland).  
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E. F. WHITLEY W.M. 1529.  
T. B. WHYTEHEAD P.P.G.W. N. and  
E. Yorks.  
T. L. WILKINSON P.M. 92.  
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## LONDON AND NORTH WESTERN RAILWAY. NEW YEAR HOLIDAYS.

ON FRIDAY, 28th December, a CHEAP EXCURSION for Eight Days will be run to CARLISLE, Dumfries, Edinburgh, Glasgow, and Greenock, leaving Euston 9.0 p.m., Broad Street 8.25 p.m., Dalston 8.30 p.m., Kensington 8.44 p.m., and Willesden Junction 9.12 p.m.

By this Excursion Train tickets at Single Fares for the Double Journey will be issued to the places named, available to return on any day within eight days.

For further particulars see Bills, which can be obtained at the Railway Stations, the Parcels Receiving Offices of the Company, and from Messrs. Gaze and Son, 142 Strand.

Euston Station, December 1888.

G. FINDLAY, General Manager.

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

Grand Patron and President:

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

### THE ANNIVERSARY FESTIVAL

WILL TAKE PLACE AT

FREEMASONS' TAVERN, GREAT QUEEN STREET, LONDON,  
ON WEDNESDAY, THE 27TH OF FEBRUARY 1889,

UPON WHICH OCCASION

The Right Hon. the EARL of EUSTON,

R.W. Provincial Grand Master of Norths and Hunts.

has been pleased to signify his intention of presiding.

BRETHREN are earnestly invited to accept the office of Stewards upon this occasion, and they will greatly oblige by forwarding their names and Masonic rank as soon as convenient, to the Secretary, who will gladly give any information required, and supply them with the necessary circulars, &c.

It is fraternally hoped that upon this occasion, owing to the large number of applicants and the few vacancies, Brethren will use their influence to obtain donations towards the funds of the Institution, which were never more needed than at the present time. Expenditure in Annuities alone £15,000, Permanent income only £3,600.

428 Annuityants on the funds,  
140 Candidates seeking admission.

JAMES TERRY, Vice-Patron, P.G.Sword Bearer,  
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OFFICE:—4 Freemasons' Hall, London, W.C.

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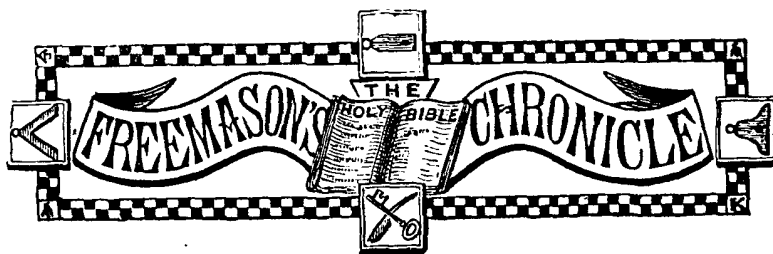
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## HOW JAKE'S FAMILY WAS CARED FOR.

WHEN we were boys, Bill Howard, Jake Nuzum and I were called triplets, and I do not suppose there ever were three firmer friends than we. Why we should have been so intimate and confidential is more than I could ever understand, for we were about as different, individually, as three boys could possibly be.

Bill was strong, active and impulsive; the natural leader in all our mischief and the champion of every weakling; his opinion was respected, for he was inclined to enforce obedience by pure will power; he was not a bully nor a tyrant, but a big hearted, manly fellow, who felt that he had a right to mould the opinions of others.

Jake was quiet and sickly-looking, generous to a fault, gentlemanly in all that the word implies, a close student and somewhat diffident; he was a universal favourite and frequently joined us in those sports in which boys delight to indulge.

As we neared manhood, Jake was the first to get into business; his physical condition influenced him to engage, for a time at least, in some active pursuit, and he obtained a position as a passenger brakeman on a railroad. His good common sense and gentlemanly deportment soon won the confidence of his officers, and he was promoted to a conductorship on a freight train. In those days the freight service was not so laborious as now, and Jake found his position both pleasant and profitable.

We were often together and Jake's description of several wrecks, in which he had participated, inflamed the impetuous Bill, who was charmed with the bustle and excitement of a railroad man's life, and by Jake's influence he was given a situation as brakeman on Jake's train.

Finally I dropped into business myself, and removed to a distant city, from which I kept up a friendly correspondence with my two old friends and school-mates.

We all prospered in our chosen occupations, and in course of time Bill's natural trait of leadership asserted itself, and he became a conductor also, and for many years the two ran over the same portion of the road, which was a crooked and mountainous division, characterized by stiff grades, high bridges and smoky tunnels, where none but the most trusted men were employed.

Bill and I had been made Masons shortly after passing our majority, and had solicited Jake to join us when we made our petitions, but he had declined; when, however, he found that there was a secret between us which he did not share, he asked to be taken into our confidence, but it was after my removal from the city that he was admitted, and I never met him as a brother. He saw much in the Order to gratify his taste for study, and he rose rapidly in the esteem of his brethren as a wise and accomplished Freemason; for several years he presided in the Oriental Chair, and when he had filled it as long as he thought the interests of the Lodge would be promoted he positively declined a re-election. The installation of his successor was made an occasion for a public installation, to which the families and friends of the members were invited, and upon the conclusion of the ceremony, which Jake had performed in his quiet and dignified style, Bill arose and addressed him in a speech, which he had with much difficulty memorized, and in the name of the Lodge presented him with a Past Master's jewel. The genuine surprise created was too much for Jake, who knew whose generous impulses had prompted the testimonial, and he accepted it with some incoherent remarks, among which he said that if he were to be removed from his family his intercourse with the brethren of the Mystic Tie had been such as to convince him that that the Craft would never cease to protect and care for his little ones.

Little did he or his hearers know how soon this test was to be made, for in less than a year (November 1870) I received a letter from Bill in which he said: "Our Lodge's cheerful and happy meetings have been changed to mournful assemblages of distressed brethren, by the sudden death of Jake, who was killed on the 8th inst., at R— Tunnel. He and I were on the same run and were on side track to meet a passenger train. We had separated to go to our respective trains when we heard the passenger train approaching, but he became blinded by the steam escaping from the cylinders of his own engine and was struck and killed by the passenger engine. He left us a widow and three small children to protect and care for, and as we stood around his grave, more than one man vowed that his 'little ones' should never want while we had a crust to divide with them."

The details of the accident and burial were all written me, and the manly love of the kind-hearted Bill assured me that he would keep the vow whether others did, so or not.

Time flew on, and our letters came and went as in the years gone by, but neither of us had taken sufficient holiday to visit the other. Last Fall I visited my early home and took a run up to see Bill, whom I found wearing the uniform of a passenger conductor, and one morning, by permission of the superintendent, I occupied a seat in his train for a trip over the road with him. I asked him to show me where Jake had met his death, and the noble fellow actually wiped his eyes as he did so, and it was then that I learned from him how Jake's family was cared for.

He said: "You remember Jake's quiet, undemonstrative manner. Well, sir, he carried that into his family, and if ever a man was happy at home that man was Jake. He never failed to take some-

thing to the children, no matter how insignificant, and when he was off duty and on the street at home one of the babes was sure to be with him.

"The meeting of the Lodge in the December succeeding his death occurred a few nights before Christmas, and as we sat around the room before Lodge was opened, the solemn drapery of the Lodge turned our conversation upon our recent loss, and the good qualities of our deceased brother. His love for his family was spoken of, when some one remarked that his children would miss him sadly at this season. The utterance was scarcely made before another rejoined, 'It is our duty to see that his place is filled.' Well, sir, every one of us appeared to be struck with the same idea at once, for every man made a motion down into his clothes and laid a green-back on the altar. Quite a snug sum was counted out, and we delayed the opening of the Lodge very much in determining what to do with it. Finally it was decided that as I was his oldest and nearest friend I should take possession of the fund, buy whatever I thought proper, visit them a la Santa Clans on Christmas Eve, and cheer the widow's heart.

"Christmas Eve was a terrible night; snow a foot deep and still falling, and Jake's house was in the suburbs, where he had a couple of acres that he was accustomed to plant with vegetables and fruits. Every pocket of my immense storm coat was crammed with candies, nuts and toys, and I carried in my arms a lot of bundles containing more substantial articles that I had bought at my wife's suggestion. When I reached the house I was a veritable Kris Krinkle in appearance. The door was opened by Mrs. N—, but I declined her invitation to enter and simply remarked that I had brought Christmas remembrances from the Lodge. The poor woman held out her arms mechanically, and when they were filled, I placed the remainder on the floor, bid her good night, closed the door, and left her standing, crying and apparently oblivious of what had transpired. To tell the truth, I could not see clearly what was going on. I never felt so happy in my life, nor so totally undecided what to do, so I fairly ran home to tell my wife what a dunce I had been, and how much I wanted some one to tell me how I should have acted.

"The children had a merry Christmas, for they were too small to comprehend their loss, and you can depend on it that a happy Lodge heard my report at the next meeting. Since then and until the children grew too old for it, we never forget them at Christmas.

"When spring came and people began to make garden, a lot of us were loafing in the railroad yard one day, when it was suggested that we should go and make Mrs. Nuzum's garden. The thing was done, and all through that season and succeeding ones we cultivated her garden and gathered her crops, and some of us learned all we know about farming at those times.

"Mrs. Nuzum supported herself by sewing, and she made all the underwear for every single brother in the Lodge, and those of us who had wives threw quite as much sewing in her way as she could perform. Her children are now nearly grown. The oldest, a boy, contributes largely to her support, and it has been quite a time since the Lodge has been required to do more for her than to exert its influence in her behalf. She is always an invited guest and attendant at any public Masonic gathering, and I tell you, old fellow, there is something solid and genuine in the manner the Masons have acted towards her.

"And now you know all about Jake. How appropriate does that old Masonic couplet apply to us,

'For three there were and one is not,  
But lies where 'Cacia marks the spot.'

After hearing such a recital I had a desire to visit a Lodge where brotherly love was so religiously practised, and the bright example the action in the case just stated (and no doubt there are others) has been to the younger Craftsmen is evinced in the cordial greeting they give a visitor; in the perfect arrangement of their Lodge room; the impressiveness of their ceremonies, and the general air of truthfulness that pervades every where and every one. Every member appeared to realize that Masonry was earnest and not a myth; that it was worth all the time and attention they gave it, and that each man's duty was to promote each other's happiness and rejoice in each other's prosperity.

## MADRAS.

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### CARNATIC LODGE, No. 2031.

AT a regular meeting, held on the night of the 20th of October, Bro. Dr. Pulney Andy was installed as Worshipful Master of this Lodge for the next twelve months, in the presence of the Deputy District Grand Master, Colonel Moore, and his Officers, as well as in that of the representatives of other Lodges. Brother Ponnosamy Pillai performed the ceremony. The following appointments were made:—Bros. Vijiarunga Moodelliar I.P.M., M. Theagassa Moodelliar S.W., C. Sankaran Nair J.W., Cavasjee Eduljee Pandya Treasurer, M. Puchatcherum Moodelliar Secretary, A. Balakrishna Moodelliar S.D., S. Theagaraja Iyer J.D., P. Rungiah Naidu D.C., M. B. Vacha, S.S., V. A. Rajarathna Moodelliar J.S., C. Krishnaasawmy Pillai I.G., and B. Madoorachari Tyler. After the closing of the Lodge, the brethren partook of refreshments, drank the usual toasts, and parted in peace, love and unanimity. This is the second time that Dr. Pulney Andy has been honoured with the Mastership of the Lodge.

Bro. James H. Scott, 1673, who has for many years past held an important position in the English and Scottish Law Life Office, has been appointed Secretary to the Gresham Life Assurance Society, and will enter upon his new duties at once.

## NOTICES OF MEETINGS.

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### BRUNSWICK LODGE, No. 156.

THE annual meeting was held on the 12th inst., at the Masonic Temple, Hobart-street, Stonehouse. A candidate having been duly initiated the W.M. elect Bro. Charles Marshall was then installed as W.M. for the ensuing year. The installing Officers were Bros. R. Selmon the retiring W.M., H. J. Trethewy, and B. S. Johns. The W.M. appointed the following brethren as his Officers for the ensuing year:—Bros. R. Selmon I.P.M., Price S.W., Stoner J.W., Warren Chap., H. Mortimer Treasurer, Trethewy Secretary, Davis S.D., Roberts J.D., Wingate D.C., Smeeth A.D.C., Luscombe I.G., Eden and Endicott Stewards, Merryfield and Dyer Assistant Stewards, and James Bartlett Tyler. Bro. N. Radmore was re-elected the Charity Steward, and Bro. H. J. Trethewy the representative of the Lodge on the Committee of Petitions. The annual banquet was fixed to be held at Bro. Routly's, Farley Hotel, on Wednesday, the 2nd proximo, but it having been found that the Provincial Grand Master would attend at Plymouth on that day for the Provincial meeting and banquet in connection with the new hall in Princess-square, the arrangements for the installation banquet were left to the W.M. and the Wardens. The Provincial Junior Grand Warden, Bro. the Rev. T. W. Lemon, M.A., then presented to the Lodge a framed photograph of the Temple, Freemasons' Hall, London, as it appeared after the fire, May 1883, bearing the following inscription:—

"Presented to Lodge Brunswick, No. 156, East Stonehouse, by W. Bro. the Rev. T. W. Lemon, M.A., P.M. and Chaplain No. 189 (70, 223, 1071, 1205, and 2025 honorary) P.P.G.C. and Provincial Junior Grand Warden, 12th December 1888."

Votes of thanks were accorded to Bro. Lemon. The brethren then adjourned to the refectory, where a pleasant evening was spent.

### YORK LODGE, No. 236.

THE installation meeting was held at the Masonic Hall, Duncombe-place, on Monday. Bro. Joseph Todd P.M. Treasurer was the Installing Master, and the new W.M. (Bro. S. Border) invested the following brethren as his Officers for the year:—Bros. W. Smith I.P.M., Forbes S.W., Brogden J.W., Very Rev. A. P. Purey-Cust, D.D., Dean of York, P.G.C. England, Chaplain, Todd Treasurer, Purnell Secretary, Sampson S.D., Hopton J.D., Carter D.C., Sample Organist, Watkinson I.G., Bryson and Archey Stewards, Calvert Tyler. The brethren then adjourned to a banquet, at which the usual loyal toasts were proposed, and heartily responded to, and also those of the W.M., Installing Master, Visitors, &c. Bros. Kirby, Todd, Sample, Samson, Everitt, Peck, Horner and Dow added greatly to the enjoyment of the evening with songs and recitations.

### MENTURIA LODGE, No. 418.

ON Tuesday, the 18th inst., Bro. Herbert Windle was installed as W.M. at the Masonic Hall, Hanley, in the presence of ninety brethren, including visitors from several neighbouring Lodges. The ceremony was very ably performed by Bro. W. Tunncliff, the retiring W.M., who was assisted by Bros. W. H. Hales, J. Bromley, T. Bickley, E. V. Greatbach. The following were the Officers appointed for the year ensuing:—Bros. J. Robinson S.W., William Hampton J.W., the Rev. F. E. Waters Chaplain, W. H. Hales Treas., E. B. Devereux Secretary, J. Barlow S.D., David Jones J.D., E. V. Greatbach D.C., C. F. Baker Organist, Edmund Jones I.G., J. Goodson and W. Jones Stewards, G. Wilkes Tyler. Amongst the members of the Menturia Lodge present were Bros. J. B. Piercy, the Rev. E. D. Boothman, J. L. Hamshaw, F. Brandon, Thos. Ashworth, E. E. Scrivener, J. Stringer, S. Lawton, J. Beardmore, J. Charlesworth, &c. The visiting brethren included Bros. W. R. Blair 506, E. H. Croydon 460, R. Tooth 637, T. Turner 460, H. C. Faran 637, B. H. Brough 516, R. Dain 98, F. Weston 98, F. Mountford 460, F. M. Julian 451, J. T. Snape 460, T. Unwin 637, H. Palmer 2149, S. Watson 2064, J. Eardley 637, J. Daignan 1942, A. S. Walters 546, J. Hodgkinson 456, Charles Adams 2149, &c. After the Lodge had been closed the brethren adjourned to the Town Hall, where a sumptuous banquet was provided by Bro. J. Manro. The usual honours having been paid to the Queen, the Royal Family, and the Rulers of Grand Lodge, Bro. Bickley proposed the health of Bro. Col. Foster Gough, Past Grand Standard Bearer, Acting Provincial Grand Master of Staffordshire, which was very heartily received. Bro. Robinson submitted the toast of the Officers of P.G. Lodge, Present and Past, for whom Bro. Blair responded. He expressed a hope that they would before very long see Col. Gough the actual P.G.M., believing that from his great knowledge of Masonry and his earnest desire to promote the interests of the Craft, his appointment would be acceptable throughout the Province—a sentiment which was endorsed by the plaudits of the brethren present. Bro. Tunncliff proposed the health of the W.M., whom he warmly complimented upon his devotion to Masonry. The toast was drunk with the greatest enthusiasm, it being stated that it was the W.M.'s birthday, Bro. Windle having been born on the 18th of December 1842. Bro. Windle having made a suitable acknowledgment of the compliment, Bro. Jackson proposed the Visiting Brethren, for whom Bro. H. Palmer responded. Bro. T. Turner (who was also called upon to respond) proposed the health of Bro. Hales, who, in the course of his reply, stated that they had just completed the decoration and furnishing of their Lodge-room, which had cost them little less than £300. The health of Bro. Tunncliff, proposed by Bro. Bromley, was drunk with great cordiality. Bro. Tunncliff, in returning thanks, said there had been 16 meetings of the Lodge during the year, and while they had initiated nine new members, eight had been passed and raised, which beat the record, and was a good sign of progress. Bro. E. V. Greatbach, in proposing the Masonic Charities, warned them against having the income of those charitable institutions wasted in too large salaries and extrava-

gant management, mentioning that a committee had been appointed to make an investigation with respect to the management of the Boys' School. During the whole course of the inquiry the figures which he had published were never challenged, and the Secretary said he could not deny their accuracy. If the result of the inquiry should be that only one extra boy could be educated for the money raised, some good would result from their labours. Bro. Windle, who responded, observed that the whole of the Masons of the country were indebted to Bros. Tanniciff and Greatbach for the services which they had rendered in relation to the Boys' School. Since he had been their Charity Representative he had sent up—in 1886, £48 12s; in 1887, £54 3s; in 1888, £52 16s. The amount raised for the Staffordshire Masonic Charitable Association from the commencement to 1887 was £733 14s—namely, £586 16s for the A Fund and £148 18s for the B Fund. The Menturia was the second Lodge in Staffordshire with regard to the amount raised for the Charities. During dinner instrumental music was supplied, and afterwards a pianoforte solo was given by Miss Hampton. Several brethren contributed some capital vocal music.

#### ROYAL CLARENCE LODGE, No. 976.

THE annual festival of this Lodge took place on the 6th instant, when Bro. W. Moody W.M. elect was installed by Bro. Else D.P.G.M. Somerset. There was a large attendance of members of the Lodge and visiting brethren. The W.M. invested the following Officers:—Bros. Palmer I.P.M., Buckley S.W., Phippen J.W., Austen Chaplain, E. R. Hayter P.M. 976 P.P.G.O. Somerset Treasurer, Clarke Secretary, T. G. Vincent P.M. 976 P.P.G.D.C. Somerset D.C., Cruse S.D., White J.D., J. W. Pearce Organist, Creed I.G., Shaw and Bowring Stewards, and Swain Tyler.

#### ST. LEONARD LODGE, No. 1766.

THE installation meeting was held at the Town Hall, Shoreditch, on Wednesday, the 12th instant, under the presidency of Bro. Frank Matthews W.M., who was well supported by his Past Masters and Officers. Among the Visitors were Bros. H. Jones 193, J. Smith P.M. 193, S. Smither W.M. elect 193, H. Busbridge 1589, A. J. Budd 1446, James F. Haskins Organist 1364, E. Moffatt 2266, J. Smith P.M. 45, C. Elledge 1524, W. Barnett, J. Page 1288, J. Chillingworth P.M. 1228, J. A. Robson P.M. 1445, and W. W. Lee 1897. Lodge was opened, and the minutes read and confirmed. The Audit Committee's report was received and adopted. The feature of the evening was then proceeded with. Brother Joseph Cox was presented as Worshipful Master elect, and duly installed into the chair by his predecessor, Brother Frank Matthews. The following Officers were appointed and invested:—Bros. H. J. Thrower S.W., L. A. Harrison J.W., W. H. Brand P.M. 1524 Treasurer, C. F. Barham P.M. Secretary, W. Beasley S.D., J. W. Griffiths J.D., H. J. Scott I.G., S. Batcheler D.C., W. Shurmur P.M. 1471 and F. Meriton Stewards, and J. Very Tyler. Brother Louie Stean delivered the first and third addresses, and Brother Clarke P.G. Pursuivant rendered the second. The W. Master in presenting Bro. Matthews with a handsome P.M.'s jewel, congratulated him upon having been the tenth Master of the Lodge. The I.P.M. was one of the first initiates who had worked up to the position of the chair. The members were well content with the manner in which he had carried out his work, and had done well in acknowledging his valuable services by presenting him with a jewel, inscribed with the good wishes of the brethren. Bro. Matthews, having briefly returned thanks, and there being no further business the Lodge was closed. After an excellent banquet, the usual toasts were duly honoured. Bro. Wm. Clarke P.G.P. responded for The Grand Officers; he should be wanting in his duty if he did not do his best in replying. The Pro G.M. was one who was always received in a body of Masons with that pleasure they all felt towards the position he occupied; he was a working Mason, ever ready to study the welfare and best interests of the Craft. That day was the birthday of the Earl of Lathom, which fact was an incentive to receive the toast in a very hearty manner. The Grand Officers would endeavour to uphold the prestige of Grand Lodge and assist in the government of the Order. At the next Communication they would have the honour of re-electing the M.W. Grand Master H.R.H. the Prince of Wales, and there was also another office for disposal—and he hoped always would be—that of Grand Treasurer. He had taken a great interest since the first election for the latter office, and was one of the few Grand Officers who voted for the change. He trusted he should be with them for many years, and should always do his best to assist the Lodge. Bro. Frank Matthews I.P.M. said it was his privilege and pleasure to have to propose the health of the W. Master. Bro. Cox was so well known to the members and visitors, and so highly appreciated by all, that it required few words from him on the subject. The W.M. was an old Mason, of 18 or 19 years' standing, who went into their Lodge as a founder, and who had worked hard as the Secretary for many years. The services rendered by Bro. Cox had been highly spoken of in past years, and he (the I.P.M.) would simply wish him a successful term of office, and was convinced that the members would rally round him to ensure that success. Bro. Joseph Cox said he had to acknowledge the kind manner in which the I.P.M. had proposed, and the brethren had received the toast. It was quite true, as the I.P.M. had observed, that he was not altogether a young Mason, and it was, perhaps, not to his credit that he had not reached the chair before. In the proper course, he ought to have arrived at his present position at a somewhat earlier period in his Masonic experience; but, for various reasons, until this present Lodge was formed—when he had the honour of being one of its Founders—he did not work up for office. As the brethren had been so kind as to place him in the chair, he should like to say that it would be his desire to be able to conduct the business of this Lodge in some approach to the manner in which it had been conducted by the array of Past Masters he saw on his left. Although he had not worked up to the chair until the present time, he had a great regard for the principles and doctrines of Freemasonry. It seemed to him that Masonry stood alone in some of its features, and

certainly there was one aspect that was very grateful to his mind, and he believed every Mason would agree with him, that they owed an allegiance to the Almighty Father, the Great Architect of the Universe. That carried with it another idea, and that was that with a common Fatherhood, there must of necessity, be a strong bond of brotherhood among Masons. He supposed they were privileged in this respect, because when they were gathered together, whatever opinions they held they never allowed either the conflicting opinions of the political world or their various ideas in regard to their religious duties to mar the harmony of their gatherings. This was a great advantage, and if they carried out, as they should do, those great principles of piety and virtue on which the Order was founded, they were bound to become better men; their families were bound to be better, and the community in which they moved and mankind at large must be the better for the true principles of Masonry. These things seemed worthy of mention on the present occasion, and he hoped that the members of the Lodge, while he had the honour to fill the chair, would not fail to observe those principles, and show kindly feeling to each other, and thus prove that their professions were not mere words upon their lips, but that they also had a place in their hearts. He thanked the brethren for the honour done him in electing him W.M., and trusted that his term of office would be a prosperous year in the history of their Lodge. Installing Master, Bro. Matthew, I.P.M., was next given in felicitous terms by the Worshipful Master, and briefly acknowledged by the I.P.M., after which the W.M. proposed the Past Masters, whom he characterised as the veterans who had borne the heat and burden of the day. The members were at all times pleased to give honour to brethren who had filled the chair, and who by their experience were enabled to assist materially in conducting the affairs of the Lodge. The I.P.M. was the latest addition to their ranks, while at their head was Bro. Louis Stean, the Father of the Lodge, whom they were pleased to see so hale and hearty. Brother Barr was one of the founders and an early Master, who continued to take a great interest in the Lodge. Bro. Barham P.M. and Secretary had not only passed the chair in their Lodge, but also in another, wherein he rendered valuable assistance. Bro. Benjamin was known as a good worker. Bro. Funston had the honour of being the first initiate of the Lodge who had worked up to the position of Worshipful Master. Bros. E. Walker and Drysdale were also esteemed P.M.'s, the latter being another initiate of the Lodge. The members would heartily drink the toast of the Past Masters, wishing them health and prosperity and many years to be present to assist in the work. Bro. Stean, in reply, said he felt proud, as the first W.M. of the Lodge, to see the progress made and the assistance they had rendered to the Charities during the ten years in had been in existence. Bros. Smith Past Master 193, Chillingworth Past Master 1228, J. Smith P.M. 45, and others, responded to the toast of the Visitors, acknowledging the hospitable and hearty manner in which they had been received. The Treasurer and Secretary, and the Officers, having been duly given and responded to, the Tyler's toast closed the proceedings. A selection of music was given under the direction of Bro. J. F. Haskins, Mus. Doc., to whose finished musical accompaniments the success of the installation ceremony was also partly due. Signor Alberto, 1685, one of the visitors, kindly entertained the brethren a full half-hour with some exceedingly clever illusions. The occasion was voted successful and enjoyable all round, and it may be hoped that the Lodge will continue to prosper.

The December meeting of the Board of Benevolence took place on Wednesday, at Freemasons' Hall, Bro. Robert Grey P.G.D., President, presiding. Bros. James Brett and C. A. Cottebrune occupied their respective chairs. Bros. Colonel Shadwell H. Clerke G. Secretary, A. A. Pendlebury Assistant G. Secretary, W. Dodd, and W. H. Lee were the representatives from Grand Secretary's office. There were also present Bros. Binckes, Roebuck, Brown, Taylor, Mercer, Garrod, Hopekirk, Britten, Woodward, Matthews, Dairy, Cull, Bywater, Hogard, Haslip, Tidmarsh, McClelland, Szlumper, Casely, Tomkins, Stokes, Vohmann, Carey, Older, Pullen, Lee, Massey, Paas, Low, Thomas, Langley, Hooper, Unite, Grove, Marsh, Kempton, Herbert, Forge, Wicks, Alcock, Finlay, Haslett, Crook, Bilby, Dodson, Hill, Brown, Tongue, Bird, and Sadler G. Tyler. The brethren confirmed recommendations to the Grand Master made at the November meeting to the amount of £400. The new list comprised the names of 47 candidates. Two of the cases were dismissed, and three were deferred, being incomplete. The remainder were relieved with a total sum of £967. This was composed of five recommendations to Grand Lodge of £50 each, four to the Most Worshipful Grand Master of £40, and six of £30. There were thirteen grants of £20, ten of £10, three of £5, and one of £2. The work of the Board of Benevolence for the year shows a total amount granted of £11,468. Unfortunately this has entailed the selling of stock to the tune of £9000. Before the Board commenced its business on Wednesday it was £1,100 in debt.

A CARD.—AN IMPORTANT DISCOVERY is announced in the "Paris Figaro," of a valuable remedy for nervous debility, physical exhaustion, and kindred complaints. This discovery was made by a missionary in Old Mexico; it saved him from a miserable existence, and premature decay. The Rev. Joseph Holmes, Bloomsbury Mansions, Bloomsbury Square, London, W.C., will send the prescription, free of charge, on receipt of a self-addressed stamped envelope. Mention this paper.



## CHRISTMAS CHIMES.

THE swallows from the jutting eaves  
Have flitted long ago,  
And in the woods the fallen leaves  
Are piled with drifted snow.

And far and faint the echoed chime  
Of Christmas bells comes soft and clear,  
Like voices from that far-off time,  
That memory brings so near.

The mellow peal, with cadence low,  
Invokes the shadow-haunted past;  
Bright vistas of the long ago,  
Like tinted sunbeams, fleeting fast.

Dim corridors, that echoed once  
To rhythmic music sweet—  
The melody of tender tones,  
The ring of childish feet.

Of Christmas stockings hung, with glee,  
Beside the mantel square—  
Of gentle hands laid lovingly  
Against a forehead fair.

The years—how many? long have swept  
With ruder touch that childish brow,  
But all the dreams those years have kept,  
In Christmas chimes are ringing now.

The musky breath of garden flowers,  
That filled the air with still perfume;  
The mellow smile of twilight hours,  
Gilding the night's foreshadowed gloom;

The tasseled corn, whose rustling shade  
Beguiled us in the summer time,  
The nutty woodlands where we strayed  
In bright October's golden prime;

The glittering dew-drops sparkling bright,  
The frost-work on the window pane,  
Reflecting back in waves of light  
The tinted moonbeams quivering stain,

When life seemed gladly bubbling o'er,  
With royal gifts of oil and wine,  
And pleasure, rifled to the core,  
Held endless leagues of treasured wine;

When fancy led us, hand in hand,  
Through mystic realms of poesy,  
And sent us, dowered, from fairy-land,  
With golden-freighted Argosy.

\* \* \* \* \*

And still the merry bells ring on  
And still the echo dies away,  
In silver chimes that ring the dawn,  
The happy dawn of Christmas day.

They tell, in tones of cadenced rhyme,  
How fled the passing summer hours,  
'Mid tufted shrub and clinging vine,  
When perfumed breezes rocked the flowers.

They whisper of the leaves that fell  
When wild November whirled the snow,  
Where lissom alders fringed the dell,  
And humid willows drooped below.

They bring "glad tidings of great joy,"  
Of "peace on earth," good-will to all,  
Of Him who hears the raven's cry,  
"And marks the sparrow's fall."

Of Christmas day, whose first pure light  
Broke o'er the plains of Bethlehem,  
When shepherds watched the Star of night,  
That shone o'er far Jerusalem.

\* \* \* \* \*

And still the merry bells ring on,  
And still the echo dies away,  
In silver chimes that ring the dawn  
The blessed dawn of Christmas day.

—Voice of Masonry.

## LEND A HAND.

LEND a helping hand, my brother,  
To the weary ones you meet,  
There are many bowed with burdens  
Fainting in the day's fierce heat.  
Pass not by a toil-worn brother,  
Let none ask for aid in vain,  
Lend a helping hand, believing  
Time will pay you back again.  
Lend a helping hand, my brother,  
There are chances all the way;  
When you see a man discouraged  
Have a helping word to say.  
Kindly words are balm and comfort  
To the weary, and they make  
Many a load seem lighter;  
Speak them for a brother's sake.  
In the march of life, my brother,  
Willing heart and ready hand  
Make the way seem bright and pleasant  
As we journey through the land.

Bless the hands outstretched to help us,  
With a hopeful word and smile,  
Lend a helping hand to others  
It is grandly worth your while.

—Keystone.

## 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, 22nd DECEMBER.

179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8 (In)  
198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)  
1275—Star, Dover Castle, Deptford Causeway, S.E., at 7. (Instruction)  
1288—Finsbury Park, Cock Tavern, Highbury, at 8 (Instruction)  
1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)  
1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)  
1871—Gostling-Murray, Town Hall, Hounslow  
2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)  
Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8

## MONDAY, 24th DECEMBER.

4—Royal Somerset House and Inverness, Freemasons' Hall, W.C.  
22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)  
45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (In)  
174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street at 7. (In)  
180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)  
648—Wellington, White Swan, High-street, Deptford, at 8 (Instruction)  
933—Doric, Duke's Head, 79 Whitechapel Road, at 8. (Instruction)  
975—Rose of Denmark, Gauden Hotel, Clapham Road Station, at 7.30. (Inst.)  
1227—Upton, Three Nuns, Aldgate, E., at 8. (Instruction)  
1425—Hyde Park, Porchester Hotel, Leinster Place, Cleveland Gardens, at 8. (In)  
1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)  
1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (In)  
1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)  
1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (In)  
1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)  
1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (In.)  
1632—Stuart, Surrey Masonic Hall, Camberwell  
1693—Kingsland, Cock Tavern, Highbury, N., at 8.30 (Instruction)  
1707—Eleanor, Seven Sisters Hotel, Page Green, Tottenham, 8. (Inst)  
1891—St. Ambrose, Baron's Court Hotel, West Kensington. (Instruction)  
1901—Selwyn, East Dulwich Hotel, East Dulwich. (Instruction)  
2021—Queen's (Westminster) and Marylebone, Criterion, W., at 8. (Inst.)  
48—Industry, 34 Denmark-street, Gateshead  
248—True Love and Unity, Freemasons' Hall, Brixham, Devon, at 7. (Inst)  
382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)  
724—Derby, Masonic Hall, Liverpool at 8. (Instruction)  
999—Robert Burns, Freemasons' Hall, Manchester  
1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)  
1477—Sir Watkin, Masonic Hall, Mold  
1894—Herschell, Masonic Rooms, Slough  
R.A. 241—Friendship, Masonic Hall, Liverpool  
R.A. 557—Valletort, Masonic Hall, Callington, Cornwall

## WEDNESDAY, 26th DECEMBER.

898—Temperance in the East, 6 Newby Place, Poplar  
1017—Montefiore, Regent Masonic Hall, Air Street, W.  
1056—Victoria, Guildhall Tavern, Gresham-street, E.C.  
R.A. 13—Union Waterloo, Masonic Hall, William Street, Woolwich  
R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood  
32—St. George, Adelphi Hotel, Liverpool  
163—Integrity, Freemasons' Hall, Cooper-street, Manchester  
220—Harmony, Garston Hotel, Garston, Liverpool  
304—Philanthropic, Masonic Hall, Great George-street, Liverpool  
439—Scientific, Masonic Room, Bingley  
724—Derby, Masonic Hall, Liverpool  
996—Sondes, Eagle Hotel, East Dereham, Norfolk  
1039—St. John, George Hotel, Lichfield  
1083—Townley Parker, Brunswick Hotel, Piccadilly, Manchester  
1085—Hartington, Masonic Hall, Gower Street, Derby. (Instruction)  
1219—Strangeways, Masonic Rooms, King Street, Manchester  
1233—Ryburn, Central Buildings, Town Hall Street, Sowerby Bridge  
1392—Egerton, Stanley Arms Hotel, Stanley Street, Bury, Lancashire  
1633—Avon, Freemasons' Hall, Manchester  
1953—Prudence and Industry, George Hotel, Chard, Somersetshire  
1967—Beacon Court, Ghuzee Fort Hotel, New Brompton, Kent  
R.A. 225—St. Luke's, Freemasons' Hall, Soane Street, Ipswich  
R.A. 226—Benevolence, Red Lion Hotel, Littleborough  
R.A. 290—Prosperity, Masonic Hall, South Parade, Huddersfield  
R.A. 606—Segontium, Carnarvon Castle, Carnarvon  
R.A. 1356—De Grey and Ripon, Masonic Hall, Liverpool  
M.M.—Howe, Masonic Hall, New Street, Birmingham  
M.M.—Northumberland and Berwick, Masonic Hall, Maple-street, Newcastle  
M.M. 174—Athol, Masonic Hall, Severn-street, Birmingham

## THURSDAY, 27th DECEMBER.

General Committee Girls' School, Freemasons' Hall, at 4  
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)  
87—Vitruvian, White Hart, College-street, Lambeth, at 8 (Instruction)  
144—St. Luke, White Hart, King's-road, Chelsea, at 7.30. (Instruction)  
147—Justice, Brown Bear, High Street, Deptford, at 8. (Instruction)  
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)  
704—Camden, Lincoln's Inn Restaurant, 305 High Holborn, at 7 (Instruction)  
749—Belgrave, The Clarence, Aldersgate Street, E.C. (Instruction)  
754—High Cross, Coach and Horses, Lower Tottenham, at 8 (Instruction)  
879—Southwark, Sir Garnet Wolseley, Warndon St., Rotherhithe New Rd. (In)  
1158—Southern Star, Sir Sydney Smith, Chester St., Kennington, at 8. (In.)  
1278—Burdett Coutts, Swan Tavern, Bethnal Green Road, E., at 8. (Instruct)  
1306—St. John, Three Crowns Tavern, Mile End Road, E. (Instruction)  
1339—Stockwell, Masons' Tavern, Masons' Avenue, E.C., at 7.30 (Instruction)  
1360—Royal Arthur, Prince of Wales Hotel, Wimbledon, at 7.30. (Inst)  
1421—Langthorne, Swan Hotel, Stratford  
1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30. (Inst)  
1553—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (In)  
1571—Leopold, Austin's Hotel, 7 London Street, E.C., at 7.30. (Instruction)  
1602—Sir Hugh Myddelton, White Horse Tavern, Liverpool Road (corner of Theberton Street) N., at 8. (Instruction)  
1612—West Middlesex, Bell Hotel, Ealing Dean, at 7.45. (Instruction)  
1614—Covent Garden, Criterion, W., at 8. (Instruction)  
1622—Rose, Stirling Castle Hotel, Church Street, Camberwell. (Instruction)  
1625—Tredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (In.)  
1673—Langton, White Hart, Abchurch Lane, E.C., at 5.30. (Instruction)  
1677—Crusaders, Old Jerusalem Tav., St. John's Gate, Clerkenwell, at 9 (Inst)

1744—Royal Savoy, Blue Post, Charlotte Street, W., at 8 (Instruction)  
 1791—Creton, Wheatshaf Tavern, Goldhawk Road, Shepherds Bush. (Inst)  
 1950—Southgate, Railway Hotel, New Southgate, at 7.30. (Instruction)  
 1996—Priory, Berrymead Priory Constitutional Club, High-st., Acton. (Inst.)  
 R.A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (In)  
 R.A. 1471—North London, Northampton House, St. Paul's Road, Canonbury,  
 at 8. (Instruction)

M.M. 118—Northumberland, Masons' Hall, Basinghall-street

51—Angel, Three Cups, Colchester  
 78—Imperial George, Assheton Arms Hotel, Middleton, Lancashire  
 111—Restoration, Freemasons' Hall, Darlington  
 203—Ancient Union, Masonic Hall, Liverpool. (Instruction)  
 249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction)  
 286—Samaritan, Green Man Hotel, Bacup  
 348—St. John, Bull's Head Inn, Bradshawgate, Bolton  
 594—Downshire, Masonic Hall, Liverpool  
 661—Brecknock, Castle Hotel, Brecon  
 784—Wellington, Masonic Rooms, Park Street, Deal  
 807—Cabbell, Masonic Hall, Theatre Street, Norwich  
 904—Phoenix, Ship Hotel, Rotherham  
 935—Harmony, Freemasons' Hall, Islington Square, Salford  
 1968—St. Edward, Literary Institute, Leek, Stafford  
 1913—Fermor, Masonic Hall, Southport, Lancashire  
 1925—Stanley, 214 Gt. Homer Street, Liverpool, at 8. (Instruction)  
 1459—Ashbury, Justice Birch Hotel, Hyde-road, West Gorton, nr Manchester  
 1505—Emulation, Masonic Hall, Liverpool  
 1514—Thornhill, Masonic Room, Dearn House, Lindley  
 1580—Cranborne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)  
 1626—Hotspur, Masonic Hall, Maple-street, Newcastle  
 1892—Wallington, King's Arms Hotel, Carshalton. (Instruction)  
 2131—Brownlow, Town Hall, Ellesmere, Shropshire  
 R.A. 57—Humber, Freemasons' Hall, Hull  
 R.A. 113—Unanimity, Bull Hotel, Church Street, Preston  
 R.A. 216—Sacred Delta, Masonic Hall, Liverpool  
 R.A. 279—Fortitude, Freemasons' Hall, Halford Street, Leicester  
 R.A. 314—Royal Architect, Bull Hotel, Church Street, Preston  
 R.A. 394—Concord, Freemasons' Hall, Albion Terrace, Southampton  
 R.A. 431—Ogle, Masonic Hall, Norfolk-street, North Shields  
 R.A. 1037—Portland, Masonic Hall, Portland, Dorset  
 M.M. 34—St. Andrew, Freemasons' Hall, Cooper-street, Manchester

#### FRIDAY, 28th DECEMBER.

Emulation Lodge of Improvement, Freemasons' Hall, at 6  
 25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 8. (In)  
 167—St. John's, York and Albany Hotel, Regent's Park, N.W., at 8. (Inst.)  
 507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Inst.)  
 569—Fitzroy, Head Quarters, Hon. Artillery Company, E.C.  
 765—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)  
 786—William Preston, St. Andrew's Tavern, George St., Baker St., at 8. (In)  
 790—Royal Alfred, Star and Garter, Kew Bridge, at 8. (Instruction)  
 834—Ranelagh, Six Bells, Hammersmith. (Instruction)  
 1058—Metropolitan, Portugal Hotel, Fleet Street, E.C., at 7. (Instruction)  
 1185—Lewis, Fishmongers' Arms Hotel, Wood Green, at 7.30. (Instruction)  
 1228—Beacontree, Green Man, Leytonstone. (Instruction)  
 1293—Royal Standard, Builders Arms, St. Paul's Road, Canonbury, at 8. (In)  
 1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction)  
 1391—Kennington, The Horns, Kennington. (Instruction)  
 1642—E. Carnarvon, Ladbrooke Hall, Notting Hill, at 8. (Instruction)  
 2030—The Abbey Westminster, King's Arms, Buckingham Palace Road, S.W.,  
 at 7.30. (Instruction)

R.A.—Panmure C. of Improvement, Stirling Castle, Church Street, Camb erwel  
 R.A. 79—Pythagorean, Portland Hotel, London Street, Greenwich. (Inst.)  
 R.A. 95—Eastern Star C. of Improvement, Hercules Tav., Leadonhall Street  
 R.A. 820—Lily of Richmond, Greyhound, Richmond, at 8. (Improvement)  
 R.A. 890—Hornsey, Porchester Hotel, Leinster Place, Cleveland Square  
 Paddington, W. (Improvement)  
 M.M.—Old Kent, Crown and Cushion, London Wall, E.C. (Instruction)  
 M.M. 355—Royal Savoy, The Moorgate, Finsbury Pavement, E.C., at 7.30. (In)  
 453—Chigwell, Public Hall, Station Road, Loughton, at 7.30. (Instruction)  
 810—Craven, Devonshire Hotel, Skipton  
 1303—Pelham, Freemasons' Hall, Lewes  
 1391—Commercial, Freemasons' Hall, Leicester  
 1393—Hamer, Masonic Hall, Liverpool  
 1621—Castle, Crown Hotel, Bridgnorth  
 1712—St. John, Freemasons Hall, Grainger Street, Newcastle upon Tyne  
 2039—Londonderry, Y.M.C.A., John Street, Sunderland  
 General Lodge of I. struction, Masonic Hall, New Street, Birmingham, at  
 R.A. 242—Magdalen, Guildhall, Doncaster  
 R.A. 680—Sefton, Masonic Hall, Liverpool  
 R.A. 1086—Walton, Skelmersdale Masonic Hall, Kirkdale, Liverpool

#### SATURDAY, 29th DECEMBER.

179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (11)  
 198—Percy, Jolly Farmers', Southgate Road, N., 8. (Instruction)  
 1275—Star, Dover Castle, Deptford Causeway, S.E., at 7. (Instruction)  
 1288—Finsbury Park, Cock Tavern, Highbury, at 8. (Instruction)  
 1364—Earl of Zetland, Old Town Hall, Mare-street, Hackney  
 1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7. (Instruction)  
 1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7. (Inst)  
 2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In)  
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8  
 1462—Wharnclyffe, Rose and Crown Hotel, Penistone

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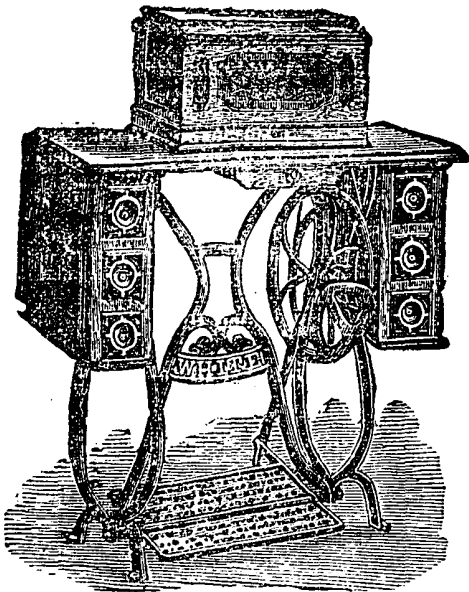
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To Dr. Geo. H. Jones, Surgeon-Dentist,  
57 Great Russell Street, Bloomsbury Square,  
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