

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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CANVASSING FOR MEMBERS.

ONE of the earliest lessons impressed on every member of the Craft is that which teaches him that Freemasons are not expected to seek for candidates; rather, that any one desiring to receive the benefits of the Order must be the suppliant, and must ask of a friend the means of securing the light of the Craft. No matter how much we may desire to see a friend admitted as a member of our Lodge it is not our place to induce him to take the steps necessary to ensure a participation in our mysteries, and, as a consequence, we sometimes lose good men, or see our friends remain outsiders for all time, or perhaps admitted to some Lodge other than our own, whose members were not quite so strict in this matter of canvassing as we had been. Under such circumstances we have sometimes asked ourselves if there is really any need or desirability for such a rigid observance of this rule as is generally urged on the members of the Craft? We are aware it would be very wrong for the members of a Lodge to make a point of touting in their district for new members, or to use any unworthy means to secure additions to their ranks; but is a little judicious advocacy of the benefits of Freemasonry, or a brief description of its advantages out of place when we meet a friend who we would desire to introduce into the ranks of the Craft? We think not, and we fail to see in what part of our ritual canvassing is especially prohibited, provided that in seeking new members we confine ourselves to worthy advocacy of the Craft.

It may be said that any gentleman desiring admittance within the portals of Freemasonry can find a friend to introduce him, but is such always the case? Even if he know some one already a member it does not follow that he has the courage to make the needful application; he may think the request might come with better grace from the Mason, rather than from the one who desired to become a brother, and for these and many other reasons he may fail to take the step he desires, and which we, as members of the Craft, should be equally anxious for him to take; for, be it understood, we consider the principal object of every Craftsman should be to extend the benefits of Freemasonry as far as lies in his power, both by practising its principles himself, and by inducing others to do so; to accomplish which it is almost imperative that we should occasionally use our influence towards securing new members, which, we urge, is not only legal from a Masonic point of view, but might be encouraged, under certain conditions, with great advantage to the Craft.

It is not alone in the matter of initiates that canvassing is to be commended. We should also seek to extend the number of joining members for our Lodges, and in this respect particularly is a little energetic canvassing to be approved of. The objections to which we have already referred as apply-

ing to the admission of gentlemen to the ranks of Freemasonry do not affect the case of those who have already been received into our ranks, but for whom a change of Lodge is desirable, and there can be no possible harm in keeping a sharp look out for those who may, from one cause or other, seek a change in their Lodge. Removal is not the least of the many points which have to be considered in this respect, and this particularly applies in the suburbs and Provinces, where every new arrival should be regarded as a likely addition to the local Lodge, instead of which it sometimes happens that it is years before a new resident discovers there is a Lodge meeting close by. Of course in such a case the apathy is not wholly confined to the Lodge, as it would be far easier for the new arrival to find out the Lodge than it would be for the members thereof to discover that their new neighbour was already a Mason, and was desirous of extending his acquaintanceship with the Craft.

The more closely we examine this matter the more are we convinced that judicious canvassing is desirable, and we think it would be well if Lodges and individual members were to take the matter into consideration, with a view of relaxing the hard rule which has so long existed in many quarters, and adopt in its place one of a more tolerant and less restricted character. If it were not deemed desirable to set at once to the work of canvassing for initiates something might be done among the large body of Masons at present unattached, and the ranks of whom are daily swelling in all parts of the country. By securing some of these as joining members we should strengthen our Lodges, lessen the number of inactive Masons, and, in all probability, afford enjoyment for the brethren introduced. All or any of these objects are sufficient to warrant us setting at once to the task of canvassing.

MASONIC DUES.

THE season of the year suggests this topic. December is emphatically the month for the collection of dues, and in some Grand Jurisdictions the payment of same is prerequisite to the right to vote at the annual elections of the Lodge. The regular notice is familiar—we have all received such—and, omitting the heading and date, reads something like the following:

"Bro Jones: You are hereby notified to attend the annual communication of this Lodge, to be held * * * The amount of your annual dues is 3.00 dols, and is payable on or before that date."

And yet notwithstanding all efforts put forth by Secretaries, any casual glance at the proceedings of Grand Lodges disclose the fact that there is a largely increasing army of non-affiliates in Masonry, whether reckoned as holding dimits, or the larger class of brethren suspended for the offence of non-payment of dues. This is a state of affairs greatly deplored, for which many

panaceas have been advanced and advocated, and a question which has two sides to consider.

On the one hand stands the Lodge, the local unit of the Grand Lodge, and the representative of the body of Masonry in the community in which it is located. Whether guided by wise councils, or otherwise, the Institution is judged of men by what it appears to be in its corporate capacity, and the brethren, being only men, will also judge it by its acts, and hold the whole Order responsible for what it does to them as individuals, hence the Lodge must show a clean record of profession and practice if it expects to escape censure in its matters of discipline.

The other factor is the brother himself. The Lodge sets forth the foundation, the Masonic edifice that is expected to be reared, and the rewards of the practice of the tenets—Brotherly Love, Relief and Truth. The Mason on his part has voluntarily assumed irrevocable vows in the name of God, to perform certain duties so that he may be the partaker in the privileges—among which is the support of the Order, including the payment of his dues. In theory the two parts united form a perfect and complete whole, but, alas! our printed reports show that each year hundreds, nay, thousands, fail to live up to their vows, and are disciplined therefor.

We have a few thoughts to suggest, and will consider them under two denominations, viz, 1st, the Lodge; 2nd, the brother. And in so doing we may be pardoned by taking men and Masons as they are, not what we would like them to be, and the Lodge as well. An active membership of nearly a quarter of a century will be an excuse for quoting examples from experience, although they must be considered impersonal.

First, the Lodge. Lodges err in many ways, they would be more than human not to do so, but in two ways I believe they contribute towards swelling the number of non-affiliates. (a) They do so, often and thoughtlessly, by an indiscriminate bestowal of Masonic charity. A member is sick, and upon his recovery some brother rises and makes a motion to pay say forty dollars for the nurse hire, the brethren not having been allowed to take turns watching; the treasury happens to be well filled, the audience has been moved to liberality by a glowing speech and the money is voted. The recipient of this bounty possibly lives in his own house, is comfortably off, and the only inconvenience he suffers financially is the loss of income for one or more months. What sort of effect will this have upon another equally as worthy a brother, absent or present, who lives like St. Paul in his own hired house, and whose neglect to pay his accruing dues is largely due to a like illness and for which the same Lodge extended no monied relief? Possibly there was not sufficient cash in the treasury, or it was at a subsequent period, when it had been spent. The principle is the same in either event.

(b) Many Lodges allow discussions over the accounts due from members, and sometimes this goes on to the calling of the names of delinquents. This is manifestly wrong. If the brethren meant (if not named) are not present their friends may be, and hard feelings result. I assume the broad ground, and have so ruled for two years, in the East, that when the Lodge elects its officers it entrusts to them the fiscal as well as esoteric concerns of Masonry, and that, therefore, unless in event of Masonic trial for non-payment of dues, the relation of the brother who owes the dues is to the East and not to the floor. At any rate this ruling has worked well wherever I have known it to be tried. An example in evidence will be cited further on.

These two instances are not expected to cover the whole ground of this portion of the subject, but they will serve to suggest the probability that the Lodge may err as well as the individual brother. While not cited as an indictment, it serves to assert that even-handed justice should characterise all dealings with the weaker factor.

Second, the Brother. Theoretically all the stones in the Masonic temple are equally true, equally strong. How is it in actual life? Our Lodges are made up of three great classes of men: (a) Those with fixed incomes, and in this I would include the wealthy and also the recipients of a comfortable salary. (b) The middle classes, as the English would say, the men of business with fluctuating incomes, subject to reverses, and in this category we place the labouring man who is likewise subject to the fluctuations of commerce, circumstances and trade. (c) The poor man,

made so by reverses over which he had no control, and the man who "never could get along in life." We have all these in our cosmopolitan ranks, and to deal with them so that the Lodge shall cause no brother to offend requires statesmanship of a no mean order. It will be found that the first class mentioned are the most difficult to manage, or to keep from offending in the line of talk about the second and third divisions, above. With a fixed income, always assured, they have no patience with or charity for the others. They pay their dues and boast of it, and cannot see why a business man cannot pay to-day the six dollars due the Lodge, although he may have a payment of one thousand dollars to make before three o'clock at the bank, and barely enough in hand to do it with. Neither can they be made to understand many times why it is that the poorer brother does not become as forehanded as they are, and so there is likely to be an irrepressible conflict of opinion and interest on the question of payment of dues, in any Lodge, which, if not checked, as the years roll away, will be sure to lead to, first, trouble, and, ultimately, to a frame of mind in the one or both, which results in non-affiliation.

The root of the difficulty, in my opinion, lies at the door of the preparation room. The Lodge owes to the neophyte something more than an examination into moral character, or a perfunctory rehearsal of the three constitutional questions. Admitted that the candidate is moral and upright before God and of good report in the world, the duties and obligations involved should be freely and frankly stated. He should be informed of the expense involved in the Masonic relation, and the Committee of Investigation have no higher duty than to become satisfied on this point: that the proposed brother cheerfully, aye, cheerfully is the word, agrees to undertake the life responsibilities involved in his petition. But no amount of dereliction of duty is an excuse for a deliberate refusal to support and maintain Masonry, and hence it is rightly judged an offence in many jurisdictions, including Vermont.

The remedy, however, is what we are aiming at, and involves, on the part of the Lodge, the cessation and banishment of all debate in individual cases. This avoids all personal acrimony between the three classes enumerated, and the officers do not find themselves trammelled and confronted by the indiscreet remarks of brothers whose zeal is not often according to knowledge, and to whom the Lodge has not entrusted this business.

The duty of the officers of a Lodge are manifold, and should be impartially performed. There are two ways of collecting dues—one is to assume that frequent notices, sent out by mail, absolves the Master and Secretary from all further responsibility, that the brother's obligation is to pay and the Secretary's to receive. This is theoretically correct, but how long would the Institution stand if it were universally practised? Another method is for the Secretary to carry a list with him and collect the amounts in greater or less sums. Who does not know the latter way to be the safest, provided the Lodge cares to retain its members?

"Business is business" with Lodges, as well as with other concerns of life. Some years since the writer was engaged to collect the arrearages of a credit list of newspaper subscribers. The proprietor, now deceased, was one of those prompt men who dunned a subscriber two or three times; if he paid, well and good, or if he heard nothing from him, after a month or so, the name was erased, and the amount due carried to "profit and loss" account. On one occasion there had been selected nearly one thousand dollars in such accounts, for summary disposal, as the advance pay system was to be inaugurated. I asked to be allowed to collect these accounts according to my own notion, and it was of course accorded. I realised nearly all this money, and, better still, retained the names as future patrons. How was it done? By carrying a list of the accounts with me and asking for small sums until paid, and in advance one year. A few years afterwards, being elected Secretary of a Lodge, I tried this system with great success, and I know of a Secretary to-day who has been eminently rewarded by a like trial. Incurable cases will occur, but they only prove the rule. This is the method: John Doe is five or more years in arrear. He is able, but has neglected to pay up. If he is influenced by a grievance, remove it, whether proceeding from the inside or outside of the Lodge. Ask him for three dollars to help make out the rent; at another time for something more for another

purpose; he will hand out the money, and before he know it he has paid all arrearages and one year in advance Richard Roe is in arrear fifteen dollars. The Secretary reports to the Worshipful Master (mind, to the East, and not to the floor of the Lodge), that Bro. Roe thinks he was not fairly treated on a certain occasion, or is too poor to pay up. The grievance is removed, or, if poverty be the cause, proper statements are made to the Lodge, the dues are remitted by the payment of five dollars and the promise recorded to pay in advance hereafter, which will be fulfilled if this business is properly handled. The brethren are saved from suspension and the Lodge from depleted membership.

We will give the promised example here. The Worshipful Master is informed by his Secretary that an aged brother, several years in arrear for dues, wishes to consult him. The name and amount in open Lodge would precipitate a discussion, and opposing parties probably result. But floor discussion is not in order, hence the brother's case is between himself and the proper officers. This illustration will be found to have been the experience of many. The brother is persuaded by the Worshipful Master to come into the Lodge and state his cause. He does so and is not prejudiced by any former discussion. His story is the experience of many another. During active business life he united with the Order. While he had the means he paid his dues and liberally in other directions as well, and now, verging well on to four-score years he finds himself unable to longer contribute, and asks that the accrued dues of the past few years be abated, and an honourable discharge (dimit) be granted. What is the result? The dues are abated, the future dues remitted, and an exhibition of Masonic feeling not often seen makes a deep impression on all present. The "pay up or get out" spirit flees.

In conclusion, the advice, earnestly urged, is to clear up the books. Settle with each brother annually. If the past officers have neglected their duty, close up and begin anew. Nothing will bring to the surface for settlement the sins of omission and commission of the past as will this, and the good feeling engendered by a fraternal adjustment of these things will go far towards the stoppage of losses by withdrawal, becoming non-affiliates, and that other curse—suspension for non-payment of dues.—*Voice of Masonry.*

THE MASON'S FAMILY.

WE have heard it asserted that a Freemason has no business to be married, or to have a family. Why not? Are the six hundred thousand Freemasons in the United States to be relegated to the positions of bachelors or widowers? Are the Brethren who are not married to remain single, and those who are to have proceedings commenced against them to sever the marriage tie? What is the meaning of this wholesale indictment against the members of the Masonic Fraternity?

It is alleged, we are told, that Freemasons are "never at home," or—"hardly ever." Is this true? for if it be true there is some ground for the complaint, since no man who possesses a family has any right to absent himself from it continuously. If he has a wife, or children, or both, they have a mortgage upon him for life, payable in daily interest instalments of kindly attentions. He is not his own man, for he is their husband and father; he belongs to them, as well as to himself. There is thus a joint interest in his person, possessions and time.

But what is the foundation for this charge, that some Freemasons are better known abroad than at home?

It is replied, that it is due to the multiplication of Masonic degrees, which are about as numerous, or as

Thick as autumnal leaves that strow the brooks
In Vallambrosa.

We have had a "Masonic Register" sent to us to prove it. Its title-page reads as follows: "Masonic Register, Maitland, Ontario, Canada. Thirty Masonic Bodies meeting under warrants, conferring a total of 282 degrees."

Thirty Masonic bodies! If these bodies meet once a month, that would fill every night in the month, so where could the Mason's family find a spare night awarded it? With this presentation of the matter our sympathies are all with the Mason's family. But while the rest of creation is probably not afflicted as Maitland, Canada, is with so-called

"Masonic" bodies, some other sections with which we are acquainted appear to be aspiring to that distinction. The truth is, there are too many mis-called "Masonic" bodies everywhere, and Ancient Craft Masonry suffers from it, together with Masons' families. There is a crase for inventing new societies composed of Master Masons. Their inventors forthwith dub them "Masonic," which they are not. No society is Masonic simply because its membership is composed of Masons. It is "principles, not men," that make Masonry, and no one by diluting even these principles, and serving them up in a different shape, or by making Masons the constituents of a new organization can thereby extend Masonry.

But suppose a brother indulges only in what, by common consent, is regarded as "legitimate" Masonry, in Lodge, Chapter, Council and Commandery. Suppose he is active in all of these bodies at the same time, and an office holder. Necessarily he is a busy Mason. Then add to these regular duties the incidental ones of committee work, funerals, and the like, and probably it were as well if he were a bachelor instead of a Benedict. It possibly is a question of suffering—whether it shall be his brethren, living and deceased, and their widows and orphans, or his wife and children. Which shall it be? It should be neither. One's duties should be so assumed and so adjusted that they may not interfere with each other. This can be done. That brother is more than foolish who holds official station in all of his Masonic bodies at the same time. Thereby he does not do justice to them, to himself, nor to his family.

We confess we sympathise with some Masons' families. The man who takes only breakfasts regularly, supper occasionally, and dinner never, at home (except on Sundays), and is but the "sleeping partner" in the household firm, and not stately that, might almost as well remove to Maitland, Canada, and join all of its thirty "Masonic" bodies.

There is another matter in which Masons' wives and families are overlooked, and this by the Craft itself. Of course it goes without saying that a woman cannot be a Freemason, nor receive any so-called "side degree" which will communicate to her a particle of Masonry. Nor can she rightly be present at any meeting of a Lodge, convened for work of any character whatever. But we have often thought that Freemasons should not be as chary as they are, of granting to their wives and daughters an opportunity to share in reunions with their husbands and fathers who are members of the Craft, upon occasions that are not official. The least that Masonry can do is to grant some pleasure of this description to those from whom they ask so much. We are all social beings, and bereft of the social feature even Freemasonry itself might find its quietus. Let us occasionally allow the partners of our hearts and homes to share with us our purely social enjoyments, for they will thereby gain none of our secrets, while they will learn to respect us as Freemasons, and love us the more as husbands, fathers and brothers.—*Keystone.*

On the 20th instant a Masonic demonstration took place at Sunderland, the occasion being the laying of the foundation stone of the New Masonic Buildings, in North Bridge Street, Monkwearmouth, in connection with the Williamson Lodge, No. 945. The proceedings commenced with a Grand Lodge meeting, in the Workmens' Hall, from whence a procession was formed to the site. The foundation stone ceremony was performed by Canon Tristram. Several corner stones were also laid. The company afterwards adjourned to the Queen's Hotel, where a banquet took place.

We have received from Bro. W. J. Hughan P.G.D. a finely executed portrait of himself, which we shall have great pleasure in placing in our collection of worthy Masons. The work has been most artistically carried out by Bro. Bradnee, of Torquay, who has already won for himself renown as a skilful artist. We understand Bro. Bradnee will be prepared to forward copies of this cabinet sized picture to any Lodge or Brother who may wish to secure a copy. The price is 2s, which should be sent by postal order.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to Nicholson, 21 Bedford-sq., London, W.C.

BROTHER SADLER'S ANSWER TO
BRO. JACOB NORTON'S
COMMENTS ON FACTS AND FICTIONS."

(Continued from page 390.)

BROTHER Norton will not, I trust, feel offended with me if I pass lightly over the numerous references to rituals, &c., contained in his article of the 27th of October; the pamphlets from which he derives his knowledge are in my opinion too unreliable and partake too much of the catchpenny character to be of any real value in a discussion such as ours. I must therefore decline any further allusion to them, but if my good old friend will reserve his judgment on that class of evidence until we meet again on this side of the water, I may be able to put him right on at least one point which he has mentioned.

It would be extremely gratifying to me if I could but find in Bro. Norton's "Comments" something that would enable us to meet on level ground, as it were, and enjoy a real brotherly "shake" of sympathy and cordial agreement, and indeed I was under the impression that I had reached that delightful stage when I read, in his first article, that the Irish Grand Lodge derived all its ceremonies from the London Grand Lodge; but when, in his second article, he tells us that "the installation of Masters, with words, signs and grips thereunto belonging, was an early Irish *invention*, and so were the Officers known as 'Senior and Junior Deacons,'" I find we are nearly as far apart as ever; and yet it is only the one little word "invention" that separates us. I am curious to know what authority other than Bro. Norton's imagination there is for saying that the ceremony referred to was an *Irish invention*; if he turns to pages 34 and 196 of that troublesome book of mine he will find that allusion is made to a postscript to the *Constitutions* of 1723, and if he compares that Postscript with "The antient manner of constituting a Lodge" in Spratt's *Irish Constitutions*, I think he will admit that there exists a strong family likeness; and if he makes a comparison between "Spratt," Anderson's edition of 1738, and Dermott's "Ahiman Rezon," he will find a still closer resemblance. In each of the books named the ceremony of installation is described quite as clearly as I should expect to find it in an authorised publication, and unless Bro. Norton can produce evidence that this ceremony was practised in Ireland prior to 1723 I shall prefer to believe that it was not an "Irish invention," but that it was taken from England originally, and was afterwards restored by the Irish Masons, or "Ancients," when the English Fraternity had neglected to practise it for so long a period that it was quite unknown to the general body of the Craft.

I am sorry to say I cannot accept the assertion that the Moderns never had a ceremony of installation, for it appears to me to be of a similar character to many other of Bro. Norton's assertions, *i.e.*, it is contrary to evidence. In order to enable those who have not access to the books just mentioned to judge for themselves, I will quote a paragraph from the Postscript to the *Constitutions* of 1723.

"Upon this the *Deputy* shall rehearse the *Charges* of a *Master*, and the *GRAND MASTER* shall ask the *candidate*, saying, *Do you submit to these Charges*, as *MASTERS* have done in all Ages? And the candidate signifying his cordial submission thereunto, the *GRAND MASTER* shall by *CERTAIN* significant ceremonies and ancient usages install him, and present him with the *Constitutions*, the *Lodge Book*, and the *instruments* of his office, not altogether, but one after another; and after each of them, the *Grand Master*, or his *Deputy*, shall rehearse the short and pithy *Charge* that is suitable to the thing presented." I am quite unaware of the extent of Bro. Norton's knowledge of the English ceremony of installation, for I have no recollection of the subject ever having been mentioned, either in our correspondence or on the occasions of our meeting, but having myself had some years of practice, I may observe that this quotation seems to bear a very striking resemblance to a portion of the authorised ceremony of the present day.

If I am not mistaken there is in Boston an excellent Masonic Library, to which Bro. Norton is at all times welcome, and, although I know him to be a very busy man, yet I think it will be worth his while when he can spare a few hours to carefully read the whole of this postscript and also the descriptions in the *Constitutions* of the Annual

Grand Feasts. Prior to 1717 he will find a long list of persons of one sort or another who are said to have been Grand Masters; this Bro. Norton knows as well as I do, but he may not have remarked that none of these personages are represented to have been installed; indeed, the word is not used at all, so far as I can see. At the Feast in 1717, and for several years afterwards, the Grand Master, if present at the Annual Feast, is said to have been "installed." According to the written minutes of Grand Lodge, the last Grand Master of that period to whom this term is applied is Viscount Montague, who was installed on the 18th April 1732; from thence till 1782 the word is only used once, and that is in 1764, when John Revis was installed as proxy for Lord Blayney. And in 1782 the Earl of Effingham went through a similar process for the Duke of Cumberland.

Here then, in my opinion, is fairly conclusive evidence that in the early days of the Grand Lodge the "Moderns" had a ceremony of installation for private Lodges as well as for the Grand Lodge; but why they were discontinued I can only surmise. In the latter case it could not have been out of consideration for the appetites of the brethren as the ceremony always took place *after dinner*. A possible clue may be found in the following incidents:—

In 1730 the Duke of Norfolk is not stated to have been installed, but only "declared" Grand Master; his predecessors had all been installed, and in 1731, Lord Lovell, his successor, was "so very ill of an Ague that he was obliged to return home, but that he had appointed the Right Hon. the Lord Coleraine to be his Proxy for that day." After dinner Lord Coleraine was accordingly *invested* with the Badge of Grand Master as Proxy for Lord Lovell. It may be that finding that these two got on very well without a formal ceremony of installation the brethren did not attach any importance to that function, for although the next Grand Master, Lord Montague, is said to have been "install'd," his immediate successors are all described as having merely been "invested," or "declared." Private Lodges would probably follow the Grand Lodge in this respect, and in course of time the ceremony of installation was no longer deemed a part of the modern system of Freemasonry.

As for my trying to prove "that the Ancients' form of Installation was truly *ancient*, or even as old as 1723," I am not likely to attempt anything of the kind, for it certainly is not possible to do so, neither do I consider it necessary. It is quite sufficient for my purpose if I prove that the Moderns had *no* ceremony of Installation when the Ancients or Irish Masons started their Grand Lodge, and the latter had; thus showing that their customs were different, and the inconsistency of the secession theory; and this is also my reason for quoting the minutes of the Lodge of Promulgation with reference to Deacons, which Bro. Norton says "were not an ancient landmark." But as I never said they were, this piece of information seems quite superfluous.

I find I must take exception to another assertion about that terrible fellow Dermott, and, as in the former case, I find we are very nearly agreed until Bro. Norton allows his imagination to get the better of his judgment and common sense. On page 259 of the *CHRONICLE* he says:—"Hence he was persuaded that the Irish ritual was ancient, or more in accordance with the old ritual of Solomon, or at least of the one used at York in the days of Prince Edwin, and he therefore may have felt himself justified in doing what he did. (Not at all unlikely) But, although he must afterwards have been better informed, he still continued to swear, through thick and thin, that his Grand Lodge was ancient, and the old one modern." I should like to know the authority for "must afterwards have been better informed," and also for the swearing business. So far as I know Dermott never did anything of the kind. The purport of his claim was that the *ceremonies* and *customs* of the body to which he belonged were *ancient*, but I am not aware that he ever pretended his Grand Lodge as an organization was older than 1751.

Now, with regard to the Resolution passed in Grand Lodge on 12th April 1809, at the recommendation of the Committee of Charity, consisting of all Grand Officers, Past Grand Officers, and Masters of Lodges in good standing, Bro. Norton says in effect that he does not believe this body of Masons knew what they were talking about. Therefore, the Grand Lodge that adopted their recommendation must have been in a similar state of darkness. It is some-

what difficult to make out from these "Comments" what Brother Norton *does* believe, and I occasionally find myself wondering whether he *believes anything* beyond the range of his own eyesight, but with all due respect to *him*, I must say that it appears to me that the brethren of 1809 *ought* to have been better acquainted with the subject of their "motion" than Bro. Norton is to-day; he will therefore, I trust, permit me to stick to my text, *i.e.*, that they knew "they had previously departed from the *Ancient Landmarks* of the Order, and were ignorant of the precise period when this event occurred." As for their not knowing what the "Ancient Landmarks" were, probably they did not, according to Bro. Norton's definition, for this is a phrase even more elastic than the word "ancient;" but they evidently knew enough for their own purposes, for the said "motion" was passed in a very numerous attended Grand Lodge without a division.

I shall not reply at length to Bro. Norton's "Comments" on my simple statement as to the non-observance, by the "Moderns," of the popular Saints' days, but as he has given me credit for a much more powerful imagination than I can fairly lay claim to, I think it better to repeat what I *did* say than to attempt to defend what I did not.

"I shall now endeavour to show, that apart from the question of form or ceremony, innovations upon the ancient usages and established customs of the Order had, at different times, been countenanced by the leaders of the regular Grand Lodge; that from the advent of the aristocratic element in such large numbers, the Society had undergone a process of what, for want of a better word, I shall call modernising. The 24th June and the 27th of December were literally '*red letter days*' in the old Masonic Calendar, and are still regarded by many of the Fraternity with veneration" (See pp 162-3).

Indeed, the Saints John days were generally looked upon as *the* days for all important Masonic gatherings, not only in this country, but in Scotland and Ireland also. Our first Grand Master (Anthony Sayer) was elected and installed on St. John Baptist's day, 1717, and this day was adhered to by the Grand Lodge for the installation of his successors until 1725, when, "being unprovided with a new noble Grand Master, the officers were continued six months longer." Lord Paisley was, however, installed on the 27th December following; Lord Inchiquin on the 27th February 1727; Lord Coleraine on the 27th December of the same year; and Lord Kingston on the 27th December 1728. From this time forward the "regulars" seem to have been utterly oblivious to the fact,—

"That saints will aid if men will call,"

for the eighteen installations between 1730 and 1753 appear to have taken place on a day best suited to the convenience of the noble personages most concerned, and not once on either of the popular Saints' days. Now this irreverent disregard of an old custom was not likely to strengthen their claims to antiquity when put forth at a later period."

"The 'Ancients' from the first seem to have been most scrupulous in selecting one or the other of these days for their Grand ceremonials."

I give this as one of several instances of neglect on the part of the regular Grand Lodge of the old customs whereby they had earned for themselves the appellation of "Moderns;" it is a simple statement of facts, and my explanation of it happens to be the true one; it was done to suit the convenience of the different noble Grand Masters, for the day of the Grand Feast was invariably left to their selection, as the minutes of Grand Lodge show, and as Bro. Jacob Norton might have seen had he read the paragraph of Anderson's immediately following the one he quotes:—

"But of late years most of the *Eminent Brethren* being out of Town on both the St. Johns' Days, the *Grand Master* has appointed the *Feast* on such a Day as appeared most convenient to the *Fraternity*." This is what Dr. Anderson said in 1738, and no doubt it was the real reason, if we read the concluding words thus; *to himself and his successor*, instead of "to the *Fraternity*." Bro. Norton's method of dealing with this portion of "Facts and Fictions" is, to say the least of it, most peculiar. I can only afford space for a sample of it.

"Again, the Ancients observed St. John's Day, but the Moderns ceased to observe it after 1730; hence our worthy brother imagines that the Moderns were guilty of removing an ancient landmark. The truth, however, is, the observ-

ance of Saint John's Day is not an ancient landmark at all, &c. Now, as I did not mention the word "landmark" in this connection, and certainly never attempted to define it in any part of the book, it seems to me that my old friend has taken an infinite deal of unnecessary trouble to demolish a "guy," created entirely out of his *own imagination*, for in order to obtain the requisite materials he appears to have hunted far and near, and to have mixed up Jews, Christians, Roman Catholics and Reformation, Saints and sinners, Dr. Anderson and the Virgin Mary, with the misdeeds of American Masonic luminaries, into a mass which defies all my efforts to penetrate. I imagine, however, from the purport of his concluding remarks that this saintly subject must be rather a sore point with him, and on the principle that "any stick is good enough to beat a dog with," he availed himself of the opportunity I had given him to retaliate for some grievance he has against our brethren over the water.

I cannot agree with Bro. Norton as to the possibility of Israelitish objections having had anything to do with the non-observance of the Saints' days by the Grand Lodge, for although our registers show that in the latter half of the last century a large number of that sect entered the Order, it is difficult to ascertain to which branch they gave the preference. I am, however, inclined to the opinion that, at the Union in 1813, the Ancients had the larger number of Jews on their register. I have not thought it necessary to go thoroughly into this matter, but I may mention two Lodges that were certainly founded by brethren of the Jewish faith, viz., the Lodge of Israel, No. 205, constituted by the Ancients in 1793, and the Hiram's Lodge, constituted by the Moderns in 1781.

Bro. Norton's mother Lodge (Joppa, No. 188) seems to have been a mixed Lodge from the first, but judging from the names on the register in 1813 I should say it was then composed chiefly, if not entirely, of Jewish brethren; it may interest him to know that about the year 1758 the person with whom he is so exceedingly angry, the much abused Dermott, had sufficient good sense to slightly alter the wording of his Warrants, which, I have no doubt, was done in order to meet the views of Israelitish brethren; for, instead of stating that "Installations are to be on every St. John's Day," as at first, subsequent Warrants read "on (or near) every St. John's Day." My answer to the assertion "Even the Ancients never found fault with their opponents for not keeping Saints' Days," is the following extract from a resolution unanimously passed in their Grand Lodge on the 6th June 1810, having reference to the terms on which they were prepared to consider the question of an union of the two societies: "and that the Grand Lodge shall be convened and held quarterly, on a given day in each quarter, for communication with the Craft, besides the anniversary meetings of St. John the Evangelist and St. John the Baptist."

(To be continued.)

THE EAST LONDON HOSPITAL FOR CHILDREN.

THE tenth anniversary dinner of the East London Hospital for Children and Dispensary for Women, Shadwell, was held on the 29th instant at Willis's Rooms, St. James's, Mr. Charles A. Prescott, Vice Chairman of the Board of Management, presiding. The Chairman, in proposing the toast of the evening, the East London Hospital for Children, said that he believed that, taken as a whole, the hospital management of the Metropolis was such as they had a right to be proud of. At the East London Hospital they very much desired to enlarge the building for the benefit of the out-patients, and this would cost something like £10,000, which he felt sure they would have no difficulty in raising. As an example of the value of the work of the hospital, he mentioned that during the past year no fewer than 20,000 patients had been treated in the institution. In conclusion, he asked his audience to remember that in helping those for whom he pleaded they would be helping the very poor, and a class of the poor who were least able to help themselves. Other toasts followed, and during the evening subscriptions to the amount of £2000 were announced.

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.

NOTICES OF MEETINGS.

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ROYAL ATHELSTAN LODGE, No. 19.

A REGULAR meeting of this Lodge was held on the 20th inst., at the Cannon-street Hotel. Bro. G. H. Hoyle W.M. presided. The principal business of the evening was the election of the W.M. for the ensuing year, the choice of the brethren being unanimously in favour of Bro. W. Nicholson S.W. Bro. W. M. Bywater P.M. was re-elected Treasurer, and Bro. H. Paston was elected on the Audit Committee. The W.M. announced that an organ had been presented to the Lodge, through the instrumentality of Bros. Moser and Gwynn. Bro. Gwynn was appointed Organist, and enlivened the Lodge working, to the greatest satisfaction of the brethren present. The brethren subsequently adjourned to a banquet, at which various toasts were duly honoured.

ST. MICHAEL'S LODGE, No. 211.

THE December meeting was held on the 11th inst., at the Albion, Aldersgate-street, E.C. There were present Bros. F. T. Bennett as W.M., H. T. Lindfield S.W., Harry Nash J.W., A. Green P.M. Treasurer, W. Radcliffe P.M. Secretary, P. J. King S.D., Orlton Cooper I.G., W. W. Morgan P.M., Joseph Withers, G. J. Copley, G. Absell, W. Kirkland, W. J. Dyer, B. Banks Tyler; Visitors—J. Peace 569, W. G. Jennings 1580, Walter Abbott 2168, J. A. Collings Org. 1693. After preliminary business had been attended to, Bros. Absell and Copley were passed, Bro. Bennett conducting the ceremony in a perfect manner. The brethren afterwards supped together and, as usual in this Lodge, an hour or so was spent musically. The violin playing of Bro. Walter Abbott was an especial feature.

CHARITY LODGE, No. 223.

THE brethren held their annual meeting on the 18th instant, and, on this occasion, met for the first time at the Freemasons' Hall, Princess-square, Plymouth. Bro. P. H. Bridgman W.M. presided. The business commenced with the initiation of two candidates, after which two brethren were passed and two others raised. The Lodge was then called from labour to refreshment, and during the recess the Past Masters of the Lodge were entertained at a high tea by Bro. Bridgman. The following visiting brethren also shared Bro. Bridgman's hospitality—Bros. Major Tracey, R.A., 1247 P.G.S.W., Rev. T. W. Lemon, M.A., 189 P.G.J.W., S. Jew 105 P.P.G.Tr., E. Aitken-Davies 1099 P.P.G.S. Wks., R. Pike 230 P.P.G.O. On the Lodge resuming, it assembled in the handsome and commodious Provincial-room, and Bro. W. Stenlake, the W.M.-elect, was installed. The Installing Officers were Bros. P. H. Bridgman, W. Browning, and J. M. Hiley, who were supported by an unusually large Lodge of Past Masters, which in addition to the seventeen Past Masters present at the tea, included Bros. J. R. Lord 1247, Cawsey 230, Hooper 1212, H. S. Hill, W. J. C. Hannaford, and J. Hoyten 223, W. T. Hockin W.M. 70, R. Selmon I.P.M. 159, B. S. Johns 159, F. R. Thomas W.M. 189, J. Leonard W.M. 202, T. Goodall 954 1550, J. Wallis 1255, H. E. Sitters W.M. 1205, W. Powell 1205, J. Bray 1212, P. G. L. Pearce 1247, W. D. Lavers 1255, W. H. Williams, W. H. W. Macey 1847, and W. R. Rawling 1071. The W.M. invested his Officers, as follow:—Bros. Bridgman I.P.M., Lavers S.W., Earl J.W., Browning P.M. Secretary, Goodyear P.M. Treasurer, Rev. T. W. Lemon Chaplain, Payne S.D., Rogers J.D., Hutchings I.G., Court D.C., Gale A.D.C., Parnell Hannaford Organist, Soper Musical Director, Yeoman S.S., Sanders J.S., Biscombe 1st A.S., Tozer 2nd A.S. Bro. J. Neno was re-elected Charity Steward, and Bro. Phillips was elected Tyler. It was resolved to celebrate the festival of St. John by a banquet at the Freemasons' Hall on the 9th January, to present the retiring W.M. with a P.M.'s jewel in token of the admirable manner in which he had carried out the duties of the office, and to present a testimonial to Bro. T. Mair the late Tyler, and Mrs. Mair, in recognition of services rendered to the Lodge. It was also agreed to add the £100 realized by the sale of the Lodge furniture to the Reserve Fund, increasing it to £150.

ST. HILDA LODGE, No. 240.

THE annual installation meeting was held in the Masonic Hall, Ingham-street, South Shields. There was a large attendance of members and visitors. Bro. Charles F. Sutcliffe S.W. was installed by Bro. Robert Purvis jun. W.M., the installation ceremony being gone through in a highly impressive manner. Afterwards Bro. Sutcliffe appointed the following Officers:—Bros. Moffett S.W., Henderson J.W., the Rev. W. C. Harris Chaplain, Robson P.M. Treasurer, Thorn S.D., Thompson J.D., Morton D.C., Purvis I.P.M. Secretary, Jacks and Redmayne Stewards, Potter Tyler. Bro. Sutcliffe W.M. presented a handsome Past Master's jewel, suitably inscribed, to the I.P.M., Bro. Purvis jun. Amongst the visitors present were Bros. G. H. Heslop W.M. 431, Bagulay S.W. 431, Brown P.M. 1119, J. Armstrong P.M. 1119, G. Davis P.M. 1119, W. Whyte P.M. 1119, T. D. Marshall W.M. 1970, T. G. Mabane P.M. 240, John Wilson, W. Ross P.M. 1970, J. Sedcole P.M. 1119. Subsequently the annual banquet took place at the Royal Hotel, Ocean-road. An excellent dinner was provided by Mr. Hedefine. Bro. Sutcliffe presided, and a pleasant and harmonious evening was spent.

LODGE OF GOOD FELLOWSHIP, No. 276.

THE installation of the W.M. for the coming year was held at the Corn Exchange, Chelmsford, on Thursday, 13th inst., when Bro. W. Longham, having been duly installed by Bro. F. A. Philbrick, Q.C., the Grand Registrar, invested his Officers. After the installation Bro. Philbrick paid a high compliment to the Province of Essex, as being far in advance of many others of much greater size with which he had been officially brought in contact, both for excellence of Masonic feeling and work. After the Lodge a banquet took place at

the White Hart Hotel, an excellent repast being provided by host Hipkin. A pleasant evening was spent. Bro. W. Metcalfe was congratulated on the way in which the business of the Lodge had been conducted during his year of office.

AIRE AND CALDER LODGE, No. 458.

ON Friday, the 14th instant, the festival of St. John was celebrated at the Masonic Hall, Boothferry-road, Goole. Brother Major Porter W.M. presided, and there was a large attendance of brethren from Hull, Leeds, Doncaster, Pontefract, Wakefield, Howden, Crowle, &c. Bro. C. L. Mason P.P.G.T. West Yorkshire, impressively installed Bro. R. Dayson S.W. as W.M. for the ensuing year. Special attention had been paid to the musical portion of the ceremony, in compliment to the musical tastes of the incoming W.M., who, having been installed, invested the following Officers:—Bros. Major Porter I.P.M., Bruce S.W., Gooderidge J.W., Staveley Chaplain, Bray P.M. Treasurer, Chappel Secretary, Leach S.D., J. Peacock J.D., Gooderidge P.M. D.C., Earnshaw I.G., Wood Steward, Mills Steward, Wintringham Cutts Organist, Robinson Tyler. Bro. H. Wilson was unanimously appointed Charity Steward. The Lodge having been duly closed, the brethren sat down to tea.

BELVIDERE LODGE, No. 503.

THE annual meeting took place on Tuesday, 4th December, at the Freemasons' Hall, Maidstone, when Bro. Baker was installed as Worshipful Master for the ensuing year, in the presence of a large and distinguished company. Bro. Kite P.M. acted as Installing Master. Bro. Baker appointed the following as the Officers of the Lodge:—Bros. Elmore I.P.M., Barker S.W., Sage J.W., Kite P.M. Treasurer, Hope Secretary, Keeley S.D., Burkitt J.D., Weller I.G., Wood D.C., Betts Steward, and Tobin Tyler. The W.M. presented a handsome Past Master's jewel, in the name of the Lodge, to Bro. Elmore, complimenting him on his highly successful year of office. The brethren afterwards adjourned to the Star Hotel, where the banquet was served by Bro. Keeley. The W.M. (Bro G. F. Baker) was supported by Bros. A. Spencer, W. H. Bond, W. J. Harris Willard, and by a large number of Past Masters of the Lodge and visitors from the Province. The usual Loyal and Masonic toasts were given, and the pleasure of the evening was much enhanced by the singing of Miss Jones, Miss Florence Wallis, and Mr. Rhodes.

NORTH YORK LODGE, No. 602.

ON the 14th inst., at Middlesborough, at the annual meeting, Bro. Charles Evers Morton S.W. was installed W.M., the ceremony being performed by Bro. the Hon. W. T. Orde-Powlett. In the evening the brethren dined at the King's Head.

EXCELSIOR LGDGE, No. 1042.

THE installation of Bro. W. Bingham took place at the Masonic Hall, Great George-street, Leeds, on Thursday, 20th instant, in the presence of a large gathering of the Craft, including, in addition to the members of the Excelsior, and of the other Leeds Lodges, brethren from York, Ripon, Huddersfield, Ilkley, and other towns in the Province. The ceremony of installation was performed by Bro. Flockton P.M., assisted by Bro. Dr. Smyth Past Grand Chaplain of England. The Officers were invested, as follow:—Bros. Carter I.P.M., H. Cowbrough S.W., Booth J.W., Mays Secretary, H. Cowbrough jun. Treasurer, Flockton P.M. D.C., Newby S.D., Blackburn J.D., Grisdale I.G., Smith and Turley Stewards, Barrand Tyler. On the conclusion of the ceremony and the business of the Lodge the installation banquet was served in the dining-room. The usual Masonic toasts were given, and songs and recitations were contributed by Bros. Blagbro, Higgins and others.

GREY FRIARS LODGE, No. 1101.

AT the regular Lodge meeting, held on Wednesday, the 12th inst., there were present Bros. C. Slaughter W.M., H. Creed I.P.M., W. Hickie S.W., J. Greenaway J.W., J. T. Stransom Treasurer, E. W. Ridley Secretary, J. T. Sparrow J.D., H. G. Sherwin Organist, F. Brown I.G., T. P. Stewart, R. E. Hodder Stewards, Wm. Hemmings Tyler; P.M.'s Bros. W. Ferguson, J. H. Hawkes, E. Margrett, who acted as Dir. of Cers., R. Dowsett (Almoner); Bros. R. F. Hart, E. H. Salmon, W. B. Read, W. C. Long, W. Parkes, W. N. Heron, B. H. Bennett, who acted as S.D., J. Miller and W. B. Biddles, who assisted at the organ. Visitor—Bro. D. Amos 1248. Lodge was opened and the minutes were read and confirmed. Bro. E. Margrett P.M. having remarked upon the creditable manner in which the accounts had been kept and the good balance the Treasurer was able to show in hand, moved that the report of the Permanent Committee with the Treasurer's balance sheet be received and adopted. This was seconded by Bro. Hickie, and carried. Bro. Margrett also endorsed the thanks offered by the Permanent Committee to the Worshipful Master for his presentation to the Lodge of the Original Engraving, together with two electros and a reduced block of the same design for note headings, &c. Bro. Hickie proposed, and Bro. W. Ferguson seconded, that Bros. E. P. Silver, W. C. Long, and W. M. Colebrook be elected to serve on the Permanent Committee. This was carried. William Henry Kidgell, being a candidate for initiation duly approved at the last regular Lodge, was admitted and initiated into the mysteries and privileges of ancient Freemasonry, the ceremony being performed in an able manner by the Worshipful Master. Lodge was opened in the second degree, and Bro. D. N. Heron was passed. The I.P.M. Bro. Creed delivered the charge to Bro. W. H. Kidgell. Bro. E. Margrett called attention to the fact that the tracing boards were in need of repair, whereupon Bro. Creed kindly offered to have them repaired and placed in new frames at his expense. Lodge was shortly afterwards closed.

FALCON LODGE, No. 1416.

THE annual festival took place at the Masonic Hall, Thirsk, on the 13th inst., when Bro. J. T. Hansell was installed Worshipful Master for the ensuing year. The ceremony of installation was performed by Bro. T. B. Whytehead, and the W.M. invested his Officers, as follow:—Bros. Reginald Hartley I.P.M., Hansell S.W., Buchanan J.W., Wilkinson P.M. Treasurer, Greensides Secretary, Hall S.D., Cass J.D., Rev. Eusebius Richardson Chaplain, Bamlett P.M. D.C., Moss P.M. Preceptor, Wright P.M. Organist, Longford P.M. I.G., Conlson and Smith P.M. Stewards, Ayre P.M. Almoner and Charity Steward, Farmery Tyler. The brethren afterwards sat down to a sumptuous repast at Bro. W. Hall's, Fleece Hotel, at which the usual Loyal and Masonic toasts were honoured.

ELEANOR CROSS LODGE, No. 1764.

UNUSUAL interest was manifested at the meeting of this Lodge on Tuesday, 18th December, on the occasion of the visit of the Earl of Euston R.W. P.G.M. of the Province of Norths and Hunts. There was a large attendance, not only of the brethren of the Eleanor Cross Lodge, but also of the sister Lodges and of visitors from the Provinces. The chief work of the evening was the initiation of three gentlemen into our ancient mysteries, Messrs. John Neil Whitfield, Arthur Fenton Mulliner, and Joseph Seymour Arthurs, the ceremony of which was performed most impressively by the R.W. P.G.M., assisted by Bro. G. Ellard P.P.S.G.W. P.M. who in an effective manner delivered the charge, whilst the explanation of the first tracing board was given most accurately by Bro. Carrall P.G. Stand. Bearer-Treasurer. Among the brethren present were Bros. R. Croft P.P.G.O. W.M., T. Emery Prov. J.G.W. I.P.M., H. Brown P.P.J.G.W. P.M., G. Ellard P.P.S.G.W. P.M. 360 1764, H. Spoor P.P.G.S.B. P.M., G. Butcher P.P.G.O. S.W., J. Carrall Prov. G. Stand. Br. Treasurer, A. Jones P.P.G.Reg. Secretary, H. Manfield P.P.G.Stwd. Asst. Sec., H. Hodges P.P.G.Stwd. S.D., J. A. Jowett Prov. G. Stwd. J.D., J. Gold I.G., T. H. Vials P.P.G.O. Organist, H. V. Tebbutt Dir. of Cers., and most of the other brethren of the Lodge. There were also present, as representatives of the two sister Lodges of the town, Brother A. Cockerill P.P.S.G.D. W.M. 360, accompanied by the following brethren of that Lodge, J. Hart P.P.G.D. P.M., J. Snow Prov. G. Std.Br. S.W., E. B. Fletcher P.P.G.Stwd. S.D., and several others, and J. Haviland I.P.M. 1911, with Major Turner J.W. 1911 Prov. G. Asst. Dir. of Cers. Of the visiting brethren there were Bros. E. B. Randall Mayor of Higham Ferrers, R. Wallace of Hong Kong, W. B. Oldham of Wellingborough. After Lodge, most of the brethren present, numbering about fifty, sat down to the usual supper, presided over by the Right Worshipful Provincial Grand Master, who proposed in most loyal and appropriate terms, the toast of the Queen and the Craft, and the Most Worshipful Grand Master of England H.R.H. the Prince of Wales, both of which were given with musical honours. Bro. J. Haviland proposed the health of the Right Worshipful Provincial Grand Master the Earl of Euston, expressing the great pleasure and satisfaction felt by the brethren in having one to rule over them who made a point of visiting every Lodge of his Province in order to make himself acquainted with the brethren of those Lodges and to encourage them in their work. The Right Worshipful Provincial Grand Master responded to the toast, and then proposed the Masonic Charities, which he eulogised both for the noble and beneficent work they were performing in the education of the sons and daughters of deceased Masons and in relieving the wants of aged and necessitous brethren themselves. He also referred to the fact that he had accepted the invitation to preside at the Annual Festival of the Royal Masonic Benevolent Institution, to be held on the 27th February next, and expressed the hope that he would be well supported on that occasion by the Stewards and brethren of the various Lodges of the Province over which he presided. This was responded to by Brother George Ellard P.M., in lieu of Bro. Dorman, who was prevented from attending on account of illness, but who represents this Lodge as Steward at the next Festival of the Benevolent Institution. Bro. Major Turner proposed the health of the W.M. Bro. Croft, Bro. Carrall that of the Past Masters, and Bro. Brown that of the Initiates. The toast of the visiting brethren was proposed by Bro. Butcher, and the Sister Lodges by Bro. Jones. The Tyler's toast, given by the venerable Bro. Dean, the oldest Mason in the Province, brought this most enjoyable evening to a close.

STANFORD LODGE, No. 1947.

THE installation meeting was held on Wednesday, 12th inst., at the Hove Town Hall. The Lodge was opened by the W.M., Bro. James Eberall, who was supported by his Officers. There was a very strong contingent of visitors. The principal business of the meeting was the installation of the newly-elected W.M., Bro. E. S. Medcalf. The ceremony was admirably performed by the retiring W.M. Bro. J. Eberall, the charges being shared by Bros. Eberall and Styer. The W.M. appointed his Officers for the ensuing year, and invested those present with the insignia of their respective offices, as follow:—Bros. Channing S.W., DuPont J.W., Stride Treasurer, Glassington Secretary, Clark S.D., Lamette J.D., Endacott D.C., Crapps Organist, Hughes I.G., Potter and Goode Stewards, and Hughes Tyler. A P.M.'s jewel was presented by the W.M., on behalf of the Lodge, to the retiring W.M. Bro. J. Eberall, in appreciation of the admirable manner in which he had carried out the duties of his office. Bro. A. F. Lamette was elected Charities Steward, and Bros. Voysey and Gravely were chosen to serve on the General Purposes Committee. The Lodge having been closed the brethren sat down to an elegant banquet, supplied by Bro. Sayers, of Western-road, Brighton. The W.M., Bro. E. S. Medcalf, presided. The usual Loyal and Masonic toasts were duly honoured, that of the Worshipful Master of the Lodge being enthusiastically received. A most enjoyable evening was spent, the various speeches being interspersed by a pleasing selection of vocal music, ably sustained by

Miss Minnie Freeman, Miss Edith Hands, Bros. W. N. Roe, G. Cole, and H. Edwards, the duties of accompanist being efficiently carried out by Bro. W. N. Roe.

ROYAL ARCH.

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HARMONY CHAPTER, No. 156.

THE annual meeting was held on the 19th inst., at the Freemasons' Hall, Princess-square, Plymouth. The Ex-Comps. the Principals elect were E. Coppin Z., Jno. Parkhouse H., J. Martin J. The Installing Officers were Ex-Comps. Rev. T. W. Lemon P.P. third G.P., W. K. Mitchell, J. R. Lord, with the Chapter of Past Principals Ex-Comps. H. F. Hearle P.P.G.S.N., J. B. Gover P.P.G.P.S., George Whitley P.P.G.O., P. B. Clemens P.P.G.O., D. Box, D. Banks 156, F. B. Westlake I.P.Z. 70. The Officers invested were Ex-Comp. W. K. Mitchell S.E., Capt. G. S. S. Lowe S.N., T. Parker P.S., J. Little 1st A.S., W. H. Mitchell 2nd A.S., W. H. Phillips Janitor.

YARBOROUGH CHAPTER, No. 811.

THE Installation meeting was held at the Royal Pavilion, Brighton, on the 14th instant. The Chapter was opened by the M.E.Z., Comp. T. Hardy. The newly-elected M.E.Z. Comp. L. B. Henderson was duly installed, the ceremonies being carried out by Comp. T. Hardy, assisted by Comps. W. S. Smith and S. Solomon. The M.E.Z. appointed his Officers for the ensuing year, and invested those present with the insignia of their respective offices, viz., Comps. Powell H., Higham J., Harrison Treasurer, Peters P.Z. Scribe E., Abell Scribe N., Buckwell P.S., New First Assistant S., Pearce Second Assistant S., Parsons Organist, Flinn D. of C., Packham and Hughes Stewards, Hughes Janitor. The Chapter being duly closed, the brethren sat down to a banquet, supplied by Comp. J. Sayers. The usual Loyal and Masonic toasts were duly honoured.

HAPPY TO MEET.

Happy to meet, dear Brother mine,
Upon our chequered floor;
Happy to grasp that hand of thine,
And spend a social hour;
Happy to meet, though brief the stay
That we together be;
Happy to flee from care away,
To meet with such as thee.

Happy to leave the world awhile,
Its trouble and its care
Happy to meet and here beguile
An hour with Plumb and Square.
Happier to meet, O! happier we
Than worldlings e'er can know;
Happy to meet with Brothers free,
Where comes no pomp or show.

Sorry to part, though down the West
The evening sun descends;
Sorry to leave each welcome guest,
Sorry to part with friends.
Sorry to hear the Gavel's sound,
That tells a closing night;
Sorry we circle the Lights around;
Sorry we say good-bye.

Sorry we linger round the door,
Thy flight deplore, O Time!
Sooner we think than e'er before
Did peal the signal chime.
"Happy to meet again," we part,
Each wending home his way;
Hoping at last, with each true heart,
To meet in endless day.

—Key-tone.

At the monthly meeting of the members of the Fidelity Lodge, No. 3, one of the oldest existing in the world, held on Wednesday, the 12th instant, at Freemasons' Hall, Brother Cochrane the present S.W. was unanimously elected W.M. for the ensuing year. Brother Rawle was re-elected Treasurer, and Brother Potter was appointed Tyler. Brother Weekes the W.M. presided. The installation will take place in February.

The Duke of Albany Lodge of Instruction, No. 1963, has removed from the Rock, and will in future hold its meetings at the Masons' Arms Hotel, 169 Battersea Park Road, S.W., every Wednesday, at 7.30.

HOLLOWAY'S PILLS.—Hale Constitutions.—When the human frame has become debilitated from the effects of exposure, excesses, or neglect, these Pills will repair the mischief, if they be taken according to the lucid directions wrapped round each box. Holloway's Pills exert the most exemplary tonic qualities in all cases of nervous depression, whereby the vital powers are weakened, and the circulation rendered languid and unsteady. They improve the appetite, strengthen the digestion, regulate the liver, and act as gentle aperients. These Pills are suited to all ages and all habits, and their inventor's fame has resounded through all the quarters of the globe; wherever sickness exists this medicine has made its way, to be everywhere largely approved and justly appreciated.

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.

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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,
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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.

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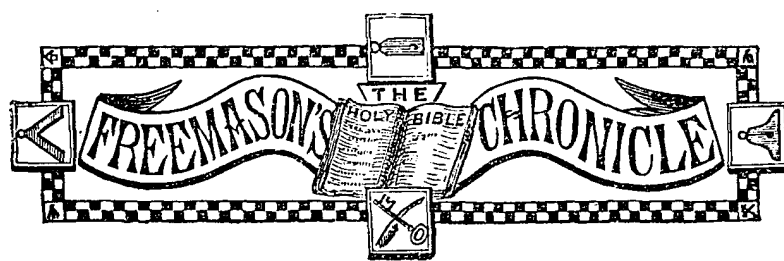
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ANCIENT LANDMARK STICKLERS.

By BRO. JACOB NORTON.

Continued from page 391.

BRO. WHYMPER, like most Christianizing Masonic advocates, displays (perhaps innocently) a spirit of

one-sidedness. For instance, he quotes by wholesale from Oliver's writings to prove that Masonry is, was, and must for ever remain Christian, but the following quotation from Oliver's "Star in the East," shows that he too could blow hot as well as cold. Dr. Oliver says:—

"Masonry is confessedly a universal system. . . . A Jew, a Mahometan, or a Pagan may attend our Lodges without fear of having his peculiar doctrines or mode of faith called in question by comparison with others which are repugnant to his creed; because a permanent and unalterable landmark of Masonry is the total absence and exclusion of religious and political controversy."

And in a long note to the above, the Doctor quotes with approbation, from Stephen Jones's reply to Le Franc, similar opinions, with the reason why and wherefore.

And again, Bro. Whympers refers to a Christian prayer in a book called "Jachin and Boaz," printed in 1762, but he never informs us that in a note in the same book it is stated that prayers were made in the Lodges of the Ancients, but in the Lodges of the Moderns *no prayers at all were made*. I know that Oliver said that up to 1752 the Common Episcopal Prayer Book was used in the Lodge, but for *very good reasons* I prefer the authority of the author of "Jachin and Boaz" to that of Dr. Oliver.

Still again, the "five pointed star" is typical (he says) of the five wounds of Christ; the Bible is called "The Great Light," and the saints John, before the Union in 1813, were called "Masonic Parallels." Now, it is very curious that the five-pointed star seems to be, in conjunction with the half moon, a Mahomedan symbol, and as no star is mentioned in the ritual of 1730, a subsequent ritual tinker must have stolen the star from the Mahomedans. Second, as the Grand Lodge in 1738 was opened without the presence of a Bible,* who knows whether Lodges were not then opened in the same manner. Third, "Parallel lines" were unknown until near 1776. Fourth, while the Grand Lodge undoubtedly accepted Anderson's Charge on the Religion of Masonry, it never voted for the successive tinkering of the ritual-mongers. And fifth, if it even had sanctioned the tinkering of the ritual which Bro. Whympers has collected, I ask, what then? Roman Catholics claim that their Church was, and is, inspired by the Holy Ghost; hence, whatever dogma the Church ordained or ordains becomes an irremovable landmark. But as no Masonic landmark stickler has ever claimed that a Grand Lodge was ever inspired by the Holy Ghost, why then cannot the Grand Lodge of to-day repeal laws and change usages which were established by former Grand Lodges?

"Masonic symbols" is another hobby argument of Bro. Whympers. Now, with all due respect to my Christian readers, I must remind them that Christian commentators on the Bible imagined that symbols would help them to prove Christian dogmas, and, in order to multiply their imaginary evidence, sticks and stones, fish, flesh and fowl were turned into Christian symbols. Thus the lion, the lamb, the eagle, the dove, and the pelican were turned by them into Christian symbols, and Bro. Whympers quotes from a learned theologian that "Pisces," or fish, is a type of Christ too. With such a method of reasoning they persuaded themselves that something in every page of the Old Testament refers to the Christian advent. This kind of reasoning is now ridiculed by Canon Farrar and other Christian writers. But in the last century the Church was brimful of symbolizers, and the people imagined that their teachings were sublime. It is no wonder, therefore, that when these very learned symbolizers were initiated into Masonry, and heard the Master propound about Masonic antiquity (which of course they believed), that they at once assumed that every sentence in the ritual and every symbol on the tracing board referred to nothing else than Christianity. Bro. William Hutchinson, an out-and-outsymbolising crank—he was very learned, but utterly devoid of common sense—wrote a book, viz., "The Spirit of Masonry," in which he proved that the doctrines of the Trinity, Redemption, and what not, must be and were inculcated in the Masonic mysteries. The following specimen will suffice to show what his "Spirit of Masonry" meant. "Thus," said he, "our Order is a positive contradiction to the Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body." Hutchinson received a vote of thanks from the Grand Lodge of England for his "Spirit of Masonry," and this is evidence

* Bro. De La Granja informed me that in Spain the candidate is obligated on the Bible in an ante-room. But in the Lodge they have no Bible.

to Brother Whympers that Christianity is the religion of Masonry. But with all due respect to the Grand Lodge, as no landmark stickler has ever pretended that a Grand Lodge was inspired by the Holy Ghost, I beg leave to differ from the opinion of the said Grand Lodge.

And here are specimens, furnished by Bro. Whympers, of the *modus operandi* of symbol mongering, which rivals the tricks performed by the great professors of the art of legerdemain. The tools (says he) by which the death was effected, viz., the Levell, Plumb, Rule, and Mallet are also remarkable, as the two former, when placed one above the other, present the figure of the Cross. The Mallet is a necessary tool for fastening anything to the Cross, and hence we have the whole of the instruments by which the death of H.A.—of him who was exalted to his Father—was caused."

The above meanings of the symbols, or similar sublime interpretations, are given again and again, but suffice it to say that our Masonic luminaries have not only turned H.A. into Christ, but in Swedish Lodges Solomon is also a type of Christ. Now, with such method of reasoning, is it any wonder that some of our Christianizing luminaries are ready to swear that Moses and the Prophets were Trinitarian Christians? But, seriously speaking, I must say that if Masonry has no better philosophy to teach than how to turn mallets and rules into crosses, I think that we ought to "shut up." Such stuff is no credit to Masonry or Christianity.

But the next question is,—what is Christianity? I know what Roman Catholic Christianity is; also what the various kinds of the Christianity of two hundred years ago was. But at present we have numerous modified kinds of Christianity among our Protestant neighbours. For instance, Mrs. Ward, in her novel "Robert Elsmere," describes a Rev. Mr. Newman as a half-starved, morose hater of science and progress, and above all he detests the word "tolerance." This rev. gentleman is a representative of old Christianity. And then again there is a Rev. Mr. Elsmere, who disbelieves in the inspiration of the Bible, disbelieves in the raising up of Lazarus, and all other Bible miracles. But he loves Jesus, and that constitutes his stock of Christianity. In fact, I know of more than one Christian rev. who believes no more than Mrs. Ward ascribes to the Rev. Robert Elsmere. But as Mrs. Ward's book is only a novel, I shall now give a quotation from the "History of Criminal Law in England," Vol. II. pp 437-8. The author says:

"What specifically Christianity is, and by whom and how questions relating to it are to be determined, has been the subject of passionate controversy. Indeed, for upwards of three hundred years the controversy has been so eager that since 1688 government has been carried on as far as possible without prejudice to differences of opinion, which in earlier times were regarded as altogether fundamental. Even in our own days it is an offence for any person brought up as a Christian to deny the truth of Christianity, however respectfully."

On page 475 he says—

"It is unquestionably true that in the course of the last thirty, but especially in the course of the last twenty years, open avowals of disbelief of the truth of both natural and revealed religion have become so common that they have ceased to attract attention. 'Strauss's Life of Jesus,' 'Renan's Life of Jesus,' and the works of Auguste Comte are read everywhere, and the opinions which they maintain are avowedly held and publicly maintained by large numbers of persons whose good faith and decency of language it would be absurd to dispute. If the cases to which I have referred are good law, every one of these works is a blasphemous libel, and every bookseller who sells a copy is guilty of publishing a blasphemous libel, and is liable to fine and imprisonment. These are certainly strong reasons why the law should be altered."

The above quotations clearly prove: First, that Christians have differed as to what Christianity is for the last three hundred years. Second, that no one can settle the question. Third, that disbelief in the old-fashioned Christianity has greatly increased within the last twenty years. Fourth, that although the disbelievers could be punished by existing laws with fines and imprisonment yet the Government does not trouble them. That, however, may be owing either to the members of the Government being themselves tinctured with the modern disbelief, or the Government may be sensible enough to know that Christianity will lose more believers by agitation and discussion

than by taking no notice of the sinners. And fifth, the fact that the historian is desirous of having the laws against heretics altered, proves conclusively that Sir James Fitzjames Stephen, K.C.S.I., D.C.L., a judge of the High Court of Justice, Queen's Bench Division, is not an ancient landmark stickler.

BOSTON, U.S., 6th December 1888.

THE THEATRES, &c.

—:o:—

Adelphi.—A new and original drama, entitled "The Silver Falls," was produced at this theatre on Saturday last. The piece results from the joint efforts of Messrs. Geo. R. Sims and Henry Pettitt, and can certainly be placed on the list of the most successful dramas on the stage. From the opening scene the play seems to take a firm hold upon the audience, which hold, except on very few occasions, never relaxes. Still, unquestionably, these few instances will be rectified when the piece gets into full swing. We are introduced in the first act to the hero, Eric Normanhurst, heir to a peerage, who has innocently linked himself in the bonds of matrimony with a Mexican adventuress. We here also make acquaintance with two villains; Richard Redmayne, who knows the secret, and is living upon what it produces in the shape of blackmail; and with Marcos Valles, a former lover, who has fled from the hands of justice, for murder and highway robbery. Eric's uncle, Lord Avondale, has heard of his nephew's folly, and he visits the couple and denounces Lola (Eric's wife). This denunciation, however, is indignantly repudiated by both husband and wife. Avondale produces a letter and photograph, which cannot be disputed; whereupon Lola defies her husband, and tells him she intends to take that position in society which his name entitles her to. They separate, and Eric leaves England for the goldfields of Santa Rosa. Here we find Richard Redmayne. Eric meets with a serious accident, and is nursed back to life again by a girl named Primrose Easterbrook, niece of a jovial Irish miner, Bob Magnire. Eric falls in love with her, but Redmayne is also a snitor for the girl's hand, and from a feeling of revenge writes to Lola, who is still in England, and informs her of Eric's whereabouts. He also arranges to meet her when she reaches Mexico. However, Marcos Valles gets hold of the letter, and makes one at the interview, when he informs Eric Lola is dead. Eric, believing himself free to marry Primrose, makes arrangements, and the wedding takes place; but on the evening of the wedding a woman seeks shelter at the house, and she turns out to be no other than Lola. Whatever her intention, she is not destined to exact vengeance, as here she encounters Marcos Valles, who has recently discovered it was she who had doubly betrayed him; and he takes her life. Redmayne, meanwhile, has incurred the displeasure of the band of miners, by trying to rob the house of Eric, so as to get possession of a certain plan which shows where, a few years back, some gold had been buried. He has a narrow escape of being lynched, but escapes, through the influence Eric and Primrose have over the men. All being now settled, the piece closes on the eve of the now united couple's return to England, where, Lord Avondale being dead, Eric is to succeed to the title and estates. As regards the acting, the parts have been allotted with the greatest care. Mr. William Terriss, as Eric, has seldom been seen to greater advantage. As Primrose Easterbrook, Miss Millward played with that innocence which is now so especially her characteristic; moreover, she is most admirably suited for the part. Miss Olga Nethersole as Lola was perfection. She has created a most artistic and natural part, and most certainly deserved the double call she received. The villains Redmayne and Valles were enacted by Messrs. Royce Carleton and Charles Cartwright; they displayed such vigour and spirit as to seem terribly real. The comic element is in the hands of Mr. J. L. Shine and Miss Clara Jecks, but we do not enjoy a great deal of their pleasant company; still, what they give makes us long for more. The scenery, that of the first act by Walter Johnstone, and the rest by Bruce Smith, is magnificent. The last scene when the curtain rose was most enthusiastically applauded.

Shaftesbury.—After a rest of a few days Miss Wallis reappeared on Boxing night as Pauline in Bulwer Lytton's play, "The Lady of Lyons," and was as successful as before. From Mr. Forbes Robertson, as Claude Melnotte, Miss Wallis received goodly support, and by their energetic and painstaking acting these two favourites made the old play most interesting. Mr. Arthur Stirling is now the Colonel Damas; his representation is remarkable for the artistic touches that this sound actor has brought to bear upon it. Mr. Bassett Roe's Beauseant is a capable performance, and does this rising actor much credit. Miss Robertha Erskine, Mrs. H. Leigh, Miss Annie Rose, and Mr. Matthew Brodie all helped towards the success of the piece. Throughout the evening the play went remarkably well, and was loudly applauded.

Vaudeville.—A full house assembled on Boxing afternoon to welcome, after a short vacation, Mr. Thomas Thorne and his company in "Joseph's Sweetheart." The brief rest had evidently done each one good, for they entered upon their business with a will. Mr. T. Thorne resumes his impersonation of Parson Adams, and, needless to say, causes roars of laughter; he received good support from Messrs. Fred Thorne, H. B. Conway, W. Rignold, Cyril Maude, Scott Baist, J. S. Blyth, the Misses M. A. Giffard and Gladys Homfrey. An important change was the substitution of Miss Winifred Emery as Fanny Goodwill, in place of Miss Kate Rorke. Miss Emery acted with spirit and power, and at times thoroughly held the house, while the lighter scenes with Joseph were admirably developed. We may anticipate "Joseph's Sweetheart" remaining in the Vaudeville bill for some time yet to come.

MASONRY AND POLITICS.

IN this article we do not refer to the movements within the Fraternity, having relation to the elevation of certain brethren to Masonic offices, and the defeat of others for the places of honour and responsibility in the various organizations of the Craft. Whatever of "politics" may thus be expressed within the lines of the Order, is at variance with the fundamental principles which attach to the Masonic system. But we have in mind at this time the outside field of political interests—the realm of public affairs wherein Craftsmen meet with some clashing of feelings as regards the candidates for office, and the measures recommended on party platforms. The question is whether or not Freemasonry has any direct bearing upon the cause which brethren ought to pursue in politics, whether the influence of the organization ought to constrain the judgment in the preferment of one party, or candidate, over another. It is this question to which we now call attention.

That the Masonic organization, as such, has nothing whatever to do with politics, whether of a local or general character, is a proposition which we think will be subscribed to by all English and American members of the Craft. The character of the Institution is misapprehended, and its purposes misapplied when it is used to advance party measures or help candidates into public office. Whenever or wherever any attempt of this sort is made there is a blow struck at the good reputation of Freemasonry, which is always made to suffer by any such attempted perversion of its influence.

Men are not called upon to abate party zeal and loyalty, because they enter the Masonic organization. They still possess and may exercise all the rights of citizenship. They may be active politicians, espousing the cause of a party, and working most earnestly for the success of its candidates, but they must not seek to use their Masonic relations and influence in these political endeavours. Freemasonry should be held entirely aloof from politics. It offers a common ground where brethren may meet in fellowship and peace, putting aside all disturbing questions, and enter into none of the heated discussions which so often excite hard and bitter feelings. The law of Freemasonry, laid down in the early days, and still in force is as follows: "Private piques and quarrels shall not be brought within the door of the Lodge; nor any disputes about religions or nations, or State policy, as these things have never conduced to the welfare of the Lodge." This general rule accords with the genius of the Masonic institution, which seeks to bind men together by strongest fraternal bonds that they may enjoy a sweet social communion, and under the services of a united accomplishment.

Is it not a matter of congratulation that there is one place where the turmoils and conflicts of politics do not enter? Just now, when there is so much of excitement in the political world, we may well rejoice that the Masonic Lodge is characterised by so restful an atmosphere, and that within its peaceful enclosure brethren who hold to opposite views respecting public matters, may meet in friendly and helpful fellowship, uniting their labours for the promotion of the great, humane interests which are inseparably connected with the Masonic Institution. If ever there should be a "new departure," making the Lodge the arena of political strife, and Freemasonry an upholder of a political policy, being used to help to elect certain candidates and defeat others, then would the power and glory depart from the organization, it would soon meet a deserved fate of decay and death.

But while the line of separation ought to be thus rigidly drawn between Freemasonry and politics, there is yet a sense in which Masonic principles and influence ought to be felt in the times of political excitement. The ardent politician, who is also a Mason, ought to be prudent, just and generous,—ought to have due regard for the opinions of others, and be neither intolerant nor uncharitable in words and behaviour. Mindful of the inculcations he has received at the Lodge, and drinking deeply of the genuine spirit of Freemasonry, he should seek to repress a bitter spirit of partisanship, and be large minded and magnanimous in the expression he makes of political earnestness. Differences of opinion concerning men and measures should constitute no bar to Masonic intercourse or personal friendship. In this legitimate way Freemasonry may exert a beneficial moral power in the domain of politics.

—*Freemasons' Repository.*

A STATUE OF THE QUEEN.

THE Prince and Princess of Wales, with Prince George of Wales, paid a special visit to the Colonial Office, on the 19th instant, in order to see the marble jubilee statue of the Queen which is to be placed in the Government House, Singapore. Lord Knutsford and Sir R. Herbert, of the Colonial Office, received the Prince and Princess, and Mr. E. Edward Geflowski, the sculptor, who was introduced by Lord Knutsford to the Royal party, pointed out the various features of the statue. The Prince and Princess both shook hands with Mr. Geflowski, congratulated him upon his work, and authorised Sir R. Herbert to state that the statue was most life-like and beautiful. The statue was forwarded to Singapore on the 21st instant.

[Personally we can speak in high terms of praise of the excellent work produced by our good Brother Geflowski. He is a true artist, who throws his soul into what he undertakes. We look forward to see him, at no distant date, take a still higher position in the artistic world.—Ed. F.C.]

We reciprocate, with all heartiness, the many kind remembrances we have received during the past few days. If we have not individually replied to each and all, it is not that we are lacking in appreciation of the forethought and cordial sympathy shown towards us. To all our good friends we wish a happy and prosperous year.

The annual banquet in connection with the Segontium Lodge, No. 606, was held at the Royal Sportsman Hotel, Carnarvon, on Thursday, 20th inst. The W.M., Brother E. Roberts, B.A., Her Majesty's Inspector of Schools, presided, Bro. Rowland S.W. occupying the vice chair. A number of visiting brethren were present.

Robert Burns Lodge of Instruction, No. 25.—This old and well-known Lodge will resume its meetings on Friday, 4th January next, at eight p.m., at Bro. Hervey's (late Tupp's) Restaurant, No. 8. Tottenham Court-road, Oxford-street, W.C., when the ceremony of installation will be rehearsed by Bro. Wingham, the present W.M. of the mother Lodge. Bro. Deaton W.M. elect will be the candidate. Brethren are cordially invited to attend.

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Yours faithfully,

F. FARVIS,
2 South View Villas,
Burgess Road, Basingstoke. Baptist Minister.

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DIARY FOR THE WEEK.

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

—:—

SATURDAY, 29th DECEMBER.

- 179—Manchester, Yorkshire Grey, London St., Tottenham Court Rd., at 8. (Inst.)
 198—Percy, Jolly Farmers', Southgate Road, N. 8. (Instruction)
 1278—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. (Inst.)
 Sinai Chapter of Improvement, Union, Air Street, Regent Street, W., at 8
 1462—Wharnccliffe, Rose and Crown Hotel, Penistone

MONDAY, 31st DECEMBER.

- 22—Loughborough, Gauden Hotel, Clapham, at 7.30. (Instruction)
 45—Strong Man, Bell and Bush, Ropemaker St., Finsbury, E.C., at 7 (Inst.)
 174—Sincerity, Railway Tavern, Railway Place, Fenchurch Street at 7. (Inst.)
 180—St. James's Union, Union Tavern, Air-street, W., at 8 (Instruction)
 2548—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. (Inst.)
 1445—Prince Leopold, Printing Works, 202 Whitechapel Road, E., at 7 (Inst.)
 1489—Marquess of Ripon, Queen's Hotel, Victoria Park, at 7.30 (Inst.)
 1507—Metropolitan, The Moorgate, Finsbury Pavement, E.C., at 7.30 (Inst.)
 1585—Royal Commemoration, Railway Hotel, High Street, Putney, at 8. (Inst.)
 1608—Kilburn, 46 South Molton Street, Oxford Street, W., at 8. (Inst.)
 1623—West Smithfield, New Market Hotel, King Street, Smithfield, at 7 (Inst.)
 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.)
 62—Social, Queen's Hotel, Manchester
 148—Lights, Masonic Rooms, Warrington
 248—True Love and Unity, Freemasons' Hall, Brixham, Devon, at 7. (Inst.)
 382—Royal Union, Chequers Hotel, Uxbridge. (Instruction)
 1110—Tyrian, Aldredge Hotel, Eastbourne
 1177—Tenby, Tenby, Pembroke
 1449—Royal Military, Masonic Hall, Canterbury, at 8. (Instruction)

TUESDAY, 1st JANUARY.

- Colonial Board, Freemasons' Hall, at 4
 9—Albion, Freemasons' Hall, W.C.
 55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7 (Inst.)
 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction)
 101—Temple, Ship and Turtle Tavern, Leadenhall-street, E.C.
 141—Faith, Victoria Mansions Restaurant, Victoria Street, S.W., at 8 (Inst.)
 166—Union, Criterion, W.
 172—Old Concord, Freemasons' Hall, W.C.
 177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30 (Instruction)
 188—Joppa, Manchester Hotel, Aldersgate-street, at 7. (Instruction)
 212—Euphrates, Mother Red Cap, High Street, Camden Town, at 8. (Inst.)
 554—Yarborough, Green Dragon, Stepney (Instruction)
 753—Prince Frederick William, Eagle Tavern, Clifton Road, Maida Hill, at 8. (Instruction)
 765—St. James, Bridge House Hotel, Southwark
 820—Lily of Richmond, Greyhound, Richmond, at 7.30 (Instruction)
 880—Dalhousie, Middleton Arms, Middleton Road, Dalston at 8 (Inst.)
 861—Finsbury, King's Head, Threadneedle Street, E.C., at 7. (Instruction)
 1044—Wandsworth, East Hill Hotel, Alma Road, Wandsworth (Instruction)
 1321—Emblematic, Red Lion, York Street, St. James's Square, S.W., at 8 (Inst.)
 1340—Friars, Liverpool Arms, Canning Town, at 7.30. (Instruction)
 1381—Kennington, Horns Tavern, Kennington
 1446—Mount Edgecumbe, Three Stags, Lambeth Road, S.W., at 8. (Inst.)
 1471—Islington, Champion, Aldersgate Street, at 7. (Instruction)
 1472—Henley, Three Crowns, Woolwich
 1540—Chaucer, Old White Hart, Borough High Street, at 8. (Instruction)
 1695—New Finsbury Park, Hornsey Wood Tavern, Finsbury Park, at 8. (Inst.)
 1839—Duke of Cornwall, Queen's Arms, Queen Street, E.C., at 7. (Inst.)
 1949—Brixton, Prince Regent, Dulwich Road, East Brixton, at 3 (Instruction)
 R.A. 704—Camden, the Moorgate, 15 Finsbury Pavement, E.C., at 8. (Inst.)
 R.A. 1365—Clapton, White Hart Tavern, Clapton, at 8. (Instruction)
 R.A. 1638—St. Martins-le-Grand, Guildhall Tavern, Gresham-street
 R.A. 1642—Earl of Carnarvon, Ladbroke Hall, Notting Hill, W., at 8. (Inst.)
 M.M. 1—St. Mark's, Freemasons' Tavern, W.C.
 103—Beaufort, Freemasons' Hall, Bristol.
 120—Palladian, Green Dragon Hotel, Hereford.
 124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham
 158—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness
 209—Etonian, Masonic Hall, Windsor
 226—Benevolence, Red Lion Hotel, Littleborough.
 241—Merchants, Masonic Hall, Liverpool (Instruction)
 265—Royal Yorkshire, Masonic Club, Hanover-street, Keighley
 364—Cambrian, Masonic Hall, Neath.
 393—St. David, Masons' Hall, The Parade, Berwick
 463—East Surrey of Concord, Greyhound Hotel, Croydon, at 7.45. (Inst.)
 493—Royal Lebanon, Spread Eagle, Gloucester
 558—Temple, Town Hall, Folkestone.
 673—St. John, Masonic Hall, Liverpool.
 702—Sherborne, Subscription Rooms, Stroud, Gloucestershire
 734—Londesborough, Masonic Hall, Bridlington Quay.
 804—Carnarvon, Masonic Hall, Havant.
 829—Sydney, Black Horse Hotel, Sidcup, at 7. (Instruction)
 847—Fortescue, Manor House, Honiton, Devon.
 948—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard
 960—Bute, Masonic Hall, 9 Working-street, Cardiff.
 974—Pentalpha, New Masonic Hall, Darley Street, Bradford
 995—Furness, Masonic Temple, Ulverston
 1002—Skiddaw, Lodge Room, Market Place, Cockermouth
 1134—Newall, Freemasons' Hall, Salford
 1161—De Grey and Ripon, Freemasons' Hall, Manchester
 1244—Marwood, Freemasons' Hall, Redcar
 1322—Waveley, Caledonian Inn, Ashton-under-Lyne
 1336—Square and Compass, Corn Exchange, Wrexham
 1353—St. John, Masonic Hall, Grays, Essex. (Instruction)
 1473—Bootle, 146 Berry-street, Bootle, at 6 (Instruction)
 1488—St. Eleth, Castle Hotel, Amlwch, Anglesea
 1610—Sackville, Crown Hotel, East Grinstead
 1638—Brownrigg, Alexandra Hotel, Park Road Norbiton, at 8. (Instruction)
 1674—Caradoc, Masonic Hall, Bank Buildings, Sussex Street, Rhyl
 1750—Coleridge, Sandringham House, Clevedon.

- 1970—Hadrian, Freemasons' Hall, South Shields
 1993—Wolseley, Masonic Hall, Town Hall Buildings, King Street, Manchester
 2032—Richmond, Station Hotel, Richmond, Surrey
 2131—Swan of Avon, Union Club, Stratford-on-Avon
 2146—Surbiton, Spread Eagle Coffee Tavern, Surbiton. (Instruction)
 R.A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.
 M.M. 69—United Service, Assembly Rooms, Brompton, Chatham.

WEDNESDAY, 2nd JANUARY.

- 3—Fidelity, Alfred, Roman Road, Barnsbury, at 8. (Instruction)
 30—United Mariners', The Lugard, Peckham, at 7.30. (Instruction)
 72—Royal Jubilee, Mitre, Chancery Lane, W.C., at 8. (Instruction)
 73—Mount Lebanon, George Inn, High Street, Borough, at 8. (Inst.)
 193—Confidence, Hercules Tavern, Leadenhall Street, at 7. (Instruction)
 228—United Strength, The Hope, Stanhope Street, Regent's Park, at 8 (Inst.)
 538—La Tolerance, Portland Hotel, Great Portland Street, at 8. (Inst.)
 720—Panmure, Balham Hotel, Balham, at 7. (Instruction)
 781—Merchant Navy, Silver Tavern, Burdett-road, E. (Instruction)
 813—New Concord, Jolly Farmers, Southgate-road, N. (Instruction)
 862—Whittington, Red Lion, Poppin's Court, Fleet Street, at 8. (Instruction)
 902—Burgoyne, Goose and Gridiron, St. Paul's Churchyard, at 7. (Instruction)
 1298—Royal Standard, Cock Hotel, Highbury, N.
 1475—Peckham, Lord Wellington Hotel, 516 Old Kent Road, at 9. (Instruction)
 1524—Duke of Connaught, Royal Edward, Mare Street, Hackney, at 8. (Inst.)
 1601—Ravensbourne, George Inn, Lewisham, at 8. (Instruction)
 1604—Wanderers, Victoria Mansions Restaurant, Victoria-st., S.W., at 7.30. (Inst.)
 1662—Beaconsfield, Chequers, Marsh Street, Walthamstow, at 7.30. (Inst.)
 1681—Londesborough, Berkeley Arms, John Street, May Fair, at 8. (Inst.)
 1687—The Rothesay, Inns of Court Hotel, Lincoln's Inn Fields
 1707—Eleanor, Anderton's Hotel, Fleet Street, E.C.
 1827—Alliance, Guildhall Tavern, Gresham-street
 1922—Earl of Latham, Station Hotel, Chamberwell New Road, S.E., at 8. (Inst.)
 1963—Duke of Albany, 153 Battersea Park Road, S.W., at 7.30. (Instruction)
 2206—Hendon, Welsh Harp, Hendon, at 8. (Instruction)
 R.A. 55—Constitutional, Private Rooms, Leytonstone
 R.A. 177—Domestic, Union Tavern, Air Street, Regent Street, at 8. (Inst.)
 R.A. 720—Panmure, Goose and Gridiron, St. Paul's Churchyard, at 7. (Inst.)
 R.A. 933—Doric, 202 Whitechapel Road, E., at 7.30. (Instruction)
 R.A. 1329—Granite, Freemasons' Hall, W.C.
 M.M.—Grand Masters, 8a Red Lion Square, W.C., at 7 (Instruction)
 M.M.—Thistle, Freemasons' Tavern, W.C., at 8. (Instruction)
 74—Athol, Masonic Hall, Severn-street, Birmingham
 298—Harmony, Masonic Rooms, Ann-street, Rochdale
 326—Moirs, Freemasons' Hall, Park-street, Bristol
 327—Wigton St. John, Lion and Lamb, Wigton
 406—Northern Counties, Freemasons' Hall, Myrtle-street, Newcastle-on-Tyne
 417—Faith and Unanimity, Masonic Hall, Dorchester
 429—Royal Navy, Royal Hotel, Ramsgate
 471—Silurian, Freemasons' Hall, Dock-street, Newport, Monmouthshire
 594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction)
 611—Marches, Masonic Hall, Ludlow
 645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester
 673—St. John, Masonic Hall, Liverpool, at 8. (Instruction)
 678—Earl Ellesmere, Church Hotel, Kersley, Faraworth, near Bolton
 838—Franklin, Peacock and Royal Hotel, Boston
 972—St. Augustine, Masonic Hall, Canterbury. (Instruction)
 992—St. Thomas, Griffin Hotel, Lower Broughton
 1010—Kingston, Masonic Hall, Worship-street, Hull
 1013—Royal Victoria, Masonic Hall, Liverpool
 1037—Portland, Portland Hall, Portland. (Instruction)
 1085—Hartington, Masonic Hall, Gower-street, Derby
 1091—Erme, Erme House, Ivybridge, Devon
 1167—Alnwick, Masonic Hall, Clayport-street, Alnwick
 1206—Cinque Ports, Bell Hotel, Sandwich
 1274—Earl of Durham, Freemasons' Hall, Chester-le-Street
 1323—Talbot, Masonic Rooms, Wind-street, Swansea
 1335—Lindsay, 20 King-street, Wigan
 1354—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire
 1356—De Grey and Ripon, 140 North Hill-street, Liverpool, at 7.30. (Inst.)
 1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester.
 1431—St. Alphege, George Hotel, Solihull
 1511—Alexandra, Hornsea, Hull (Instruction)
 1620—Marlborough, Derby Hall, Tue Brook, Liverpool
 1692—Hervey, White Hart Hotel, Bromley, Kent, at 8.30. (Instruction)
 1736—St. John's, St. John's Rooms, Halifax
 1842—St. Leonard, Concert Rooms, St. Leonard's-on-Sea
 1903—Prince Edward of Saxe Weimar, Masonic Hall, Portsmouth
 2042—Apollo, Masonic Hall, 22 Hope Street, Liverpool
 R.A. 54—Hope, Spread Eagle Inn, Cheetham Street, Rochdale
 R.A. 200—Old Globe, Masonic Hall, Scarborough
 R.A. 300—Perseverance, Pitt and Nelson Hotel, Ashton-under-Lyne
 R.A. 304—Philanthropic, Masonic Hall, Great George Street, Leeds
 R.A. 342—Royal Sussex, Masonic, 79 Commercial Road, Portsea
 R.A. 1125—St. Peters, Masonic Hall, Fore Street, Tiverton
 M.M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness

THURSDAY, 3rd JANUARY.

- 27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30 (Instruction)
 45—Strong Man, Masons' Hall Tavern, Masons'-avenue, Basinghall-street
 87—Vitruvian, White Hart, College-street, Lincoln, 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)
 192—Lion and Lamb, City Terminus Hotel, Cannon-street
 231—St. Andrew, Freemasons' Hall, W.C.
 435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)
 538—La Tolerance, Freemasons' Hall, W.C.
 554—Yarborough, Green Dragon, Stepney
 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. (Inst.)
 1158—Southern Star, Sir Sydney Smith, Chester St., Kennington, at 8. (Inst.)
 1278—Burdett Courts, Swan Tavern, Botolph Green Road, E., at 8. (Instruction)
 1288—Finsbury Park, Cock Tavern, Highbury
 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.)
 1426—The Great City, Masons' Hall, Masons' Avenue, E.C., at 6.30. (Inst.)
 1445—Prince Leopold, Three Nuns Hotel, Aldgate, E.
 1553—D. Connaught, Palmerston Arms, Grosvenor Park, Camberwell, at 8 (Inst.)
 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 Thoberton 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—Fredegar, Wellington Arms, Wellington Road, Bow, E., at 7.30. (Inst.)
 1672—Morrington, London Tavern, Fenchurch-street
 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)
 1790—Old England, Masonic Hall, New Thorton Heath
 1791—Creaton, Wheatsheaf Tavern, Goldhawk Road, Shepherd's Bush. (Inst.)
 1950—Southgate, Railway Hotel, New Southgate

- 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)
R.A. 1507—Metropolitan, Anderton's Hotel, Fleet-street, E.C.
M.M. 199—Duke of Connaught, Haverlock, Albion-rd., Dalston, at 8. (Inst.)
M.M. 244—Trinity College, 13 Mandeville-place, W.
24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-st., Newcastle.
31—United Industrious, Masonic Room, Canterbury
38—Union, Council Chamber, Chichester
41—Royal Cumberland, Masonic Hall, Old Orchard-street, Bath
50—Knights of Malta, George Hotel, Hinckley, Leicestershire
123—Lennox, Freemasons' Hall, Richmond, Yorkshire
249—Mariners, Masonic Hall, Liverpool
254—Trinity, Craven Arms Hotel, Coventry
266—Naphthali, Masonic Hall, Market-place, Heywood
269—Fidelity, White Bull Hotel, Blackburn
289—Fidelity, Masonic Hall, Carlton-hill, Leeds
294—Constitutional, Assembly Rooms, Beverley, Yorks
295—Combermere Union, Macclesfield Arms, Macclesfield
300—Minerva, Pitt and Nelson, Ashton-under-Lyne
309—Harmony, Red Lion, Fareham
317—Affability, Freemasons' Hall, Cooper-street, Manchester.
360—Pomfret, Abington Street, Northampton
419—St. Peter, Star and Garter Hotel Wolverhampton.
425—Cestrian, Grosvenor Hotel, Chester
442—St. Peter, Masonic Hall, Peterborough
446—Benevolent, Town Hall, Wells, Somersetshire.
463—East Surrey of Concord, Greyhound, Croydon.
509—Tees, Freemasons' Hall, Stockton, Durham.
539—St. Matthew, Dragon Hotel, Walsall.
637—Portland, Masonic Rooms, Town Hall, Stoke-upon-Trent.
792—Pelham Pillar, Masonic Hall, Bullring-lane, Great Grimsby
913—Pattison, Lord Raglan Tavern, Plumstead
976—Royal Clarence, Blue Ball, Bruton, Somerset
1012—Prince of Wales, Derby Hotel, Bury, Lancashire
1074—Underley, Masonic Room, Market-place, Kirkby Lonsdale
1088—Royal Edward, Commercial Inn, Stalybridge
1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction)
1231—Savile, Royal Hotel, Elland
1282—Anchorline, Foresters' Hall, Brigg, Lincolnshire
1284—Brent, Globe Hotel, Topsham, Devonshire
1304—Olive Union, Masonic Hall, Horncastle, Lincolnshire
1379—Marquess of Ripon, Masonic Hall, Darlington
1384—Equity, Alford Chambers, Widnes
1473—Bootle, Town Hall, Bootle, Lancashire
1500—Walpole, Bell Hotel, Norwich
1504—Red Rose of Lancaster, Starkie's Arms Hotel, Palladium, near Burnley
1513—Friendly, King's Head Hotel, Barnsley
1580—Cranborne, Red Lion Hotel, Hatfield, Herts, at 8. (Instruction)
1594—Cedewain, Public Rooms, Newtown, Montgomery
1639—Watling-street, Cock Hotel, Stoney Stratford, Bucks
1770—Vale of White Horse, Savings Bank, Farington
1807—Loyal Wye, Bulth, Breconshire
1829—Burrell, George Hotel, Shoreham
2043—Kendrick, Masonic Hall, Greyfriars Road, Reading
2050—St. Trinians, Masonic Hall, Loch Parade, Douglas, Isle of Man
R.A. 187—Charity Freemasons' Hall, Park Street, Bristol
R.A. 302—Charity, New Masonic Hall, Darley-street, Bradford
R.A. 325—St. John, Freemasons' Hall, Islington-square, Salford
R.A. 758—Bridgwater, Freemasons' Hall, Runcorn, Cheshire
R.A. 1016—Elkington, Masonic Hall, New-street, Birmingham
R.A. 1074—Bective, Masonic Rooms, Kirkby, Lonsdale
R.A. 1393—Hamer, Masonic Hall, Liverpool
M.M. 53—Britannia, Freemasons' Hall, Sheffield

FRIDAY, 4th JANUARY.

- Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.30
Emulation Lodge of Improvement, Freemasons' Hall, at 6
25—Robert Burns, Portland Arms Hotel, Great Portland Street, W., at 9. (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.)
706—Florence Nightingale, Masonic Hall, William Street Woolwich
765—St. James, Princess Victoria Tavern, Rotherhithe, at 8. (Instruction)
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- R.A.—General Chapter of Improvement, Masonic Hall, Birmingham
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188—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8 (Instruction)
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1364—Earl of Zetland, Royal Edward, Triangle, Hackney, at 7 (Instruction)
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1622—Rose, Surrey Masonic Hall, Camberwell
1624—Eccleston, Crown and Anchor, 79 Ebury Street, S.W., at 7 (Instruction)
2012—Chiswick, Windsor Castle Hotel, King Street, Hammersmith, at 7.30. (In).
Sinai Chapter of Improvement, Union, Air-street, Regent-st., W., at 8
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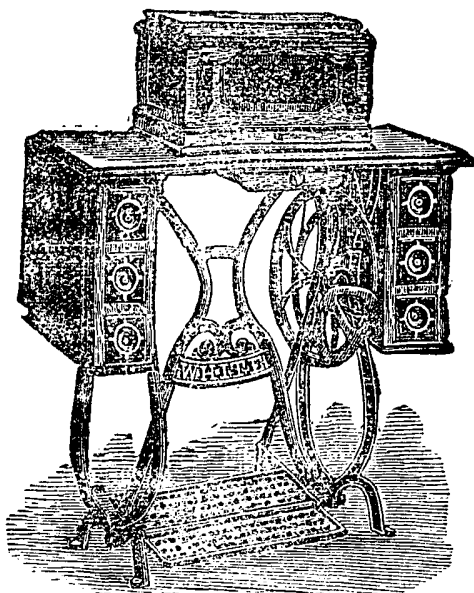
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DRURY LANE.—At 1'30 and 7'30, THE BABES IN THE WOOD.**COVENT GARDEN.**—At 2 and 7, GRAND CIRCUS.**HAYMARKET.**—At 7'45, THE DUCHESS OF BAYSWATER & CO. At 8'30, CAPTAIN SWIFT.**ADELPHI.**—At 8, THE SILVER FALLS.**LYCEUM.**—At 7'45, MACBETH.**CRITERION.**—At 8'10, THE DOWAGER. At 9, BETSY.**GAIETY.**—At 7'40, LOT FORTY-NINE. At 8'30, FAUST UP TO DATE.**PRINCESS'S.**—At 8, HANDS ACROSS THE SEA.**SAVOY.**—At 8'15, THE YEOMEN OF THE GUARD. At 7'20, Mrs. JARRAMIE'S GENIE.**TERRY'S.**—At 8'30, SWEET LAVENDER.**ROYALTY.**—FRENCH PLAYS.**VAUDEVILLE.**—At 8'30, JOSEPH'S SWEETHEART. At 8, THE BROTHERS.**TOOLE'S.**—At 7'45, DEAF AS A POST. At 8'40, THE DON.**ST. JAMES'S.**—At 7'45, PATRON SAINT. At 8'30, BRANTINGHAM HALL.**COURT.**—At 8, COX AND BOX. At 9, MAMMA. At 2'30, LITTLE GOODY TWO SHOES.**GLOBE.**—At 8, EDITHA'S BURGLAR. At 8'45, PRINCE KARL. At 2'30, ALICE IN WONDERLAND.**OPERA COMIQUE.**—At 8'30, CARINA. At 3, THE LITTLE LORD FAUNTLEROY.**STRAND.**—At 8, A HIGHLAND LEGACY. At 9, ATALANTA.**AVENUE.**—At 7'30, QUILTS. At 8'15, NADGY.**COMEDY.**—At 9, UNCLES AND AUNTS. At 8, FENNEL.**SHAFTESBURY.**—At 8'15, THE LADY OF LYONS.**LYRIC.**—At 7'40, WARRANTED BURGLAR PROOF. At 8'30, DOROTHY.**OLYMPIC.**—At 2'30 and 8'15, EAST LYNNE.**JODRELL.**—At 7'45, APOLLO, M.D. At 8'30, BOB.**GRAND.**—At 1 and 7'30, SWEET CINDERELLA.**SURREY.**—At 7'30, THE FORTY THIEVES.**PAVILION.**—At 7'15, THE BABES IN THE WOOD.**MOORE AND BURGESS MINSTRELS**, St. James's Hall.—Every evening at 8; Mondays, Wednesdays, and Saturdays, at 3 and 8.**MOHAWK MINSTRELS**, Royal Agricultural Hall.—Every Evening, at 8.**EGYPTIAN HALL.**—At 3 and 8, Messrs. MASKELYNE AND COOKE.**ST. GEORGE'S HALL.**—Mr. and Mrs. GERMAN REED'S Entertainment. Mondays, Wednesdays, and Fridays, at 8. Tuesdays, Thursdays, and Saturdays, at 3.**CRYSTAL PALACE.**—This day, CONCERT; VARIETY ENTERTAINMENT. Open Daily—CINDERELLA; PANORAMA; Toboggan Slide, Aquarium, Picture Gallery, &c.**ALEXANDRA PALACE.**—This day, SPECIAL HOLIDAY PROGRAMME.**NIAGARA IN LONDON.**—Open Daily, from 10 a.m. till 10 p.m. Grand Panorama of NIAGARA.**OLYMPIA.**—WINTER EXHIBITION. Open Daily, from 11 a.m. till 10'30 p.m.**ROYAL AQUARIUM.**—Open at 12; close 11'30. Constant round of amusements.**ALHAMBRA.**—Every evening at 8, Variety entertainment, Two Grand Ballets, &c.**EMPIRE.**—Every evening, at 8, Variety Entertainment, Two Grand Ballets, &c.**CANTERBURY.**—Every evening at 7'30, Grand Variety Company, &c.**LONDON PAVILION.**—Every evening, at 8, Grand Variety Company.**PARAGON.**—Every evening, at 7'30, Variety Entertainment, &c.**MADAME TUSSAUD & SON'S EXHIBITION.**—Open 10 till 10. Portrait Models of Past and Present Celebrities.**HOTELS, ETC.****CARLISLE.**—Bush Hotel.
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To Dr. Geo. H. Jones, Surgeon-Dentist,
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