

# Freemason's Chronicle;

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## MASONS AND THEIR GRIEVANCES.

THE man with a grievance is a well known character in all phrases of life. We meet him in every sphere of society we may be called upon to move in. If we travel we find him at the hotel we have decided to put up at, and when we embark on an ocean voyage he will crop up within a very short time of our leaving the landing stage. It does not necessarily follow that his grounds for complaint are of a very pronounced type; on the contrary, the merest trifle going amiss may make him eloquent for hours, and he is in far too many cases prepared to dictate a remedy that from his point of view will square all angular protuberances that may assert themselves or have a tendency to disturb the equable run of our course. What matter to him that the remedy he suggests may be heavier to bear as a burden than that presented by the most serious of his causes of complaint; he will take no denial; he had formulated a scheme to dispel the grievance; should such scheme not be carried out successfully you must not blame him.

In our Lodge rooms the man with a grievance is always a prominent character. He shows himself in many guises, but where the members are in union with each other, his little escapades are treated lightly, and very little trouble arises from them. Still, there are occasions when the harmony and comfort of the Lodge is somewhat disturbed by such a brother. We will note a few such cases that have come under our notice, which may serve as examples of the evils that we desire to see abated.

First, then, we may refer to the brother who is always labouring under the delusion that the ceremonies as worked in his Lodge lack that solemnity and dignity that should attach to them. He has music on the brain, and he will never be content until the Lodge has provided itself with an organ or harmonium, and the members have agreed to meet on certain occasions for rehearsal of the ceremonies. Moreover, urgeth he, we as yet are not strong in regard to music, so I will try and induce some one or two of my friends to come as visitors, they will give us assistance. In some cases these disturbances of old-fashioned ideas are tolerated, but only for a time. Our enterprising brother has passed through the chair, and tries to find in some other channel of life an outlet for his superfluous steam. He feels himself snubbed, and tries to lay the flattering unction to his soul that there, after all, is nothing in Freemasonry.

Another of the objectionable canvassers we have to make stand against is, the brother who is always propounding the grievance that we do not do enough for the Charitable Institutions. Look at me, he argues, I have been a Mason only four years, but I have served as Steward at two Festivals, and next time I shall go for the third. This young man's

grievance resolves itself into this; every member of his Lodge should subscribe whenever called upon. What does he know, or care, as to whether the brother he asks for a contribution from possesses the means. He reckons not of the many family claims that have to be provided for. He has been told Brother So and So's income amounts to so much; he does not take into account that this same brother has a bed-ridden father and a widowed sister to provide for. He entirely ignores the fact that he had a father before him; a father who successfully carried on the business he now conducts; a father who, by dint of economy and thrift, amassed a large sum of money, which has now fallen into the hands of the son who may or may not devote it to a good purpose. Up to now this brother has never known any anxiety or business care; will it always be thus? We hope so, but we fear such hopes may not be realized to the extent now so sanguinely anticipated.

Another type of the man with a grievance is that of the individual who has settled it in his own mind that what he has done for Freemasonry has given him a substantial claim to Grand honours, whether Supreme or Provincial. This brother when badly taken is irresistible; to approach him in any way unless you are prepared to recognise his asserted claims is dangerous. In too many cases he also is young, as a Mason we mean. He has fixed for himself a standard, and he has built himself around it, entirely to his own satisfaction. What to him the claims of the many Masons older than himself who have been passed over. They have been quiet and content; he is not built of such material. He has worked hard, and unless he receives what he thinks ample recognition for the service he has rendered Masonry will see little more of him. Well, many of the old school will say, with us, we can do without you.

But let us throw aside any further consideration of such an uncanny subject. We are about to enter on a new year. Let us formulate new ideas if they show signs of ultimate benefit to be derived from them; we cannot hope that the man with a grievance will be absolutely exercised from our Lodge rooms, but let us meet him in a brotherly spirit, and by combatting his strained ideas and steadfastly resisting his unsound arguments preserve the true spirit of brotherly love and regard that should govern our actions.

For the past ten years Bro. Dr. C. F. Forshaw, of Bradford, has been in the habit of writing a poem relative to Yule tide. Bro. R. Brown P.M. 295, of Macclesfield, has secured the copyright of these, and has just issued them in a charming little brochure, which is got up in a very elegant and attractive manner. Bro. Dr. Forshaw sent a copy to H.R.H. the Prince of Wales, and General Sir Dighton Probyn has, on behalf of His Royal Highness, acknowledged the receipt of the same.

## MASONRY RELIGIOUS AND PATRIOTIC.

*An Oration by Bro. J. A. McDougall, before the Grand Lodge of Illinois, at its Second Annual Communication, in Jacksonville, 5th October 1841, Bro. Stephen A. Douglas, Grand Orator, being unable to be present.*

**T**HE occasion which has brought us together is one of deep and imposing interest. We are here, the representatives of an Institution about the temples of which have whistled the winds of more than thirty centuries; assembled, as was the want of the brotherhood of old, to repolish the jewels of our faith, and brighten the links of that mystic chain that unites in the sympathy of friendship, in the practice of charity, and in the cultivation of virtue, the scattered members of our Order throughout the world.

Who is there that can look along the line of receding ages, back to the time when the world's history fades into the dim obscurity of the long forgotten past, and behold emerging from that obscurity, with the first rays of the dawning light, the broad foundations of our Institution; and watch its gradual extension, until within its walls are found citizens of every nation—votaries from every shrine, all speaking one common language, the language of truth, of virtue, and of friendship; and then remember that this time consecrated edifice has had no dependence upon physical existences—no association with political power—no connection with particular creeds, but was erected of the material of moral principle, but the labours of immaterial thought? Who is there, I say, that with the mind's eye can take in this vast conception, and his pulse not throb and his soul swell within him as he contemplates the sublime reality?

Time, the destroyer, in his eternal and continued work of devastation, has swept over cities, and the sands of what once were gardens, but now are deserts, cover them; the prone column, the broken obelisk, the mouldering pile furnish the only memento of their forgotten founders; empires after empires have grown into power and dwindled into nothingness; generations after generations have lived and flourished and ceased to be. Physical men and his physical work are alike ephemeral; but the works of the eternal mind partake of its own indestructible essence. Thus, while the chisel of Praxiteles left no trace, upon the things that be, of the perfection of his art; the strains of the old blind man of Scia are to many as familiar now as when he himself struck his harp in the presence of his favourite heroes. Thus, while the beautiful fabric which the poet of Israel erected to his God has been dust for ages, the music of his song still lingers upon the lips of thousands.

But all the productions of thought, all the creations of intellect, have not the like claim to immortality. Of the achievements of the human mind, as of the workmanship of the human hand, man naturally seeks to preserve that which is most perfect, most beautiful and most pure. Thus the subtle and mischievous speculations of the ancient sophists were forgotten, with the schools in which they were taught; while the beautiful and profound philosophy of Socrates, Plato, and Aristotle, yet lives on the page of learning and in the admiration of its votaries. Thus the religions which stained their altar stones with the blood of human victims, are remembered only with horror; while that faith which asks, as the only fitting sacrifice to the Omnipotent, the aspirations of a pure and unpolluted heart, is becoming the religion of the world. And thus, and for all these reasons, while empires have been creating and crumbling; false religions been promulgated and forgotten; while time has crumbled all that was physical into dust, and consigned most that was intellectual into oblivion, this Institution has continued a connected and prosperous existence. The stormy surge of time, dashing against its whitened walls, but only rendering them more purely white. The revolutions of the earth shaking all other Institutions to their fall, but only settling the foundation of this more firmly. It has stood for three thousand years, and stands now—fitting and glorious emblem of the immortality of truth and virtue.

To those ignorant of the character of our Order this may seem but the veriest rhapsody—but unmeaning sound, signifying nothing. To the Mason, however, they are old familiar truths; he need not be told of the antiquity of

Masonry—he already knows it. He need not be told of the purity of its principles—he has already felt it. But aside from the lessons taught in our temples, the inquisitive and curious may learn the truth of all my observations from recorded and veritable history.

It was one of the peculiarities of ancient learning that it was taught in secret, and taught by symbol. The instructions thus inculcated were never reduced to writing, but registered only upon the tablets of the memory of the initiated; such was the case in the schools of the Gymnosophists, and in the colleges of the Egyptian priesthood. In these institutions were taught not only the mysteries of religion and the maxims of philosophy, but also the rules of art. From them all the learning of the east derived its source; in them existed the germ of the world's enlightenment.

The wise and magnificent Solomon had in his youth gathered the learning of the oriental world. In the language of inspiration, "His wisdom excelled the wisdom of the east country, and all the wisdom of Egypt." He is supposed to have been not only master of the Egyptian mysteries, but familiar with the learning of the Persian and Chaldean Magii; and when he conceived the design of erecting the temple at Jerusalem, the learning thus acquired he applied to the regulation, organisation and instruction of those whom he engaged in the erection of that vast edifice; and it was thus that of the builders of the Temple of Solomon was established the first Lodge, properly, of Masons.

From the East the learning of the Craft was transplanted into Europe by Pythagoras. As was then the custom among the lovers of learning, that philosopher spent a great portion of his life in travel; studied in the colleges of Egypt; visited the Gymnosophists of India, and acquired the learning of the Magii. Attracted by reputation for learning and wisdom which had at that day placed Solomon first among the wise men of the East, he visited Jerusalem, where his own great reputation gave him access to all the institutions of that most remarkable people. Having acquired all the learning of his age, he returned to his native island, but finding its tyrant his enemy, he established himself in Crotona, in Magna Grecia, where, adopting the Eastern mode of instruction, he taught the rich and varied lessons acquired in his many years of travel.

Numa Pompilius, the second Roman sovereign, was one of his disciples, and from him acquired those principles of government, philosophy and religion which distinguished him as one of the wisest monarchs of antiquity. After his accession to the throne, among other Institutions he established the *Collegia Fabrorum*, or College of Builders; introduced into it the organisation and mysteries of the Hebrew Lodges, and endowed its members with many privileges. So high was the estimate placed upon this Institution by the Roman people that they afterwards extended, recognised and established those privileges by the laws of the twelve tables.

Thus patronised by the government, similar Institutions multiplied and early became dispersed through all the provinces of the Roman State. They, as it were, cultivated the soil which the sword had gained, and where the Roman arms brought desolation and death, they erected the monuments and taught the arts of a refined civilisation. It is said that there was no town, at all important, no province, however distant, where members of these colleges did not exist, until the downfall of the Western and Eastern empires. Numbers of them accompanied each Roman Legion, and when the Roman power established itself in Britain, the extensive works there undertaken drew a large number of the Craft to that then remote Province; the same was the case in France, Spain, on the Rhine and on the Danube. During the invasion and devastation of England by the Picts, Scots and Saxons the Order nearly vanished in that country, but it continued to flourish in France, Spain and the Greek empire, and from these countries the Christian Saxon rulers of England reintroduced it into their territories.

In the seventh century Athelstane granted to his brother Edwin a charter for a Grand Lodge at York, which was then established, and that prince became its Grand Master. This ancient temple, with its charter of twelve centuries, still continues in existence, and to it all due allegiance was rendered; and from it all Masonic jurisdiction originated, until the foundation of the Grand Lodge at London, by its authority and consent, in 1567.

During an age when science wandered not forth into the world's general darkness; when virtue was a word seldom used, save in the absurd refinements of the schoolmen, it was in these Lodges that the votaries of learning, truth and virtue trimmed their lone lamps in secrecy and silence.

During the reign of Henry the Sixth the Bishop of Winchester made a fierce, and for a time, a successful attack upon the Fraternity. But that monarch, for the purpose of ascertaining its real character, was himself initiated into the mysteries, and so highly gratified was he with the pure morality and elevated principles inculcated, that he drew up in his own handwriting a series of questions and answers respecting the nature and tendency of Freemasonry, and vindicating the Order from all the charges of its enemies. This manuscript was obtained from the Bodleian library by Locke, who transmitted it to the Earl of Pembroke, with explanatory notes. Such was the character of those questions and answers that Locke, after their inspection, determined to join the Order; he afterwards did so, and became one of its most distinguished members.

Were it not that it would exhaust my own strength and your patience, it would please me to trace the history of Masonry minutely through those ages in modern Europe, where, ever and anon, the spirit of the arch fiend seems to have been unchained and let loose, fitted for destruction; times when intestine and foreign war made all Europe one great battlefield. Suffice it, however, that above the turbid waves of that chaos of government, of law, of religion, of all things, the ark of Masonry rode tranquil, like the ark of old that floated into safety upon the surface of the stormy waters that swept the teeming earth with desolation.

And, as of old, the dove returned to that ark bearing the olive leaf, and telling of a curse removed and of a land at rest, so, amid the struggles and corruptions of the old world, came the messenger to our temples bearing the olive-leaf, and telling of a far-off land beyond the swelling waters—a land upon which the God of heaven had lavished His blessings—a virgin land unshackled by the prejudices of “damned custom”—a land in which virtue might replume her wings, and intellect assume her empire. And toward that land of promise floated the ark of the Mason's hope—there in the temples of freedom erected her altars; and over all that fair land, and here! here! in this broad and fertile valley—here, where but yesterday the untaught son of the forest bent his knee toward the burning West, and, as the glowing sun veiled itself behind the gold and purple drapery of evening, worshipped in his fitting emblem the great spirit of the universe; even here, hath she erected an altar! Brethren, see ye that the offerings be pure—that the altar fires burn brightly.

I would that I might pause here—would that the records of our country did not tell of that strange and extraordinary popular excitement which, lashing itself into a political tempest, seemed to shake the walls of the Masonic edifice. But that tempest has now subsided, and it is vain to excuse the past. It may, indeed, have been a visitation wisely sent, and as the tempest serves to purify the atmosphere, it may have served to purify our temple. Masons are but men, and as too much prosperity may corrupt religion and debase morality, so it may taint the virtue of our Order, and induce us to forget those pure and sacred lessons which it is the object of Masonry to teach, and the duty of Masons to practise.

The storm has passed over us, but the poison of its breath yet lingers in our moral atmosphere. Why is it? It is (with regret I say it) because Masons have not sustained, and, not sustaining, have not vindicated, the purity of their principles. And here let me sketch some of the lessons and duties inculcated by Masonry. And first: no atheist can be a Mason. It is the duty of all not only to recognise, but to reverence, the Great Architect of the Universe—to worship that Almighty Power,

“At whose nod, from discord and from night  
Sprang beauty and yon sparkling worlds of light.”

He who can look forth upon the mysteries of creation, the teeming earth, which in that creation is but an atom; the infinity of worlds, which in their appointed orbits move on “through mazes eccentric, interwolved, yet regular,” discoursing in their united harmonies the music of the spheres, as his soul aches intoxicated with infinity, sees no being mightier than himself, who designed the stupendous whole, and by his power sustains its vast complexities—

has shut his eyes upon a truth stamped upon the face of the universe. The Mason, whatever land or whatever faith calls him her own, is taught to behold the finger of Deity in all the beautiful and mysterious designs of his creations. To him

The voiceless lips of flowers are living preachers—

Each cap a pulpit—every leaf a book;  
Supplying to his fancy numerous teachers,  
From loneliest nook.

Midst cloistered boughs, each floral bell that swingeth,  
And tolls its perfume to the passing air,  
Makes Sabbath in the fields, and ever ringeth  
A call to prayer.

Not to the domes, where crumbling arch and column  
Attest the feebleness of mortal hand;  
But to that fame, most catholic and solemn,  
Which God hath planned.

To that Cathedral, boundless as our wonder,  
Whose quenchless lamps the sun and moon supply;  
Its choir the winds and waves, its organ thunder,  
Its dome the sky.

To the laws under which a Mason lives he is bound to yield obedience. To the government he is bound to render his support. It is his duty, as a Mason, to be a good and faithful citizen. Towards his fellow men he is taught to exercise those virtues so beautifully comprehended within the golden rule, “Do unto others as ye would that others should do unto you.”

Masons recognise all mankind as brethren, children of common parents; creatures of the will as one common God. They alone, from time beyond which the memory of man furnishes no record, have recognised that great moral as well as political truth, “that all mankind are born free and equal.” Towards all they are taught to extend a willing and kindly hand; to protect the oppressed; to relieve the needy; to support the weak; to comfort and defend the widow and the orphan. They are taught to practise all the virtues—but, above all, Charity.

The mystic tie that binds a Mason to a brother is one that has its seat in the noblest, the purest, and the deepest feelings of our nature; while its obligations are subservient to those which he owes to his God, his country, and himself, they are of such power as to make all true Masons brethren—brethren in the truest and deepest meaning of that sacred word—brethren such as were David and Jonathan of old—bound together by the ties of a mutual confidence reposed and mutual benefits received—bound together in the pursuit and practice of those virtues which palliate the ills and smooth the rugged paths of life.

Strange! strange it is, that an institution thus calculated to warm the breast of the patriot and the philanthropist with generous emulation, should have become the object of a spirit of persecution that has had no parallel in the history of our country—a spirit that drank in the very gall of bitterness; which clothed itself in the very garments of destruction—a spirit such as rankled in the bosom of Saul when, on his way to Damascus, he breathed out threatenings and slaughter against the disciples of the Lord.

In all other countries Masonry has flourished when nations prospered and where mind was free. In every land where learning and virtue have arisen superior to intolerance and fanaticism, it has been supported by the wise and patronised by the great. Why then, I ask, this fierce attack which has made its mark upon the history of the last half century? I will not speak of the demon of ambition that lurked beneath the priestly cloak of political anti-Masonry. I will not say that those fierce partizans “stole the livery of heaven to serve the devil in.” I will suppose they did it in their ignorance, and meant it not for evil.

But let us examine, for a moment, the points at which they attempted to assail the institution. “The Masonic Fraternity is a secret association,” said they, “and all secret associations are necessarily corrupting.” Now, what is a secret association? Is it a body of men in possession of certain secrets which cannot be divulged? If so, then the Masonic Fraternity is no secret association. It has no mystery so sacred but that every honest and upright man may become the possessor of it. The doors of the Masonic Lodge are now, and ever have been, open to all the good and the virtuous who now seek, or who have sought, to be initiated into the Masonic mysteries. To the base, the profligate and the vicious only are they closed. Millions have entered, and I hope that millions

yet may enter; nay, more, I would to heaven that the whole world were one great Masonic brotherhood, together practising the precepts of our Order. Then indeed would the lion and the lamb lie down together, and nations know war no more.

But, aside from this, our association is one for the cultivation of virtue and friendship, and the works of charity. Are these pursuits such as men would advertise to the world? I know that, in this age of philanthropic effort and modest refinement, men have learned to improve on the practice of the ancient Pharisee; and although they may not now, as of old be found in acts of self-adulation at the corners of our streets, they are content to give only when their names are to be emblazoned in the public prints and they heralded forth to the world as the very buds and blossoms of charity; and as their intoxicated vanity gloats over the sounding paragraph, in the thrill of conscious admiration dancing along their every nerve they have their rich recompense for their charitable deeds. Not so with the Mason in his charities. He practices them in secret; he calls no witness to admire the tenderness of his sympathies. Instead of seeking the gaping admiration of the multitude, he looks for his recompense in the smiles of an approving conscience, and in the favour of Him who, though He seeks to be worshipped in secret, has promised to reward them who worship Him openly.

But, after all, what is there so obnoxious in the idea of a secret? Every individual bosom, as well as every family circle, is the repository of some, which it would be little less than profanity to expose to the gaze of the cold and the unsympathising world. Societies, cabinets, governments, all have their secrets, which should be as inviolate as those of our Order. Our legislature sits with closed doors; the convention which framed the Federal Constitution was in secret session from its commencement until its close. Why, then, may Masons not have their secrets? Let those who raise the objection furnish an answer—I know of none.

Does any one answer me that the secret obligations of a Mason are inimical to the principles of liberty or the precepts of religion? Let me ask that man from whence he derived his information? Does he know that the charge is true? If not, let me refer him to the testimony of a galaxy of illustrious men—the purest Christians, the most profound philosophers, the most devoted patriots, that ever blessed or dignified mankind.

Let me point him to Newton, the Christian philosopher, the father of natural science—he who weighed the planets in their spheres, and revealed the laws which sustained the order of the universe—he for whom was written the fitting epitaph—

“Nature and all her works lay hid in night;  
God said, let Newton be! and all was light!”

To Locke, the philosopher, who first resolved the human mind into its proper elements, determined its functions and combined their action; the Christian who, not content with the analysis of thought, became the powerful and triumphant champion of his faith, and the republican whose bold and fearless attack upon the divine right of kings drew down upon himself a long and vindictive persecution.

Or, I will point him to the illustrious of his own favoured land:

To him whose voice first sounded the alarm of war in our eastern colonies; whose own arm bore the first banner that ever dipped its crimson folds in the blood of the foes of American freedom; he who, upon the heights of Charlestown—fitting altar!—offered up himself the first sacrifice for his country—the eloquent, the patriotic, the lamented Warren.

To him the proscribed of tyrants, the sworn enemy of kings, whose bold hand first signed the great pledge of American independence—the venerable Hancock.

To him, a brighter star than ever glittered in the coronet of Greece; a brighter star than ever glittered in the coronet of Rome, the brightest star that glitters in the diadem of nations. To him, the first in war, the first in peace, and the first in the hearts of his countrymen—Washington.

To him who left the land of his fathers, the wealth he inherited, and, in the darkest and most perilous hours of our Revolutionary fortunes, sought our standard and followed it until victory rested upon its eagles, and then returned to shake the rotten and crumbling thrones of Europe with the notes of freedom—Lafayette!

To Franklin, the patriot, who in the day of danger stood

foremost in his country's councils. The philosopher who, grappling with the tempest, despoiled the fearful element of its destructive artillery.

To the learned and venerable Marshall, the father of American jurisprudence.

To the names of Clinton, Livingstone, Rittenhouse, and a host of others.

And when I tell him that all of those illustrious names are inscribed as high upon the records of Masonry as they are upon the scrolls of fame—that all were prominent members of our Order—that when Warren fell he was the Grand Master throughout the colonies—that Washington founded a Lodge at Alexandria over which he presided until his death—that Marshall was for forty years and until his death Master of a Lodge—that Clinton was for many years at the head of the Fraternity in the Union. And when I tell him, further, that not an officer of the Revolution, from the degree of major to that of commander-in-chief, but was a Mason, with one dark exception, that of Arnold\*—that during that eventful struggle not a battle was fought, not a victory won, not a trophy gained, not a deed of fame emblazoned upon the face of the national escutcheon, but the name of Mason mingled with the remembrance; when I tell him all this, methinks the still living voices of those departed philosophers, statesmen, patriots and heroes, as they arise from the closet council and ensanguined battlefield, sufficient to still the voices of calumny for ever.

What! an institution inimical to our Government, to which Warren, Hancock, and Washington, and their whole army of compatriots gave their encouragement and support? An association immoral or irreligious, which numbered Locke, Newton, Franklin, Rittenhouse and Clinton among its members? A society over which Marshall and Livingstone presided, require obligations inconsistent with the laws and institutions of our country? Does it require my voice to pronounce such imputation false? Does it need my efforts to prove that perjury and falsehood are not written upon the brow of these, the purest men that ever lived in the tide of times?

Does any man now ask me to name the Masonic obligations, that he may judge for himself without the intervention of authority? My answer is, they are a portion of the mysteries of our Order. If he be an honest man, if he loves virtue, let him seek our temples; and if he does so in the true spirit, he will learn that to be a perfect Mason is to be a perfect man—true to his God, his country and himself. He will be required to take no step, to give no pledge, of the nature of which he is ignorant; if he sees aught of evil, as he advances, he may return and none will prevent him. But let me say, and assure him, that not one of those steps will be other than such as heaven and just men will approve.

Brethren, members of an Order which time has rendered venerable, which virtue has consecrated, which genius has made immortal, if one who is but an acolyte of your Order may use the language of monition, allow me to address myself to you. The tongue of slander has assailed us—

“Slander, whose edge is sharper than a sword, whose tongue  
Outvenoms all the worms of Nile, whose breath  
Rides on the posting winds, and doth belie  
All corners of the world.”

When hurled against the pure and sacred precepts of our Order, the barbed arrows of calumny must fall innocuous; let us seek, by regarding and practising those precepts, to render ourselves alike invulnerable. As we look forth upon creation—

“And in the vast, and the minute, behold  
The unambitious footsteps of the God  
Who gives its lustre to the insect's wing,  
And wheels His throne along the rolling world,”

let us reverently render up the homage due to His Omnipotence.

As we look around us, and behold the great family of man pursuing their thousand devious ways, let us remember that all are brethren—having one common origin, destined to one common end—and as our hearts expand with the unusual sympathy, let its impulses be regarded as the dictates of duty. And let us, each for ourselves, remember that lesson which teaches “that the path of virtue is the way to happiness.” This simple truth is the

\* A mistake—Arnold was a Mason, but, proving himself a traitor, his name was not only stricken from the roll of his Lodge, but literally blotted out.—Ed. V. of M.



great result of all the deductions of religion and philosophy; and while it is your duty as men, it is also your duty as Masons, to recognize its force. Follow then in the path of virtue; let your aspirations to heaven be grateful as the incense; your love warm as its flame; your charity diffusive as its fragrance. Let your hearts be pure as the altar, and your conduct as acceptable as the offering, and thus you will become pillars of wisdom, strength and beauty, adorning and upholding the majestic edifice of Masonry—pillars upon which it will continue to stand until that time when, amid the universal wreck, the dazzling brightness of the day and the deep blue of the empurpled night shall fade—

"When, like the baseless fabric of a vision,  
The cloud-capped towers, the gorgeous palaces,  
The solemn temples, the great Globe itself,  
Yea, all which it inherits, shall dissolve,"

when those who can meet the test of the Great Grand Master of the Universe shall be clothed in the garments of immortality, and be permitted to enter that Lodge where He for ever sitteth in the East.—*Voice of Masonry.*

## THE SONGS OF MASONRY.

THE songs formed in early times show a striking feature in what may be called the domestic manners of the Masonic Institution. Nor has the custom of festive entertainments been yet abandoned. In the beginning of the eighteenth century songs were deemed of so much importance that they were added to the Books of Constitutions in Great Britain and on the continent, a custom which was followed in America, where all our early Monitors contain an abundant supply of lyrical poetry. In the Constitutions published in 1723, we find the well-known Entered Apprentice song, written by Matthew Birkhead, which still retains its popularity among Masons, and has attained an elevation to which its intrinsic merits, as a lyrical composition, would hardly entitle it. Songs appear to have been incorporated into the ceremonies of the Order at the revival of Masonry in 1717. At that time, to use the language of the venerable Oliver, "Labour and refreshment relieved each other like two loving brothers, and the gravity of the former was rendered more engaging by the characteristic cheerfulness and jocund gaiety of the latter." In those days the word "refreshment" had a practical meaning, and the Lodge was often called from labour, that the brethren might indulge in innocent gaiety, of which the song formed an essential part. This was called harmony, and the brethren who were blessed with talents for vocal music were very often called upon "to contribute to the harmony of the Lodge." Thus in the minute book of a Lodge at Lincoln, in the year 1732, which is quoted by Dr. Oliver, the records show that the Master usually "gave an elegant charge; also went through an examination, and the Lodge was closed with song and decent merriment." In this custom of singing there was an established system. Each Officer was furnished with a song appropriate to his office, and each degree had a song for itself.

Thus in the first edition of the Book of Constitutions we have the "Master's Song," which, says Dr. Anderson, the author, is "to be sung with a chorus, when the Master shall give leave—either one part only, or all together, as he pleases;" the "Warden's Song," which was "to be sung and played at the Quarterly Communication;" the "Fellow Craft Song," which was to be sung and played at the grand feast; and lastly, the "Entered Prentice's song," which was "to be sung when all grave business is over, and with the Master's leave." In the second edition the number was greatly increased, and songs were appropriated to the Deputy Grand Master, the Secretary, the Treasurer, and other Officers.

For all this provisions were made in the Old Charges, so that there should be no confusion between the hours of labour and refreshment; for while the brethren were forbidden to behave "ludicrously or jestingly while Lodge is engaged in what is serious or solemn," they were permitted, when work was over, "to enjoy themselves with innocent mirth."

The custom of singing songs peculiarly appropriated to the Craft at their Lodge meetings, when the grave business was over, was speedily introduced into France and Germany, in which countries a large number of Masonic songs

were written and adopted, to be sung by the German and French Masons at their "table Lodges," which correspond to the "refreshment" of their English brethren. The lyrical literature of Masonry has in consequence of the custom assumed no inconsiderable magnitude, as an evidence of which it may be stated that Kloss, in his Bibliography of Freemasonry, gives a catalogue—by no means a perfect one—of two hundred and thirteen Masonic song books, published between the years 1734 and 1737, in the English, German, French, Danish, and Polish languages.

The Masons of the present day have not abandoned the usage of singing at their festive meetings after the Lodge is closed, but the old songs are passing into oblivion, and we seldom hear any of them, except sometimes the never-to-be-forgotten Apprentice song of Matthew Birkhead. Modern taste and culture reject the rude but hearty stanzas of the old song-makers; and the more artistic and pathetic productions of Mackay, Cooke, Morris, Dibdin, Wesley, and other writers of that class are taking their place.

Some of these songs cannot be called Masonic, yet the covert allusions here and there of their authors, whether intentional or accidental, have caused them to be adopted by the Craft, and placed among their minstrelsy. Thus the well-known ballad of "Tubal Cain," by Charles Mackay, always has an inspiring effect when sung at a Lodge banquet, because of the reference to this old worker in metals whom the Masons fondly consider as one of the mythical founders of their Order, although the song itself has in its words or its ideas no connection whatever with Freemasonry. Burns' "Auld Lang Syne" is another production, not strictly Masonic, which has met with the universal favour of the Craft, because the warm fraternal spirit it breathes is in every way Masonic, and hence it has almost become a rule of obligation that every festive party of Freemasons should close with the great Scotchman's invocation to part in love and kindness.

But Robert Burns has also supplied the Craft with several purely Masonic songs, and his farewell to the brethren of Tarbolton Lodge, beginning—

Adieu! a heart-warm, fond adieu,  
Dear Brothers of the Mystic tie,

is often sung with pathetic effect at the Table Lodges of the Order.

As already observed, we have many productions of our Masonic poets which are taking the place of the older and coarser songs of our predecessors, and it would be tedious to name all who have successfully invoked the Masonic muse. Masonic songs—that is to say songs whose themes are Masonic incidents, whose language refers to the technical language of Freemasonry, and its spirit breathes its spirit and its teachings—are now a well-settled part of the literary curriculum of the Institution. At first they were all festive in character and often coarse in style, with little or no pretension to poetic excellence. Now they are festive, but refined; or sacred, and used on occasions of public solemnity; or mythical, and constituting a part of the ceremonies of the different degrees. But they all have a character of poetic art which is far above the mediocrity so emphatically condemned by Horace.—*Masonic Selections.*

## "TOO MUCH FAMILIARITY BREEDS CONTEMPT."

NEVER was there a proverb that fitted into the peculiarities of the human mind more fully than the above. We are so constituted that monotony and sameness, to both the mental and physical, is a deadly foe. The mind, especially, is continually seeking after some new thing. Like a caged animal, it ceaselessly roams around the barred circle of its environment, remanding new ideas, views, thoughts, scenery, association and investigation. What a greedy insatiable glutton the human mind is? How it gorges and digests. How voraciously it pounces upon the new and discards the old. How it abhors monotony and starves on sameness. Hence the birth of the proverb which forms our heading. Let us see how this can apply to the ritualism of Freemasonry. In the first place, it must be remembered that moral teaching of any kind is like good plain bread and butter, never unpalatable so long as the appetite demands it. Satiety

should not be forced to the border of disgust in either mental or physical food. Take the special religious services of a church, and even a limit is at last reached where nature rebels against further demands upon its strength. The piety, zeal, enthusiasm, and the desire for the salvation of souls, reaches a point beyond which it cannot pass, and the extraordinary efforts put forth resolves itself back into the ordinary services. Masonry works very much upon the same plan of moral teaching. By sign, symbol, metaphor, and object lessons, it seeks to cater to the curiosity of the mind, through the medium of the eyes and ear, and thus convey the moral lessons by making a more deep and lasting impression on the future life and conduct. But, if a superabundance of such lessons are sought to be imparted, the result will be that too much familiarity will breed contempt. This contempt may not be outspoken, but it will show itself unconsciously. Listless indifference will follow the presentation of the same dish of moral food served up too often. The servitors of the mind—the eye and ear—become negligent and calmly refuse to carry the food to the mental digestion, already surfeited with sameness. How is this illustrated? Take some of the principal degrees in Masonry, such as the Master Mason, the Royal and Select Masters, the Temple, all are grand punctuations, making Masonic progress, and the conferring of them should be considered a mental festival, in which the mind, at stated intervals, could more willingly receive the moral impressions sought to be conveyed. But if these “Red letter” occasions are made an every day matter, the result is that too much familiarity breeds contempt. It will be replied that the true, earnest, zealous Mason, will not feel this way. Not so, brethren, on the contrary monotony will creep in, where even the most pleasant associations are discernible. If this were not so, in our mentality one song, one story, one drama, one sermon, one anything, would suffice to satisfy by endless repetition. But keep the best wine for the last of the feast. Let a certain amount of conservatism attach to the conferring of the more advanced degrees. Do not shovel one on top of another too fast. Give the mental digestion opportunity to work, before taking in another load. Do not crowd raisings and exaltations too fast, and thus wear the freshness off the beautiful spectacle. Give the Craft some pleasurable anticipation, in looking forward to the coming event. Do not make Masonry monotonous by too much frequency. It certainly is a good thing to have a large hatching of Masonic chickens at the end of the year, but still Masonry should not be made a mere machine to manufacture Masons. Its great festivals should have a proper interval between them. When the writer was made a Mason four lunar months had to elapse from the date of his application to the hour when he could proudly call himself a Master Mason. He will never forget the intense anxiety embodied in those sixteen weeks of waiting, and it has since served to make him the more highly value the privileges of Masonry. So, brethren, do not make these great and important privileges too common or monotonous.—*The American Tyler*.

### MASONRY AT WHOLESALE.

THERE ARE TOO MANY BRETHREN NOW WHO ARE ONLY BENT ON MAKING MORE.

MASONRY is said to be a progressive Institution, but the proper meaning or in what sense it is progressive, is not clearly understood. The mere making of Masons is not progress. When large numbers are admitted to our sanctuaries we cannot boast that this is progress, and when our Masters boast of the many they have added to their list of members it is indeed an open question whether we are progressing.

In times of prosperity such as the present when Masonry is fashionable and popular everywhere, and applicants are constantly knocking at our doors, seeking to be admitted and become acquainted with our mysteries, greater care than ever should be exercised, and no improper person should be admitted into the household of the faithful to destroy or even jeopardize the peace, unity and harmony of our Order, or we shall retrograde rather than advance or progress.

We have too many Masters now who are bent only on

making Masons—fornsooth, add to their number—and even on “highways and byways” boast of the large number they have initiated in their respective Lodges, without due regard to their fitness for our mysteries, or whether they are fit and proper for our temple.

The Grand Lodge of this State, New York, some years ago put a stop to the wholesale manufacturing of Masons then prevailing by permitting only five to come at one time, and by making the candidate wait at least two weeks between each degree; and now we find our “progressive” Masters violating the law by working at “specials” and manufacturing Masons at wholesale rate—ten, fifteen and twenty in one day, and this they call progress. It is simply and clearly proselytizing; it is repugnant to every good sense and good taste in Masonry; nay, it is more, it is unmasonic and against the spirit of the law of the Grand Lodge, enacted some years ago.

It is idle for the supercilious to say that if these candidates suit Blank Lodge, No. 0, let them pass, and that if the members of Blank Lodge are satisfied with them, nobody has any cause to complain; it is the business of every Mason to prevent improper material from coming among us; it is the duty of every brother to frown down this wholesale manufacturing of Masons that is now so prevalent with our “progressive” Masters, who only try to cram members into their Lodges and imagine themselves great Masons and successful Masters.

We desire right here to chronicle our respect and esteem for the earnest and sincere worker in the quarries, who, being imbued with the good and grandeur of Masonry, endeavours by his own example and by his own conduct, to induce others to join us: but we emphatically enter our protest against this indiscriminate making of Masons, against this manufacturing at wholesale.

—*Hebrew Standard*.

### A GOOD LODGE.

IT is in the power of the members of any Masonic Lodge to make a good Lodge, and equally in their power to make it the reverse. To make or mar their Lodge is the prerogative of its constituent members.

But what is a good Lodge?

It is one which is pleasant to belong to and pleasant to visit; one which is distinguished for its correct and impressive rendering of the work; one which is noted for the high character and fraternal good feeling of its members; one which scans closely the qualities of every applicant for initiation and membership, and approves or rejects him according as he is morally and materially fit or unfit, and does not accept him simply because he comes with money in his hands; one which is at unity with itself, and not a divided household; one which is noted for its charity wisely and liberally dispensed; and one that combines refreshment with labour on all convenient occasions. Such a Lodge is a good Lodge, a credit to the Grand Lodge of which it is a constituent, and a beneficent power in the Craft and in the community. Now, how shall such a Lodge be created or fostered?

This work is not, and can not be, the work of any one brother, but must be the result of the harmonious co-operation and action of many, if not of all. If there be even one decided “crank” in a Lodge, he will mar the work of all the rest. But while one can destroy, no one can create. The honour of making a good Lodge cannot be claimed by any one Brother, although some, from their official positions of influence and power, naturally may contribute more than others to the happy result which the Brethren of all Lodges should aspire to accomplish—viz., the credit of having the best Lodge in their city or vicinity.

The first brother in influence and power is unquestionably the Worshipful Master of a Lodge. He is an Officer whom the Craft has entrusted with regal prerogatives. He has no equal in the Lodge. Every proceeding is under his control. He may convene his Lodge at pleasure and close it at pleasure. Yet, though he be possessed of such authority, he rarely, if ever, uses it for aught but the promotion of the welfare of the Masonic body. The possession of great power is almost invariably accompanied by a sense of responsibility for its right exercise. Very, very few Masters of Lodges

err in wilfully exercising their prerogatives for improper purposes. More than any other brother, therefore, the Master has the ability to promote the highest prosperity of a Lodge. This he may do by the regularity and punctuality of his attendance at all meetings, the correctness and force with which he works the degrees, the example he sets of fraternal fellowship with the members, thereby promoting their mutual acquaintance, and the social virtues taught by the Craft; the promptness with which he visits, sympathises with and relieves the sick, and the solemnity and fraternal feeling with which he buries the Masonic dead; the grace with which he presides over his Brethren while they surround the social board at refreshment, and the interest he displays in all of the affairs of the Lodge. The Master who is facile in the performance of all these duties contributes thereby the lion's share towards making a good Lodge.

—*Australasian Keystone.*

## THE THEATRES, &c.

—:0:—

**Olympic.**—Within the sound of Bow Bells and only just outside the city boundary, Mr. Oscar Barrett has founded his first London pantomime with peculiar appropriateness upon the ever interesting story of "Dick Whittington," the poor 'prentice, who became thrice Lord Mayor. Mr. Horace Lennard has treated the tale from the most humorous point of view, and a good old fashioned merry pantomime is the result. From the opening scene of the Belfry in Bow Church, where the spirits of light and darkness contend in forming Dick's destiny, until the gorgeous transformation and subsequent harlequinade there is a continuous ripple of laughter and applause, and in point of real fun the performance will vie with any other production in the metropolis. This is no doubt due to the capital company of comedians engaged by Mr. Barrett, all of whom work hard to achieve the desired result. Miss Edith Bruce is a most sprightly Dick, and his wonderful Cat finds a highly realistic representative in Mr. Charles Lauri. The Alderman and Mrs. Warren are amusingly impersonated by Mr. Fred. Emney and Miss Kate Sullivan, while their daughter Alice is charmingly played by Miss Alice Brooks. Mr. H. Grattan as Idle Jack, Mr. Victor Stevens the cross-grained Cook, and numerous other servants make up the rest of the Warren household, whose chief occupation appears to be to get in each other's way and cause as much fun as possible. After the good ship "Union Jack," Captain Barnacle, Mr. Julian Cross, has been wrecked according to tradition upon the Moorish Coast, we are introduced to a grand scene of "The Emperor's Palace," in which a very beautiful blue ballet takes place. The monarch is artistically undertaken by Miss Kate Chard, who makes an imposing figure, and his Grand Chamberlain by the athletic Mr. Marius Girard, while a grand array of courtiers, amazons, and slaves, clad in dazzling raiment, contribute to the splendour of the barbaric court. Dick's various adventures are duly narrated, his marriage with Alice, and the Lord Mayor's Show leading to the usual transformation scene, entitled "Leaves from Nature," representing sea, plain, wood, and mountain. Mr. Tom Lovell is the clown, Mr. Tom Lucerne the pantaloon, Mr. Frank Sims the harlequin, and Miss Florence Collin the columbine, so the entertainment concludes with the utmost hilarity. The music has been composed or selected by Mr. Oscar Barrett, the beautiful scenery painted by Messrs. Henry Emden and J. P. Barrett, and the charming and magnificent costumes, designed by Wilhelm, are made by Mrs. May and Sons, while Madame Katti Lanner is responsible for the ballets.

**Alhambra.**—The principal attraction in Mr. John Hollingshead's "real Christmas programme" is the new grand ballet of "Aladdin," which is decidedly appropriate in story and magnificent enough in elaboration to form a seasonable entertainment. The plot is evolved in no less than five scenes, depicting Aladdin's Home, the Mystic Cave, the Flying Palace, the Demon Forest, and the Diamond Garden, the scenery of which has been painted by Mr. Bruce Smith and presents many novel features. The chief characters are better acted than is usual in a ballet, that of Aladdin being capitally rendered by Mdlle. Marie, while the Magician finds both a capable actor and droll dancer in Mr. Fred Storey. Signorina Legnani, as the Princess, gives some novel dances, and Mdlle. Pollini is an admirable representative of the Spirit of the Lamp. Various other characters are undertaken by the Almontes, Miss Searle, and Madame Roffey. But the grouping of the corps de ballet and the magnificent costumes, especially in the third scene, almost defy description; while the dazzling spectacle of the Diamond Garden finds its culmination in the Veil of Diamonds, a marvellous curtain of cut glass prisms stretching across the whole width and depth of the stage, and surpassing in brilliancy the glories of the Wonderful Lamp itself. It is stated to contain upwards of ten thousand crystals, showing 750,000 facets, which are held together by 24 miles of wire, the whole weighing one and a-half tons, and has been constructed by Messrs. Defries and Sons. Its appearance elicited enthusiastic applause, which was only restrained when Mr. Hollingshead appeared and bowed his acknowledgments. The music of Mons. Jacobi must not be forgotten, being singularly pretty and full of local colour: this is played by the Alhambra orchestra with fine effect. There are in addition a large number of music hall artistes, who appear at intervals, while the amusing ballet of "Up the River" brings the entertainment to an agreeable conclusion.

## MASONIC SONNETS.—No. 29.

By BRO. CHAS. F. FORSHAW, LL.D., 2417 1214, 761 (S.C.)

—:0:—

### The New Year.

Now, when gladsome Yule-tide fades into the past  
We ne'er forget its teachings nor its ways;  
And still Heaven's Architect Divine we praise—  
Still at His feet our worldly burdens cast.  
Mas no deeds can never be surpassed,  
If in prayer our humble voices raise,  
And in the thralldom of our heartfelt lays  
Ask Him to guide and guard us to the last.  
Ask Him that we for ever be imbued  
With Prudence, Justice, Temperance, Fortitude;  
And through the Year, fast coming to our Earth,  
Instil us with a sense of truest might;  
That, when our Year dies out into the night,  
It dying gives to us Eternal Birth.

Winder House, Bradford.  
29th December 1892.

## THE BUILDERS.

All the architects of fate,  
Working on the walls of time;  
Some with massive deeds and great,  
Some with ornaments of rhyme.  
Nothing useless is, or low;  
Each thing in its place is best;  
And what seems but idle show  
Strengthens and supports the rest.  
For the structure that we raise,  
Time is with materials filled;  
Our to-days and yesterdays  
Are the blocks with which we build.  
Truly shape and fashion these;  
Leave no yawning gap between;  
Think not because no man sees  
Such things will remain unseen.  
In the elder days of art  
Builders wrought with greatest care  
Each minute and unseen part—  
For the gods see everywhere.  
Let us do our work as well,  
Both the unseen and the seen;  
Make the house where the gods may dwell,  
Beautiful, entire, and clean.  
Else our lives are incomplete,  
Standing in these walls of time,  
Broken stairways, where the feet  
Stumble as they seek to climb.  
Build to-day, then, strong and sure,  
With a firm and ample base;  
And ascending and secure,  
Shall to-morrow find a place.  
Thus alone can we attain  
To those turrets where the eye  
Sees the world as one vast plain,  
And one boundless reach of sky.

—Henry W. Longfellow.

Bro. George Berry was last week the recipient of a very handsome testimonial from the Mayor, Corporation and Burgesses of Gravesend, upon his retirement from the office of Head Constable of the borough, a position he has held for a lengthened period. It consisted of a very fine drawing-room clock and ornaments to match, together with a purse of about a hundred guineas. The presentation was made by the Mayor (Alderman G. M. Arnold, C.C.) at the Town Hall, and the company present included the principal inhabitants of the town, as well as members of the three Masonic Lodges held at Gravesend.

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The Right Hon. the MARQUIS OF LORNE, K.T.  
writes as follows:—

OSBORNE, 22nd August 1892.

DEAR DR. FORSHAW,—Many thanks for your little Lake Tour. It recalls pleasant memories, and is set with pretty sonnets as the Lakeland hills are set with their bright gems of water.

Yours faithfully LORNE.

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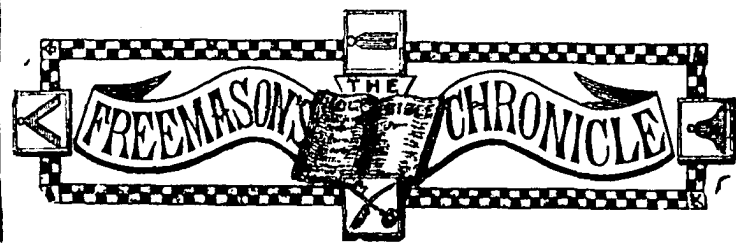
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SATURDAY, 31ST DECEMBER 1892.

## NOTICES OF MEETINGS.

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## CRAFT.

—:0:—

## LODGE OF INTEGRITY, No. 163 (MANCHESTER).

THE ordinary meeting of this Lodge was held at the Freemasons' Hall, on Wednesday, 28th December, Bro. Thos. G. Sparkes W.M. There were also present: Bros. T. H. Schofield S.W., J. M. H. Blamey J.W., J. M. Sinclair P.M. Treasurer, J. Wildgoose P.M. Secretary, R. Alf. Hepworth S.D., John W. Sparkes I.G., John Studd P.M. P.G.D.C., H. H. Warburton P.M., B. Williams P.M., John E. Williams P.M., E. Roberts P.M. (FREEMASON'S CHRONICLE), S. Gaskill, A. Dunn, I. R. B., W. Sparr, C. Slee, J. H. Scudd, S. Edwards, W. Pearson, T. Carr, and John Bolton. This being the last meeting of the financial year, the balloting for Officers took place, when the



following brethren were unanimously elected, viz.:—for the position of Worshipful Master, Bro. T. H. Schofield S.W.; Treasurer, J. M. Sinclair P.M.; Charity Representative, H. H. Warburton P.M.; S.W., J. M. H. Blamey. A Tyler was also elected. A committee was formed, consisting of the following brethren, to arrange for the installation, which will take place at the forthcoming meeting, viz.:—Bros. T. G. Sparkes W.M., T. H. Schofield W.M. elect, J. M. Sinclair P.M. Treasurer, J. Wildgoose P.M. Secretary, J. M. H. Blamey J.W. The reading of the bye-laws brought the formal business of the Lodge to a close, after which the brethren adjourned to the large dining room of the hall, where a social board was held, the same being enlivened by a variety of songs and sketches.

#### MENTURIA LODGE, No. 418.

ON Tuesday afternoon, the 20th inst., at the Masonic Hall, Hanley, Bro. David Jones was installed as W.M. in the presence of more than one hundred brethren, many of them being Visitors from other Lodges. The ceremony was ably and impressively performed by Bro. E. B. Devereux, assisted by Bros. H. Windle P.G.S.D., T. Bickley P.P.G.J.W., W. Tunncliffe P.P.G. Superintendent of Works, J. Stringer P.P.G.P., and J. Robinson P.M. The Officers for the ensuing year are Bros. Edmund Jones S.W., J. T. Howson J.W., the Rev. E. Lace Chaplain, W. Tunncliffe Treasurer, C. F. Baker Secretary, John Allerton S.D., Samuel Salt J.D., J. Robinson Dir. of Cers., William Edwards Organist, J. Pennington I.G., W. Wood Tyler. Amongst the members of the Menturia Lodge present were Brothers John Bromley P.P.G.S.W., F. Brandon P.P.G.R., E. V. Greatbach Superintendent of Works, E. B. Jackson P.P.G. Supt. of Works, W. Hampton P.M., W. J. Carr P.M.; the Visitors including Bros. W. T. Copeland 637 P.P.G.R., R. Tooth 637 P.P.G.R., F. Mountford 460 P.P.G.S.D., the Rev. E. D. Boothman 2149 P.P.G. Chaplain, J. Ingamells 460 P.P.G.J.D., W. T. McNeal 546 P.G.S.B., W. H. Howson 2064 P.G.S.B., F. Weston 98 P.P.G.S.B., R. Benbow 451 P.P.G.S.B., R. Bort W.M. 637, J. Scarratt W.M. 98, F. Skerrett P.M. 460, J. M. Wood P.M. 546, H. Palmer P.M. 2149, H. R. Strange W.M. 1942, A. Newton P.M. 451, J. White W.M. 2064, T. Edwards W.M. elect 460, &c. After the Lodge had been closed the brethren adjourned to the Town Hall, where an excellent dinner was provided by Bro. John Munro, and 112 sat down. The W.M. presided, and was supported at the cross table by Bros. the Rev. E. C. Lace, the Rev. F. E. Waters, the Rev. E. D. Boothman, Charles Adams, J. Charlesworth, H. Palmer, E. B. Devereux the retiring W.M., G. P. Bradford, W. Tunncliffe, John Bromley, T. Bickley, John Robinson. The usual Loyal and Masonic toasts were given, the health of the W.M. for the ensuing year being drunk with the greatest possible heartiness. Bro. Allerton proposed the Visiting Brethren, for whom Bros. Scarratt, While, and Charles Adams responded. The health of the Installing Master having been drunk with much cordiality, Bro. J. T. Howson, in proposing the Masonic Charities, observed that Charity was a fundamental principle of Masonry, and it was a subject for congratulation that the three great Institutions belonging to the Craft were so well supported. Ordinarily they received between £50,000 and £60,000 a year for the Schools and the Benevolent Fund, besides which a considerable sum was dispensed every year in the Provinces by such means as the Staffordshire Masonic Charitable Association. Bro. Windle responded, and in the course of his remarks he stated that the Abbey Lodge, Burton, contributed the largest amount to the Charities, the Menturia Lodge coming next. The former headed the list with £119, and he hoped the brethren of the Menturia would exceed that amount next year. There were belonging to the Province of Staffordshire eight boys and five girls in the Masonic Schools, and three aged Masons were receiving aid from the Benevolent Fund, while the Menturia had another candidate for the Benevolent Fund. During the year the A fund of the Staffordshire Masonic Charitable Association had received £913, of which £96 12s was contributed by Menturia, and the B fund had received £171 6s 11d, of which £13 7s was sent from Menturia. He urged the claims of the A and B Funds upon the attention of the brethren. Other toasts followed. A band played during dinner, and afterwards the speeches were interspersed with vocal music, the proceedings being altogether very enjoyable.

#### CORNUBIAN LODGE, No. 450.

THE annual meeting to celebrate the festival of St. John and the installation of the W.M. was held on Thursday, the 1st inst. There was a large attendance of visitors and brethren. The old dining room belonging to the Lodge, formerly the Lodge room, has been enlarged by an addition of twenty-eight feet, and, when completed, will form one of the most commodious rooms in the Province, and reflects great credit on the officials of the Lodge and Bro. H. Champion, of the White Hart Hotel. The Board of Installed Masters numbering twenty-seven. The W.M. elect, Bro. J. W. Wilkinson, was ably installed by the retiring W.M., Bro. J. G. Osborne assisted by Past Masters, Bros. W. Wagner and R. Rowe. The W.M. appointed as his Officers Bros. J. G. Osborne P.M. I.P.M., G. H. Richards S.W., O. Gatterman J.W., the Rev. C. R. D. Carter Chaplain, F. Harvey P.M. P.P.G.S.W. Treasurer, W. Wagner P.M. Secretary, J. M. Nicholls S.D., James Martem J.D., W. J. Harry I.G., J. Banfield O., J. P. Smith P.M. D.C., W. F. Blamey and H. Champion Stewards, and J. V. Bray Tyler. A unanimous vote of thanks was presented to Bro. Bartle for his kindness in assisting in the election of a daughter of a late P.M. to the Royal Masonic Institution for Girls. After the Lodge was closed the brethren adjourned to the dining-room which was very tastefully decorated. The banquet arrangements were efficiently carried out,

and a hearty vote of thanks was accorded to Bro. and Mrs. Champion the caterers.

#### FALCON LODGE, No. 1416.

THE annual festival and installation of the Worshipful Master of this Lodge took place at the Masonic Hall, Thirsk, on the 8th inst. The new W.M. was Bro. Hall, and the ceremony of installation was impressively performed by Bro. Whytehead P.G.S.B. England. The W.M. afterwards appointed and invested his Officers, as follow:—Bros. Rev. E. Richardson, M.A., I.P.M., Cass S.W., Rudd J.W., Rev. E. Richardson Chaplain, Colman Treasurer, Farndale Secretary, Kemp S.D., Myers J.D., Longford Dir. of Cers., Green I.G., Fall, Mus. Bac., Organist, Greensides and Smith Stewards, Wright Almoner, Ayre Charity Representative, Hansell Preceptor, Baulett Lecturer, Farmery Tyler. After the ceremony the brethren sat down to a sumptuous repast at the Fleece Hotel, when the usual Loyal and Masonic toasts were honoured.

#### CLAUSENTUM LODGE, No. 1461.

THE brethren of this Lodge celebrated the Festival of St. John at the Masonic Hall, Woolston, on Wednesday, the 7th inst., when Bro. James Martin, the S.W. of the past year, was installed as Worshipful Master in the presence of a large attendance. The ceremonies were ably conducted by Bro. A. J. Brown. After the installation the new W.M. invested the following brethren as Officers for the year, viz.:—Bros. E. A. Edwards I.P.M., A. H. W. Ritchie S.W., S. B. Crook J.W., Rev. G. Hughes P.M. Chaplain, A. J. Brown P.M. Treasurer, James Mathven P.M. Secretary, J. Morten S.D., H. B. Robbs J.D., S. J. Line I.G., W. H. Chapman P.M. Dir. of Cers., W. H. Smith Organist, James Amys and George Miller Stewards, and C. Henley Tyler. A cordial vote of thanks was accorded to the Installing Master at the close of the ceremony, on the proposition of the Worshipful Master, and similar compliments were accorded to the retiring Master, Bro. Edwards, for the efficient manner in which he fulfilled the duties of the chair during the past year, and to Brother Methven, the newly-appointed Secretary of the Lodge, for his services as Treasurer during the past six years, Bro. Methven, in response, giving a most satisfactory report of the Lodge finances. After some farther business of a formal character, Bro. Rosoman said that their respected colleague, Bro. W. Bowyer, who had been connected with the Clausentum Lodge from its foundation nineteen years ago, had just retired from the position of Secretary, which he had held for fifteen years. They all knew the valuable services which Bro. Bowyer had rendered to the Lodge; he had been the Masonic tutor to many of them, and the reputation the Lodge had of being one of the best worked in the Province was in a great measure due to him. He had been entrusted with the pleasing duty of presenting to him, on behalf of the brethren, a jewel, by the intrinsic value of which he hoped Bro. Bowyer would not consider the Lodge marked their appreciation of his services, and he hoped that though they were losing him as a Secretary, they would for many years have the pleasure and advantage of his presence and counsel. Bro. Rosoman then pinned on to the breast of Bro. Bowyer a Founder's jewel, bearing the arms of the Clausentum Lodge, and the following inscription:—

Presented to  
W. Bro. WALTER BOWYER, P.M., P.P.G.A.D.C.  
By the brethren of the Clausentum Lodge,  
on his retirement from the office of Secretary, after 15 years faithful  
and devoted service.  
7th December 1892.

Bro. Bowyer, who received a cordial reception from the brethren, expressed his thanks for their unexpected gift, said he should not have taken the serious step of severing himself from an office he had held for so many years, had he not felt there were many in the ranks who could fill the position as well as he had done. He thanked them particularly for the shape their appreciation had taken, as he had no dearer memory than that of the foundation of the Clausentum Lodge, and this would be cherished still more by the possession of the beautiful jewel they had given him. He referred to the early difficulties through which the Lodge struggled, which one by one had been overcome until now they were able to assemble in that beautiful building, which had been erected at a cost of £2,000. He asked them to extend to his successor, Bro. Methven, the same kindness and support they had always given to him. He should ever retain a pleasing recollection of their kindness. After hearty good wishes had been tendered to the newly installed W.M. by the Visitors, the Lodge was closed according to ancient custom. The brethren afterwards sat down to an excellent banquet served by Bro. Henley. The usual Masonic toasts were honoured, as was also the health of the Installing Master, who was complimented on the success of his work, and Brother Brown suitably responded. A special toast was introduced in the health of the late Secretary, and in reply to this Brother Bowyer gave a most interesting resume of the Clausentum history, recounting difficulties of which the younger members had little knowledge, his narrative being worthy of deposit among the archives of a Lodge which has a unique history. The Master, in response to the toast of his health, said that years ago when he first visited the Clausentum the idea that he would have become its Master would have been laughed at. Had his health permitted him to remain in the town which contained his Mother Lodge he had no doubt that now he would have been a Past Master of many year's standing. He was very proud of the honour they had conferred upon him, and he promised them to do his best to justify their confidence by using his very best effort to promote the welfare of the Lodge. The respondents for the visitors included the Rev. C. D. Paton. A very pleasant evening was spent.

## UNANIMITY LODGE, No. 339.

THE annual business meeting of this Lodge and festival of Saint John were held on the 12th inst., when 37 brethren from Penrith, Carlisle, Kirkby, Lonsdale, Wigton, Appleby, and other Lodges in the Province were present. The business meeting in the Lodge room was opened by Bro. Pearson W.M., who installed the Rev. W. Cree, of Newton Reigny, as W.M. for the current year, and the new W.M. appointed and invested his Officers, as follow:—Bros. Pearson I.P.M., Farmer S.W., Thompson jun. J.W., Rawes Treasurer, Thwaites Secretary, Brocklebank S.D., Slack J.D., Lambert I.G., Smiley Tyler, Yeates Organist, and Toombs Dir. of Cere. There were two initiations. After the business the brethren sat down to a *récherché* banquet provided at the Crown Hotel by Bro. Siddle, and afterwards the usual Loyal and Masonic toasts were given and responded to. The Lodge is in a very prosperous condition.

## EXCELSIOR LODGE, No. 1042.

THE annual installation meeting has recently been held at the Masonic Hall, Great George Street, Leeds. Bro. J. W. Blackburn was installed W.M. for the ensuing year by Bro. T. Sharp, the retiring W.M., in the presence of a large and distinguished gathering of brethren. The following brethren were appointed Officers for the year:—Bros. T. Thorp I.P.M., J. B. Mays S.W., H. Banks J.W., H. Cowborough jun. Treasurer, R. J. Smith Secretary, R. Waide S.D., A. Y. Dougill J.D., J. E. Davonport I.G., G. Tooley and H. Whelfield Stewards, W. Flockton P.M. D.C., E. Crosby P.M. Organist, and J. H. Newton Tyler. A Past Master's jewel was presented by the Lodge to Bro. Thorp, on retiring from the chair, to mark the close of a very successful year of office. After the Lodge was closed the winter festival of St. John was celebrated in the presence of about 80 of the brethren and guests.

## ANGLESEY LODGE, No. 1113.

THE annual festival was held at Menai Bridge, on the 19th inst., when Bro. Dr. W. Francis Jones was installed W.M. for the ensuing year. The Lodge is one of the most flourishing in the Province. Bro. Captain E. Langtry the retiring W.M., who was in the chair, was supported by his Officers and Members. Bro. Wells, as the Installing Master, conducted the installation ceremony in a masterly manner. Bro. Dr. W. Francis Jones the newly installed W.M., afterwards appointed his Officers, as follow:—Bros. Langtry I.P.M., Ross S.W., Foster J.W., Wells P.M. Treasurer, Thomas P.M. Secretary, Barlow S.D., Williams J.D., Hughes P.M. Dir. of Cere., Broome Organist, Fendick I.G., Jones and Haslam Stewards, Williams Tyler. A Past Master's jewel was afterwards presented to Bro. Langtry. The members and visiting brethren subsequently enjoyed a banquet at the Victoria Hotel. Bro. Hardman P.G.A.S. responded to the toast of the health of the D.P.G.M. Colonel Platt, and the health of the W.M. of the Anglesey Lodge was proposed by Brother Captain Langtry I.P.M. The W.M. suitably responded. Other toasts followed, and a programme of music was gone through, the contributors being Bros. Wells, Hughes, Lemm, Broome, Thomas, and others.

## CAREW LODGE, No. 1136.

THIS Cornish Lodge held its annual meeting on the 21st inst., at Torpoint. Bro. G. M. Davis was installed W.M. by Bros. Cassell, Pearce, and Tresise. The Board of Installed Masters also included Bros. White 1136, Rev. Dr. Lemon 189, Aitken-Davies 1099, Johns 159, Watson 954, Past Provincial Officers of Cornwall and Devon, and Black, Wood, Jeffrey 1136, Doney 1071, Oliver, and Vanstone. The Officers invested were Bros. Akenhead I.P.M., Gribbell S.W., Watson J.W., Cassell Treasurer, White Secretary, Wootton Chaplain, Greet S.D., Prout J.D., Watts D.C., Palmer A.D.C., Holman Org., Horrocks I.G., Ivey, A. Gribbell, Swiggs, Wolland Stewards, Lewis Tyler. It was reported that thirty shares in the hall had been paid off, and that there was a balance of £66 in hand. Bro. Black was elected a trustee of the hall in the room of Bro. Akenhead, removed to Africa. Four poor families of late brethren were voted one guinea each to enjoy Christmas. The annual banquet will be held at the Freemasons' Club, Plymouth, on the second Wednesday in the New Year.

## ROYAL ALBERT EDWARD LODGE, No. 1362.

THE installation of Brother Markham as W.M. of this Lodge took place at Redhill, on Saturday, the 3rd inst., under very auspicious circumstances. In the afternoon the Lodge was convened in the Lodge Room in the Market Hall. There was a large attendance. The Lodge having been opened in due form, Bro. W. G. Morant was ably passed to the second degree by the W.M. (Brother Feild), concluding with an excellent rendering of the lecture on the second tracing board. The ceremony of installing the new W.M. was performed in a very impressive manner by Bro. E. G. Feild I.P.M.—so impressive, in fact, that at the banquet, the Prov. Grand Master complimented him in the highest terms as to the working of the Lodge. He also spoke in great praise of the manner in which the W.M. did his duty in presiding over the Lodge, and also at the banquet. He said he was highly gratified at being present, and made reference to the brotherly love and good feeling which reigned in the Lodge. He was delighted with the whole arrangements that had been made for the comfort of the brethren—they were all that

could possibly be desired. He also expressed great satisfaction at the arrangements for Masonic purposes which had been carried out in the Lodge room since he visited the Lodge twelve months ago. Brother Dr. Ralph Gooding also expressed his delight at the satisfactory working of the Lodge, and he congratulated the Installing Master and the new W.M. on the way in which they had carried out their duties. He had been to many Lodges, but he never saw work better done than on that occasion. It afforded him the greatest possible pleasure to be present at the installation of his old and much esteemed friend Bro. Markham—who, he was sure, would carry out all his duties in the most satisfactory manner. After the transaction of other business, the Lodge was closed in the usual manner. At a later period of the evening, a splendid banquet was laid out in the large Hall, which was decorated for the occasion in a very tasteful manner. There was a fine display of chrysanthemums, evergreens, and out flowers, disposed with fine effect; and in other parts of the hall the softened light of fairy lamps, Chinese lanterns, and other decorations made a most charming *coup d'œil*. The stage was curtained off, and everything possible was done for the comfort of the brethren who sat down—eighty in number—to a most *récherché* banquet.

## ZION LODGE, No. 1798 (MANCHESTER).

THE installation and annual Festival of St. John were held at the Grand Hotel, Aytoun Street, on Wednesday, 14th December, Bro. John Fisher W.M. The Lodge was opened soon after 3 o'clock, and there were present Brothers Alfred de Botton Senior Warden, Simeon Mamelok P.M. Treasurer, George Board P.M. P.P. Grand Deacon Secretary, Walter Fowden Senior Deacon, George Rideal P.M., Julius Arensberg P.M. P.P. Grand P., Leon Levy, Alfred Smith, Alexander Kirkwood, J. K. Heywood, Geo. Crocker P.M., I. Frankenstein P.M., E. Nathan P.M., Edward Roberts P.M. (FREEMASON'S CHRONICLE); Visitors:—Bros. E. G. Harwood P.M. 37 and 1723 P. Prov. G.W. Chairman of the East Lancashire Systematic Masonic Educational and Benevolent Institution, Jas. Newton 37 Assist. Prov. G. Secretary, Jos. T. Richardson 581 2387 P.P.G.S.D., Geo. S. Smith P.M. 1134 2359, J. M. Sillitoe P.G.S.B. P.G.J.W., W. Sturn P.M., Jno. N. Simpson J.W. 2387, R. M. Levy Egypt 297, C. E. Daber 317, Frederick Duckworth 999, Jos. Young 1009, S. Kramrisch 1161, B. Whitman, Harold Macbeth 2387, J. Townley Trotter 1459, Frederick Neild 163, H. Woolerton. With the exception of the reading of the minutes of last regular meeting, which were put for confirmation, there was no ordinary Lodge business to interfere with the installation, and very little time elapsed before Bros. Geo. Board and S. Mamelok (Installing Masters), commenced the ceremony. Bro. Board assumed the W.M.'s chair, Bro. Geo. Rideal that of S.W., Bro. Julius Arensberg that of J.W., while Bro. Geo. Crocker acted as I.G. The acting W.M., having opened the Lodge in the second degree, Bro. Mamelok presented the W.M. elect to Bro. Board, who requested the acting Secretary (Brother Levy), to read the Ancient Constitutional Charges, to all of which Bro. de Botton assented in the usual manner. The Lodge was afterwards opened in the third degree, and the W.M. elect duly obligated, installed, and invested. The addresses were given, and the proclamations made by Brother Mamelok, who also presented and explained the working tools of each degree. Bro. de Botton W.M. invested, and Bro. George Board addressed, most of the following Officers, viz.:—Bros. John Fisher I.P.M., George Rideal P.M. S.W., Walter Fowden J.W., S. Mamelok P.M. Treasurer, Leon Levy Secretary, A. Libstein S.D., Alfred Smith J.D., George Board P.M. P.P.G.D. Director of Ceremonies, J. K. Heywood I.G., Alexander Kirkwood and Fletcher Stewards. A letter of apology for non-attendance was read from Bro. Col. le Gendre N. Starkie Prov. Grand Master of East Lancashire. Heartly good wishes having been expressed by visiting brethren, Bro. Fisher proposed that £15 should be given from the benevolent funds of the Lodge to augment those of the East Lancashire Systematic Masonic Educational and Benevolent Institution, which was carried. Brother Newton, who was present as a representative of Provincial Grand Lodge, cordially thanked the brethren for their handsome donation. A banquet followed, which was brilliant in all its surroundings, Bro. Alfred de Botton magnanimously defraying every expense incurred in connection with the same. At the festive board which followed, the usual Loyal and Masonic toasts were honoured, after which various songs and recitations were given by Bros. L. Levy, M. Hart, J. Townley Trotter, and others. Bro. Trotter rendered the poem of "William Tell" which gave universal satisfaction. Of all the important toasts given during the evening, none were so prolific in immediate and substantial results as that of the Masonic Charities, proposed by Bro. George Board who, after recounting his experiences in London—a visit undertaken by direction of his Lodge—made a powerful appeal to those present to emphasize the brilliant attendance of Provincial Officers by a handsome donation to the funds of local and other Masonic Charities, and it must have been a proud moment for him when he learned the fact that the outcome of his eloquence was a collection at table, or promise of sums which reached an aggregate of over £100. The worthy donors were:—Bros. A. de Botton, John Fisher, Simeon Mamelok, George Board, George Rideal, Louis Frankenstein, Geo. Crocker, Walter Fowden, Leon Levy, Alfred Smith, J. Heywood, and Henry Woolerton. In acknowledging the princely sum contributed, Bro. Board remarked that "Charity begins at home, and often ends there," but on this occasion the old adage was somewhat falsified, for, exclusive of the Lodge donation, and those just collected, Bro. A. de Botton and John Fisher had intimated their intention of qualifying as Life Governors of the London Charities by giving ten guineas each, and he himself (Bro. Board), would give a like sum, so that they might be efficient representatives in that direction. Bro. Fisher, in proposing the toast of the Worshipful Master, paid a very high tribute to that brother. He spoke of him as one who, being a foreigner, was not long ago quite unfamiliar with our modes, and habits, and language, but who,

by steady insistence of purpose, had become such an accomplished linguist, that the Zion Lodge must feel itself all the richer for the reflected honour he would confer upon them. The speaker considered that they were highly favoured by having Bro. de Botton to preside over them for a year. The Worshipful Master, in response, said that the pleasure and honour derived from the privilege conferred upon him by being placed in K.S.'s chair, impressed upon his mind the fact that life after all is really worth living. If he had shown any hesitation in accepting the position, it was because he had considered himself unequal to the task; but surrounded by friends, and guided by them, he hoped to carry on successfully the various duties which such a position might entail upon him. Bro. Botton added that some brethren teach, and some are ready to learn, and he was one of the latter: he was hungry, and ready to learn. He reverted to the brilliant assembly of that evening, and especially thanked the visiting brethren for their goodwill towards him. Before sitting down, Bro. de Botton very interestingly proposed the toast of the I.P.M., saying that if the brethren only knew Bro. Fisher as he knew him, the toast would go on for ever. It was with extreme pleasure he performed the duty allotted to him, that of presenting him with a gold jewel, given by the Lodge, in consideration of services rendered during his year of office. "You must," said Bro. de Botton to the donee, "ever think when you put on this beautiful jewel in a Masonic Lodge, how much we are indebted to you, and how much you deserved it." Bro. Fisher, who replied at some length, said that honours were often given to men who try to do their best, even though they do not succeed, and he was one who could thoroughly appreciate any honours and emoluments connected with Freemasonry, though when they were bestowed they came as a surprise, for he had not expected that they would tumble upon him. Their action of that evening had calculated to make him live another quarter of a century, during which time he sincerely hoped to enjoy their society. When he looked upon the gift which had just been placed upon his breast, it reminded him that it was an emblematic jewel only: the jewels which he prized were the immortal jewels surrounding him at that moment in the persons of his brethren. Other toasts followed, which were suitably responded to, and the evening's enjoyment did not terminate until a late hour.

### MARK MASONRY.

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#### PERSEVERANCE LODGE, No. 403.

THE Festival of St. John the Evangelist was celebrated at the Old Bull Hotel, Blackburn, on Tuesday evening, the 5th inst., when Bro. Pye S.W. was installed W.M. by Bro. Samuel Porritt. The Worshipful Master then appointed the following Officers:—Bros. Parkinson S.W., Pollard J.W., Halliwell M.O., Margerison S.O., Sosbe J.O., Green Register of Marks, Higginson Secretary, Peel Treasurer, Woods S.D., Cottrell J.D., Williams Organist, Walshe I.G., Hilder Senior Steward, Edleston Junior Steward, Fawcett Tyler. These Officers were invested by Bro. Porritt, and afterwards the brethren sat down to supper.

### SCOTLAND.

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#### CENTENARY OF ST. GEORGE'S LODGE, No. 190.

ON the 15th inst., the Centenary of the above Lodge was celebrated by a banquet in the Grand Hall of Hay's Royal Athelæum, Aberdeen. There was an excellent attendance of over sixty brethren. Bro. J. C. Blake Right Worshipful Master presided. Among the guests present were Bros. Sir J. H. Forshaw Prov. Grand Depute Master of Aberdeenshire, J. Brown, Callaghan, Skakle, Forrest, and Jamieson Past Masters of the Lodge, Coutts Right Worshipful Master of the Neptune Lodge, Apologies for non-attendance were received from Brother the Right Hon Lord Saltoun P.G.M., who telegraphed from London, congratulating the Lodge on the celebration; Bro. Wilson P.G. Secretary and the R.W.M. of the St. Machart, St. Nicholas, Operative, and Bon Accord Lodges. Brothers Andrew Christie S.W. and Joseph Smith J.W. acted as croupiers. After dinner the usual loyal toasts were proposed from the chair and enthusiastically received. Thereafter Brother Jamieson, the oldest Past Master of the Lodge, gave the toast of the evening—Continued prosperity to the St. George's Lodge. The Chairman, in replying, traced the progress of the Lodge from its origin in 1792. The rules and regulations of the Lodge, written in 1802, approved of by the quarter Sessions, were exhibited. The finances of the Lodge were referred to, and it was stated they were in a much more satisfactory state than ever they had been. Brother Forrest gave an interesting statement of his experiences during the time he occupied the chair, and during the evening several other speeches were delivered by the brother's present. During the course of the evening Bro. Sir James Forshaw intimated that Lord Saltoun having resigned the office of P.G.M. he (Sir James) had been requested by a number of the brethren, and had agreed to allow himself to be nominated as Provincial Grand Master. This statement was received with the greatest possible cordiality and enthusiasm, the feeling of the whole of the brethren being entirely in Sir James' favour. Several of the brethren rendered songs and recitations in an acceptable manner. The capital purveying of Bro. Hay gave the utmost satisfaction.

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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.

—o:—

## Saturday, 31st December.

149 Peace, New Masonic Hall, Meltham  
308 Pr. George, Station Hotel, Bottoms, Eastwood  
338 Benevolence, Jolly Sailor Inn, Mirple  
1148 De Moulham, Mowlem Institute, Swanage  
1462 Wharnccliffe, Rose and Crown Htl., Penistone

## Monday, 2nd January.

25 Robert Burns, Freemasons' Hall, W.C.  
72 Royal Jubilee, Anderton's Hotel, E.C.  
144 St. Luke's, Anderton's Hotel, E.C.  
188 Joppa, Freemasons' Tavern, W.C.

1319 Asaph, Freemasons' Hall, W.C.  
1625 Tredegar, London Tavern, Fenchurch Street  
1924 Wickham, St. Peter's Hall, Brockley  
2400 Brentford, Castle Assembly Rooms, Brentford.  
R.A. 28 Old King's Arms, Freemason's Tav, W.C.

53 Royal Sussex, Masonic Hall, Bath  
61 Probit, Freemasons' Hall, Halifax  
85 Faithful, Swan Hotel, Harleston  
89 Unanimity, Astley Arms, Dukinfield  
102 Unanimity, King's Arms, North Walsham  
113 Unanimity, Bull Hotel, Preston  
119 Sun, Sq., and Comp., F.M.H., Whitehaven  
135 Perpetual Friendship, Clarence, Bridgwater  
154 Unanimity, M.H., Zerland Street, Wakefield  
156 Harmony, 1 Princess Square, Plymouth  
199 Peace and Harmony, F.M.H., Dover  
251 Loyal, Masonic Hall, Barnstaple  
264 Nelson of the Nile, Freemasons' Hall, Batley  
302 Hope, New Masonic Hall, Bradford  
307 Pr. Frederick, M.H., New Rd., Hebden Bridge  
328 St. John, Masonic Hall, Torquay  
331 Phoenix, Masonic Hall, Truro  
338 Vitruvian, Royal Hotel, Ross, Herefordshire  
388 Prudence, Masonic Hall, Halesworth  
395 Guy, Victoria Hotel, Leamington Priors  
408 Three Graces, Masonic Room, Haworth  
428 Sincerity, Angel Inn, Northwich, Cheshire  
431 St. George, Masonic Hall, North Shields  
433 Hope, Swan Hotel, Brightlingsea  
441 Three Grand Principles, Red Lion Hot, Camb.  
467 Tudor, Freemasons' Hall, Oldham  
482 St. James's, Masonic Rooms, Handsworth  
529 Semper Fidelis, Masonic Hall, Worcester  
543 Cleveland, Golden Lion, Stokesley  
607 Chicheley, Lodge Rooms, Thrapston  
613 Unity, Masonic Hall, Southport  
622 St. Cuthbert, Masonic Hall, Wimborne  
699 Boscawen, Masonic Hall, Chacewater  
737 Wentworth, Masonic Hall, Wellingborough  
850 St. Oswald, Town Hall, Ashborne  
928 Friendship, Masonic Hall, Petersfield  
959 Prince of Wales, Masonic Hall, Ipswich  
977 Fovey, Masonic Hall, Fovey, Cornwall  
985 Alexandra, Bridge Hotel, Sutton Bridge

1045 Stamford, Town Hall, Altrincham  
1050 Gundulph, King's Head, Rochester  
1051 Rowley, Masonic Hall, Lancaster  
1071 Zetland, Masonic Hall, Saltash  
1077 Wilton, Red Lion Inn, Blackley, Lancashire  
1180 Forward, Masonic Hall, Birmingham  
1211 Goderich, Masonic Hall, Leeds  
1220 Solway, The Grapes, Aspatia, Silloth  
1239 Wentworth, Freemasons' Hall, Sheffield  
1254 Semper Fidelis, Masonic Hall, Exeter  
1264 Neptune, Masonic Hall, Liverpool  
1272 Tregenna, Masonic Hall, St. Ives  
1280 Walden, Rose and Crown Hot, Saffron Walden  
1302 De Warren, White Swan, Halifax  
1312 St. Mary, White Hart Hotel, Bocking  
1434 Nottinghamshire, Masonic Hall, Nottingham  
1477 Sir Watkin, Masonic Hall, Mold  
1486 Duncombe, Masonic Hall, Knightsbridge  
1542 Legiolium, Masonic Hall, Castleford  
1564 St. John, Prince of Wales Hotel, Woking  
1573 Caradoc, Masonic Hall, Caer Street, Swansea  
1575 Clive, Corbet Arms, Market Drayton  
1600 Hamilton, Masonic Hall, Alford  
1757 King Henry the Eighth, Masonic Hall, Hemel Hempstead

1895 Thames, Masonic Rooms, Henley  
1977 Blackwater, Blue Bear Hotel, Malton  
2039 Londonderry, Masonic Hall, Sunderland  
2094 Elthorne and Middx., Town Hall, Hounslow  
2163 Jersey, Coffee Tavern, Southall  
2166 Cotehele, Masonic Hall, Calstock, Cornwall  
2187 Adur, Assembly Rooms, Henfield  
2240 Arrow, Burton House Hot., Kington, Hereford  
2290 Fairfield, 14 Fairfield Street, Fairfield, Lanc.

R.A. 226 Benevolence, Red Lion, Littleborough  
R.A. 262 Salopian, The Lion Hotel, Shrewsbury  
R.A. 350 Integrity, Masonic Temple, Morley  
R.A. 599 Cherwell, Masonic Hall, Banbury  
M.M. 9 Fortescue, Masonic Hall, South Molton  
M.M. 12 Minerva, Masonic Hall, Dagger Lane, Hull  
M.M. 37 Wyndham, Masonic Hall, Basingstoke

## Tuesday, 3rd January.

Colonial Board, Freemasons' Hall, 4  
9 Albion, Freemasons' Hall, W.C.  
172 Old Concord, Freemasons' Hall, W.C.  
255 Harmony, Greyhound, Richmond  
765 St. James, Bridge House Hotel, Southwark

1381 Kennington, Horns Tavern, Kennington  
1472 Henley, Three Crowns, Woolwich  
1662 Beaconsfield, Chequers, Walthamstow  
2032 Richmond, Greyhound Hot, Richmond, Surrey

R.A. 1 G. Masters', Hotel Victoria, Northumberland Avenue.  
R.A. 1159 Marquis of Dalhousie, 33 Golden Square  
M.M. 1 St. Mark's, Mark Masons' Hall, W.C.

53 Union, 47 St. Giles' Street, Norwich  
70 St. John, Hurst M.H., Plymouth  
103 Beaufort, Freemasons' Hall, Bristol  
120 Palladian, Green Dragon Hotel, Hereford  
124 Marquis of Granby, M.H., Old Elvet, Durham  
126 Silent Temple, Bull Hotel, Burnley  
158 Adams, Britannia, Mile Town, Sheerness  
226 Benevolence, Red Lion, Littleborough  
252 Harmonic, Freemasons' Tavern, Dudley  
265 Royal Yorkshire, Masonic Club, Keighley  
293 King's Friends, Lamb Hotel, Nantwich  
274 Constitutional, Masonic Hall, Beverley  
315 Royal York, Royal Pavilion, Brighton  
361 Cambrian, Masonic Hall, Neath  
373 Socrates, George, High Street, Huntingdon  
378 Loyal Welsh, Masonic Hall, Pembroke Dock  
388 Unity, Town Hall, Warham  
393 St. David, Mas. Hall, The Parade, Berwick  
421 Loyal of Industry, F.M.H., South Molton  
441 St. James, Freemasons' Hall, Halifax  
457 Loyal Monmouth, F.M.H., Monmouth  
493 Royal Lebanon, Bell, Gloucester  
510 St. Martin, Masonic Hall, Giskeard  
558 Temple, Masonic Hall, Folkestone  
660 Camalodunum, Freemasons' Hall, Milton  
673 St. John, Masonic Hall, Liverpool  
731 Londesborough, M.H., Bridlington Quay  
779 Ferrers and Ivanhoe, M.H., Ashby-de-la-Zouch  
791 Warden, Royal Hotel, Sutton Coldfield  
804 Carnarvon, Masonic Hall, Havant  
817 Fortescue, Masonic Hall, Honiton, Devon  
948 St. Barnabas, Masonic Room, Leighton  
940 Bute, 9 Working Street, Cardiff  
967 Three Grand Principles, Masonic Hall, Penryn  
974 Pentaptha, New Masonic Hall, Bradford  
995 Furness, Masonic Temple, Ulverston

1002 Skiddaw, M.R., Challoner St., Cockermouth  
1024 St. Peters, Masonic Hall, Maldon  
1028 Royal Alfred, The George, Alfreton  
1072 Aberystwith, Masonic Hall, Aberystwith  
1134 Newall, Freemasons' Hall, Salford  
1197 Nyanza, Masonic Hall, Ilminster  
1244 Marwood, Freemasons' Hall, Redcar  
1266 Honour and Friendship, M.H., Blandford  
1282 Anholme, Masonic Rooms, Gray Lane, Bigg  
1498 St. Eleth, Castle Hotel, Amlwch, Anglesea  
1522 Olicana, The Crescent, Ilkley  
1587 St. Giles, The Bank, Bank Street, Cheville  
1619 Sackville, Masonic Rooms, East Grinstead  
1780 Albert Edward, Masonic Hall, Southampton  
1785 St. Petroc, Masonic Hall, Padstow  
1799 Arnold, Marine Hotel, Walton-on-Naze  
1807 Loyal Wye, Masonic Hall, Builth, Brecon  
1908 Cholmondeley, Commercial Hotel, Frodsham  
1970 Hadrian, Freemasons' Hall, South Shields  
1993 Wolseley, Trevelyan Hotel, Manchester  
2133 Swan of Avon, Union Club, Stratford-on-Avon  
2260 Ridley, Deuchar's Bldgs., Newcastle-on-Tyne  
2295 Scarisbrick, Masonic Hall, Stockport  
2339 Mistle, White Hart Hotel, Marnagh  
R.A. 203 St. John of Jerusalem, M.H., Liverpool  
R.A. 621 Abbey, Masonic Rooms, Burton-on-Trent  
M.M. 69 United Serv., King's Arms, Old Brompton

## Wednesday, 4th January

1293 Royal Standard, Cock Hotel, Highbury, N.  
1637 The Rothesay, Inns of Court Hotel, W.C.  
R.A. 89 Temperance in the East, 6 Newby Place, Poplar  
R.A. 1305 St. Marybone, Regent M.H., Air Street  
R.A. 1328 Granite, Holborn Restaurant, W.C.

74 Athol, Masonic Hall, Birmingham  
91 Phoenix, Masonic Hall, Sunderland  
137 Amity, Masonic Hall, Market Street, Poole  
159 Brunswick, Masonic Hall, East Stonehouse  
168 Mariners, Masonic Temple, Guernsey  
274 Tranquillity, Boar's Head Inn, Newchurch  
292 Bedford, Bedford Square, Tavistock  
287 Unanimity, White Lion Hotel, Stockport  
290 Huddersfield, Masonic Hall, Huddersfield  
298 Harmony, Masonic Rooms, Rochdale  
326 Moira, Freemasons' Hall, Bristol  
327 Wigton, St. John, Lion and Lamb, Wigton  
372 Harmony, Rolle Arms, Dalkeigh, Saltburn  
387 Airedale, Institute, Saltburn, Shipley  
406 Northern Counties, Masonic Hall, Newcastle  
417 Faith and Unanimity, M.H., Dorchester  
429 Royal Navy, Royal Hotel, Ramsgate  
471 Silurian, F.M.H., Newport, Mon.  
533 Eaton, Masonic Hall, Cogleton  
555 Fidelity, The Crown, Framingham  
606 Segonium, The Castle, Carleton  
678 E. Ellesmere, Church Hot, Kersley, Farnworth  
730 Ellesmere, Town Hall, Chorley  
750 Friendship, Freemasons' Hall, Cleckheaton  
970 St. Anne, Masonic Hall, East Loos  
992 St. Thomas, Griffin Hotel, Lower Broughton

1003 Prince of Wales, Masonic Temple, Jersey  
1004 Athole, Masonic Hall, Douglas, Isle of Man  
1010 Kingston, Masonic Hall, Kingston Sq., Hull  
1013 Royal Victoria, Masonic Hall, Liverpool  
1085 Hartington, Masonic Hall, Gower St., Derby  
1167 Alnwick, M.H., Prudhoe Street, Alnwick  
1206 Cinque Ports, Bell Hotel, Sandwich  
1274 Earl of Durham, F.M.H., Chester-le-Street  
1323 Talbot, Masonic Rooms, Wind St., Swansea  
1335 Lindsay, M.H., King Street, Wigton  
1354 Marquis of Lorne, Masonic Room, Leigh  
1363 Tyndall, Town Hall, Chipping Sodbury, Glos.  
1403 West Lancashire, Commercial Hot, Ormskirk  
1431 St. Alphege, George Hotel, Solihull  
1461 Clausentum, Masonic Hall, Woolston  
1509 Madoc, Masonic Hall, Portmadoc  
1520 Earl Shrewsbury, Loyal Bury, Carrack  
1532 Bective, County Hotel, Carlisle  
1544 Mount Eden, Masonic Hall, Carnarvon  
1620 Marlborough, Derby Hall, The Brook, L'pool  
1645 Colne Valley, Masonic Hall, Slushwate  
1660 Arleclon, Freemasons' Hall, Farnham  
1731 Trinity, Golden Lion Hotel, Rayleigh  
1736 St. John's, St. John's Rooms, Halifax  
1797 Southdown, New Inn, Hurstpierpoint, Sussex  
1808 Suffield, Angel, North Walsham  
1842 St. Leonard, Saxon Chambers, St. Leonards  
1854 World of Kent, Boro' Auc. Rooms, Tenterden  
1862 Stratton, Masonic Hall, West Hartlepool  
1869 Unity, Freemasons' Hall, Oldham  
2042 Apollo, 22 Hope Street, Liverpool

2193 Queen's Jubilee, Lord Nelson, Nelson, Lanc.  
2200 Pantiles, Pump Room, Tunbridge Wells  
2224 Fairfield, Pavilion, Long Eaton, Derbyshire  
2259 St. Nicholas, Peace Hall, W. Yorkshire  
2283 Foston, New Inn, St. Neots  
2331 Jersey, King Edinburgh Hall, Bicester  
2363 Alan, Queens Hotel, Alderley Edge, Cheshire  
2392 Loyal Hay, Hay, Brecknockshire  
2391 Orde-Powlett, F.M.H., Midlothian  
2453 Duke of York, Masonic Hall, Cardiff

R.A. 51 Hope, Spread Eagle Inn, Rochdale  
R.A. 200 Old Globe, Masonic Hall, Scarborough  
R.A. 342 Royal Sussex, 79 Commercial Rd., Portsea  
R.A. 381 Star of Gwynedd, Masonic Hall, Bangor.  
R.A. 499 Stortford, Chequers, Bishop Stortford  
R.A. 1125 St. Peter's, Masonic Hall, Tiverton  
M.M. 36 Furness, Hartington, Barrow-in-Furness

## Thursday, 5th January.

538 La Tolerance, Freemasons' Hall, W.C.  
554 Yarborough, Green Dragon, Stepney  
1288 Finsbury Park, Cock Tavern, Highbury  
1393 Friends in Council, 33 Golden Square  
1445 Prince Leopold, Three Nuns Hotel, Allgate  
1790 Old England, M.H., New Thornton Heath  
1950 Southgate, Railway Hotel, New Southgate  
1963 Duke of Albany, Surrey M.H., Camberwell  
2291 West Ham Abbey, Town Hall, Stratford, E.

R.A. 1507 Metropolitan, Anderton's Hotel, E.C.  
R.A. 1716 All Saints, Vestry Hall, Fairfield Rd., E.  
M.M. 244 Trinity College, 13 Maudslayi Place, W.

24 Newcastle-on-Tyne, F.H., Newcastle  
31 United Industrious, Mas. Rooms, Canterbury  
38 Union, Council Chamber, Chichester  
41 Royal Cumberland, Masonic Hall, Bath  
110 Loyal Cambrian, Mas. Hall, Merthyr Tydvil  
195 Hengist, Masonic Hall, Bournemouth  
215 Commerce, Commercial Hotel, Hastingdon  
219 Prudence, Masonic Hall, To Inverdon  
230 Fidelity, Ebrington Masonic Hall, Devonport  
240 Mariners, Masonic Hall, Liverpool  
254 Trinity, Craven Arms Hotel, Coventry  
266 Naphthali, Navigation Inn, Haywood  
269 Fidelity, Old Bull Hotel, Blackburn  
289 Fidelity, Masonic Hall, Leeds  
295 Combermere, Union Arms, Macclesfield  
300 Minerva, Pitt and Nelson, Ashton-under-Lyne  
319 Harmony, Red Lion, Fareham  
317 Affability, Freemasons' Hall, Manchester  
324 Moira, Wellington Inn, Scalybridge  
350 Charity, Railway Hotel, Moss, G.M.O., Kearsley  
360 Pomfret, Masonic Hall, Northampton  
361 Industry, Norfolk Arms, Hyd, Cheshire  
362 Doric, Masonic Hall, Grantham  
419 St. Peter, Star and Garter, Wolverhampton  
445 Benevolent, Town Hall, Wells, Somersetshire  
449 Cecil, Sun Hotel, Hitchin  
450 Cornubian, Freemasons' Hall, Hylle  
454 Foresters, Town Hall, Uxeter  
462 Bank Terrace, Hargreaves Arms, Accrington  
472 Friendship & Sincerity, To Hall, Salisbury  
509 Tees, Freemasons' Hall, Stockton, Durham  
531 St. Helen's, Masonic Hall, Hartlepool  
539 St. Matthew, Dragon Hotel, Walsall  
625 Devonshire, Masonic Hall, Gillingham  
633 Yarborough, Clarence Hotel, Manchester  
637 Portland, Town Hall, Stoke-upon-Trent  
703 Clifton, County and Lane End Hot., Blackpool  
761 St. John, Old Bull, Drifley  
792 Pelham Pillar, Masonic Hall, Great Gainsby  
856 Restormel, Duchy Palace, Lostwithiel  
913 Pattison, Freemasons' Hall, Plymouth  
971 Trafalgar, Masonic Hall, St. James St., Brixley  
976 Royal Clarence, Blue Ball, Braton, Somerset

1012 Prince of Wales, Dorby Hotel, Bury, Lancs.  
1231 Savil, Masonic Room, Northgate, Elland  
1284 Brent, Globe Hotel, Devonshire  
1304 Olive Union, M.H., Horncastle, Lincolnshire  
1324 Okeover, Market Hall, Ripley  
1379 Marquess of Ripon, Masonic Hall, Darlington  
1344 Equity, Central Hotel, Widnes  
1473 Bootle, 80 Merton Road, Bootle, Lancashire  
1500 Walpole, 47 St. Giles Street, Norwich  
1504 Red Rose of Lanc., Starke's Arms, Palsham  
1513 Friendly, M.H., Eastgate, Brasley  
1557 Albert Edward, Masonic Hall, Heston  
1565 Earl of Chester, Masonic Hall, Lymington  
1639 Watling Street, Cock Hotel, Sney Stratford  
1674 Caradoc, Masonic Hall, Rhyl  
1743 Castlemartin, Assembly Rooms, Pembroke  
1770 Vale of White Horse, Savings Bank, Faringdon  
1817 St. Andrew, Cambridge Hotel, Shoburyness  
1899 Wellesley, Wellington College Hot., Sandhurst  
1829 Burrell, Royal Pavilion, Brighton  
2043 Kendrick, Masonic Hall, Reading  
2169 Osborne, M.H., Medina Road, East Cowes  
2199 Ashburton, Masonic Hall, Ashurst  
2312 Easterford, Angel Hotel, Kildare  
2350 Corinthian, Bird-in-the-Hand Hot., Hanley  
2396 Clarence, Masonic Hall, Queen St., Chester.  
2414 Wychwood, Private Rooms, Burford

R.A. 187 Charity, Freemasons' Hall, Bristol  
R.A. 302 Charity, New Masonic Hall, Bradford  
R.A. 325 St. John, Freemasons' Hall, Salford  
R.A. 962 Sun and Sower, M.H., Wokingham  
R.A. 1016 Elxington, Masonic Hall, Birmingham  
R.A. 1070 Southport, Masonic Bldgs., Southport  
R.A. 1074 Bective, Masonic Rooms, Killybeg  
M.M. 21 Howo, George Hotel, Melton Mowbray  
M.M. 53 Britannia, Freemasons' Hall, Sheffield

## Friday, 6th January.

706 Florence Nightingale, M.H., Woolwich  
2076 Quatuor Coronati, Freemasons' Hall, W.C.  
R.A. 3 Fidelity, Freemasons' Hall, W.C.  
R.A. 1439 Ezra, Cock Tavern, Highbury

242 St. George, Guilthall, Doncaster  
306 Alfred, Masonic Hall, G. George St., Leeds  
375 Lameton, Lambton Arms, Chester-le-Street  
521 Truth, Freemasons' Hall, Hull  
574 Loyal Berkshire of Hope, John St., Newbury  
631 St. John, Charlton Arms, Wellington, Salop  
709 Invicta, Bank Street Hall, Asford  
751 Eastnor, Masonic Rooms, Lebury  
837 De Grey and Ripon, Town Hall, York



839 Royal Gloucestershire, Bell Hotel, Gloucester  
 936 Adair, Private Room, Aldeburgh  
 1009 Shakespeare, F.M.H., Cooper St., Manchester  
 1096 Lord Warden, St. George's Hall, Deal  
 1102 Mirfield, Masonic Hall, Mirfield  
 1230 Barnard, Masonic Hall, Barnard Castle  
 1333 Athelstan, Town Hall, Atherstone, Warwick  
 1375 Architect, Town Hall, Withington  
 1405 Southwell, Masonic Hall, Nottingham  
 1529 Duke of Cornwall, Masonic Hall, St. Colomb  
 1561 Morecambe, King's Arms, Morecambe  
 1648 Prince of Wales, Freemasons' Hall, Bradford  
 1664 Gosforth, Freemasons' H., Gosforth  
 1725 Douglas, College Gateway, Maidstone  
 1754 Windsor, M.H., Landowne, Penarth  
 1838 Tudor Lodge of Rifle Volunteers, Drill Hall, Wolverhampton.  
 2376 Carnarvon, Eagle and Child Inn, Layland, Lancashire.  
 2380 Beneventa, Wheatsheaf Hotel, Daventry  
 2433 Minerva, Masonic Chambers, Lirkenhead  
 R.A. 359 Peace, F.M.H., Albion Ter., Southampton  
 R.A. 712 St. James's, Masonic Hall, Louth

### Saturday, 7th January.

Council, Boys' School, F.M.H., 3  
 1572 Carnarvon, Albion Tavern, Aldersgate-street  
 2182 Sterndale Bennett, Surrey M.H., Camberwell  
 209 Etonian, Masonic Hall, Windsor  
 1362 Royal Albert Edward, Town Hall, Redhill  
 1398 Canynges, Freemasons' Hall, Bristol  
 1458 Truth, Wheatsheaf Hotel, Manchester  
 1550 Prudence, Freemasons' Hall, Plymouth  
 2077 Epping, Cook Hotel, Epping  
 2323 Bushey Hall, The Hall, Bushey, Herts  
 2450 Loxfield, Maidens Head Hotel, Uckfield  
 M.M. 14 Prince Edward's, Station Hotel, Stansfield

### INSTRUCTION.

### Saturday, 31st December.

87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 7'30  
 179 Manchester, 8 Tottenham Court Road, W.C., 8  
 198 Percy, Jolly Farmers' Tav, Southgate Rd., N., 8  
 1275 Star, Dover Castle, Deptford Causeway, S.E., 8  
 1288 Finsbury Park, Cook Tavern, Highbury, 8  
 1364 Earl of Zetland, Royal Edward, Hackney, 7  
 1524 Duke of Connaught, Lord Stanley, Hackney, 7  
 1624 Eccleston, 13 Cambridge Street, Pimlico, 7  
 2012 Chiswick, Windsor Castle, Hammersmith, W.  
 R.A. Sinai, Red Lion, King Street, Regent St., W.

### Monday, 2nd January.

22 Loughborough, Gauden Hotel, Clapham, 7'30  
 27 Egyptian, Atlantic Tavern, Brixton, S.W., 8  
 45 Strong Man, Bell and Bush, Rope-maker St., 174  
 Sincerity, Railway Tavern, Fenchurch St., 7  
 180 St. James's Union, St. James's Restaurant, 8  
 248 True Love & Unity, F.M.H., Brixham, Devon  
 382 Royal Union, Chequers' Hotel, Uxbridge  
 548 Wellington, White Swan, High St., Deptford, 8  
 823 Everton, Masonic Hall, Liverpool, 7'30  
 975 Rose of Denmark, Gauden Hotel, Clapham, 7'30  
 1227 Upton, Three Nuns, Aldgate, E., 8  
 1339 Stockwell, White Hart, Abchurch Lane, 6'30  
 1425 Hyde Park, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Rd., W., 8  
 1445 Prince Leopold, 202 Whitechapel Road, E., 7  
 1449 Royal Military, Masonic Hall Canterbury,  
 1489 M. of Ripon, Queen's Hot, Victoria Park, 7'30  
 1507 Metropolitan, The Moorgate, E.C., 7'30  
 1585 Royal Commemoration, Railway Ho, Putney  
 1608 Kilburn, 46 South Molton Street, W., 8  
 1623 West Smithfield, Manchester Hotel, E.C., 7  
 1693 Kingsland, Cook Tavern, Highbury, N., 8'30  
 1707 Eleanor, Rose and Crown, Tottenham, 8  
 1743 Perseverance, Deacon's Tavern, Walbrook, 7  
 1891 St. Ambrose, Baron's Ct. Hot, W. Kensington, 8  
 1901 Selwyn, East Dulwich Hotel, East Dulwich, 8  
 2030 Abbey Westminster, Town Hall, S.W., 7'30  
 2192 Walthamstow, Chequers Hotel, High Street, Walthamstow, 8

### Tuesday, 3rd January.

25 Robert Burns, 8 Tottenham Court Road, 8  
 55 Constitutional, Bedford Hotel, Holborn, 7  
 74 Athol, M.H., Severn Street, Birmingham, 6'45  
 141 Faith, Victoria Mansions Restaurant, S.W.  
 177 Domatic, Surrey M.H., Camberwell, 7'30  
 188 Joppa, Manchester Hotel, Aldersgate Street, 8  
 212 Euphrates, Mother Red Cap, Camden Town, 9  
 241 Merchants, Masonic Hall, Liverpool  
 483 East Surrey Lodge of Concord, Greyhound Hotel, Croydon, 8  
 554 Yarborough, Green Dragon, Stepney, 8  
 700 Nelson, Star and Garter, Woolwich, 7'30  
 753 Prince Fred. William, Eagle Tav., Maida Hill, 8  
 820 Lily of Richmond, Greyhound, Richmond, 7'30  
 829 Sydney, Black Horse Hotel, Sidcup, 7  
 860 Dalhousie, Middleton Arms, Dalston, 8  
 861 Finsbury, King's Head, Threadneedle St., 7  
 1044 Wandsworth, East Hill Hotel, Wandsworth, 8  
 1321 Emblematic, St. James's Restaurant, W., 8  
 1343 St. John, Masonic Hall, Grays, Essex  
 1349 Friars, Liverpool Arms, Canning Town, 7'30  
 1446 Mount Edgecumbe, Three Stags, Lambeth Rd., 8  
 1471 Islington, Cook Tavern, Highbury, N., 7'30,  
 1472 Hanley, Three Crowns, North Woolwich  
 1473 Bootle, 146 Berry Street, Bootle, 8  
 1540 Chaucer, Old White Hart, Borough High St.  
 1638 Brownrigg, Alexandra Hotel, Norbiton, 8  
 1895 New Finsbury Park, Hornsey Wood Tav, N.  
 1839 Duke of Cornwall, Queen's Arms, E.C., 7  
 1949 Brixton, Prince Regent East Brixton, 8  
 2146 Sarbiton, Maple Hall, Surbiton  
 2411 Clarence and Avondale, M.H., Leytonstone, E.  
 Metropolitan Chapter, White Hart, Cannon St., 6'30  
 R.A. 704 Camden, 15 Finsbury Pavement, E.C., 8

R.A. 1365 Clapton, White Hart, Clapton, 8  
 R.A. 1642 E. of Carnarvon, Ladbroke Hall, Notting Hill, 8

### Wednesday, 4th January.

3 Fidelity, Alfred, Roman Road, Barnsbury, 8  
 30 United Mariners', Lugard, Peckham, 7'30  
 65 Prosperity, Old Parr's Head, Knightbridge St.  
 72 Royal Jubilee, Mitre, Chancery Lane, W.C., 8  
 73 Mount Lebanon, George Inn, Borough, 8  
 193 Confidence, Hercules Tavern, Leadenhall St., 8  
 228 United Strength, Hope, Regent's Park, 8  
 538 La Tolerance, Portland Hot, Gt. Portland St., 8  
 591 Downshire, Masonic Hall, Liverpool, 7  
 673 St. John, Masonic Hall, Liverpool, 8  
 720 Panmure, Balham Hotel, Balham, 7  
 781 Merchant Navy, Silver Tav, Burdett Rd., 7'30  
 813 New Concord, Jolly Farmers, Southgate Rd. 8  
 862 Whittington, Red Lion, Fleet Street, 8  
 902 Burgoyne, King's Arms, John Street, Bedford Row, W.C., 8  
 972 St. Augustine, Masonic Hall, Canterbury, 8'30  
 1037 Portland, Portland Hall, Portland  
 1269 Stanhope, Fox and Hounds, Putney  
 1356 Tosteth, 140 North Hill Street, Liverpool, 7'30  
 1475 Peckham, 518 Old Kent Road, 8  
 1511 Alexandra, Hornsea, Hull  
 1601 Ravensbourne, Rising Sun, Rusby Green, Catford, 8  
 1604 Wanderers, Victoria Mansions Restaurant, S.W., 7'30  
 1662 Beaconsfield, Chequers, Walthamstow, 7'30  
 1681 Londesborough, Berkeley Arms, May Fair, 8  
 1692 Hervey, White Hart Hotel, Bromley, Kent, 8'30  
 1791 Creation, Wheatsheaf, Shepherd's Bush, 8  
 1922 Earl of Lathom, Station Hotel, Camberwell New Road, 8  
 1963 Duke of Albany, 153 Battersea Park Road, 7'30  
 2206 Hendon, Welsh Harp, Hendon, 8  
 R.A. 177 Domatic, St. James's Restaurant, W., 8  
 R.A. 720 Panmure, Goose and Gridiron, E.C., 7  
 R.A. 933 Doric, 202 Whitechapel Road, E., 7'30  
 M.M. Grand Masters, Mark Masons' Hall, W.C.

### Thursday, 5th January.

141 St. Luke, White Hart, Chelsea, 7'30  
 147 Justice, Brown Bear, Deptford, 8  
 263 Clarence, 8 Tottenham Court Road, W.C.  
 733 Westbourne, 112 Queen's Road, Bayswater, 8  
 749 Belgrave, Albion Tavern, Russell St., W.C., 8  
 754 High Cross, Coach and Horses, Tottenham, 8  
 879 Southwark, Sir Garnet Wolseley, Rotherhithe New Road  
 890 Hornsey, Masonic Room, Lewisham, at 8  
 1017 Montefiore, St. James's Restaurant, W.,  
 1153 Southern Star, Sir Syd. Smith, Kennington, 8  
 1178 Perfect Ashlar, Bridge House Hotel, S.E. 7  
 1182 Duke of Edinburgh, M.H., Liverpool, 7'30  
 1259 Duke of Edinburgh, Eastern Hotel, Commercial Road, Limehouse, E., 7'30  
 1278 Burdett Coutts, Swan, Bethnal Green Road, 8  
 1306 St. John, Three Crowns, Mile End Road, 8  
 1300 Royal Arthur, Prince of Wales, Wimbledou, '30  
 1426 The Great City, Masons' Hall Avenue, 6'30  
 1558 D. Connaught, Palmerston Arms, Camberwell, 8  
 1571 Leopold, City Arms Tavern, E.C., 7  
 1580 Cranbourne, Red Lion, Hatfield, 8  
 1602 Sir Hugh Myddelton, 45 Upper Street, N., 8  
 1612 West Middlesex, Bell, Ealing Dean, 7'45  
 1614 Covent Garden, Criterion, W., 8  
 1622 Rose, Stirling Castle, Camberwell, 8  
 1625 Tredegar, Wellington, Bow, E., 7'30  
 1673 Langton, White Hart, Abchurch Lane, 5'30  
 1744 Royal Savoy, Blue Posts, Charlotte Street, 8  
 1950 Southgate, Railway Hot, New Southgate, 7'30  
 1677 Crusaders, Old Jerusalem, St. John's Road, Clerkenwell, 9  
 1996 Priory, Constitutional Club, Acton  
 R.A. 753 Prince Frederick William, Lord's Hotel, St. John's Wood, 8  
 R.A. 1471 North London, Northampton House, Canonbury, 8

### Friday, 6th January.

Emulation, Freemasons' Hall, 8  
 General Lodge, Masonic Hall, Birmingham, 8  
 167 St. John's, York and Albany, Regent's Park,  
 507 United Pilgrims, Surrey M.H., Camberwell, 7'30  
 765 St. James, Princess Victoria, Rotherhithe, 8  
 780 Royal Alfred, Star and Garter, Kew Bridge, 8  
 834 Ranelagh, Six Bells, Hammersmith

1056 Metropolitan, Portugal Hotel, Fleet Street, 7  
 1185 Lewis, Fishmongers' Arms, Wood Green, 7'30  
 1228 Beacontree, Green Man, Leytonstone, 8  
 1298 Royal Standard, Castle, 81 Holloway Rd., N., 8  
 1365 Clapton, G.E. Hotel, Liverpool Street, 7  
 1381 Kennington, The Horns, Kennington, 8  
 1457 Bagshaw, Public Hall, Loughton, Essex, 7'30  
 1642 E. Carnarvon, Ladbroke Hall, Notting Hill, 8  
 1901 Selwyn, Montpelier, Choumont Rd., Peckham, 8  
 2021 Queen's (Westminster) and Marylebone, The Criterion, W., 8  
 R.A. 95 Eastern Star, Hercules Tavern, E.C.  
 R.A. 820 Lily of Richmond, Greyhound, Richmond, 8  
 R.A. 890 Hornsey, Prince of Wales's Hotel, corner of Eastbourne Terrace, and Bishop's Road, W. 8  
 R.A. 1275 Star, Stirling Castle, Church Street, Camberwell, 7

### Saturday, 7th January.

87 Vitruvian, Duke of Albany, St. Catherine's Park, near Nunhead Junction, 7'30  
 179 Manchester, 8 Tottenham Court Road, W.C. 8  
 198 Percy, Jolly Farmers' Tav, Southgate Rd., N. 8  
 1275 Star, Dover Castle, Deptford Causeway, S.E. 7  
 1288 Finsbury Park, Cook Tavern, Highbury, 8  
 1364 Earl of Zetland, Royal Edward, Hackney, 7  
 1524 Duke of Connaught, Lord Stanley, Hackney, 8  
 1624 Eccleston, 13 Cambridge Street, Pimlico, 7  
 2012 Chiswick, Windsor Castle, Hammersmith, 7'30  
 R.A. Sinai, Red Lion, King Street, Regent St., W.

The Queen has sent, through Sir Henry Ponsonby, a donation of £100 to the Agricultural Benevolent Association.

The Queen has been pleased to signify her intention of granting the use of Sheen Lodge, where the late Sir Richard Owen lived so long and died, to Mrs. Owen, his daughter-in-law, for the remainder of her life.

Lord Ribblesdale, Master of the Buckhounds, entertained some 350 poor children, selected from the schools of Windsor, on Wednesday evening, at a tea party given in the Guildhall, under the presidency of the Mayor, Mr. J. Gane.

The Emperor William has sent Queen Victoria, as a Christmas gift, a beautiful photographic album, containing forty-three large views of the interior and exterior of the recently restored Schlosskirche of Wittenberg.

The Earl of Dudley, supported by Lord Lamington, has kindly consented to preside at a dinner to be held at the Whitehall Rooms, Hôtel Métropole, in aid of the Sick and Nursing Fund of the St. Pancras Almshouses, on Friday, 10th February. The Countess of Dudley has also promised to be present.

Viscountess Newport and the Earl of Bradford opened a handsome and commodious reading room and hall, which have been erected at Church Eaton, Staffordshire, with a view to making village life more attractive to working people by attending to the lighter side of existence and brightening its hours of leisure, on Tuesday. The new institute will be managed by a committee of villagers, elected by and representing their own class, with the rector of Church Eaton, the Rev. A. H. Talbot, as chairman.

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| 216 Dupuy. Condamnation des Templiers. 18mo., front. Brussels, 1702.   | 0 10 0 | 407 Freemasons' Magazine and Masonic Mirror. First Vol. of 1858.  | 1 1 0  |
| 221 Lawrence, Archer. Orders of Chivalry. Large 8vo. (Only 100 were printed). London 1871.   | 1 1 0  | 408 Rowbottom. Origin of Masonic Ritual and Tradition. A Lecture on the Three Degrees. 1890.  | 0 3 6  |
| 223 Harris, Thaddeus Mason. Discourses illustrating the Principles, &c. of Freemasonry. 8vo. front. Charlestown, Mass., 1801.  | 0 15 0 | 409 Secret Societies of the Middle Ages. 1873.  | 0 10 6 |
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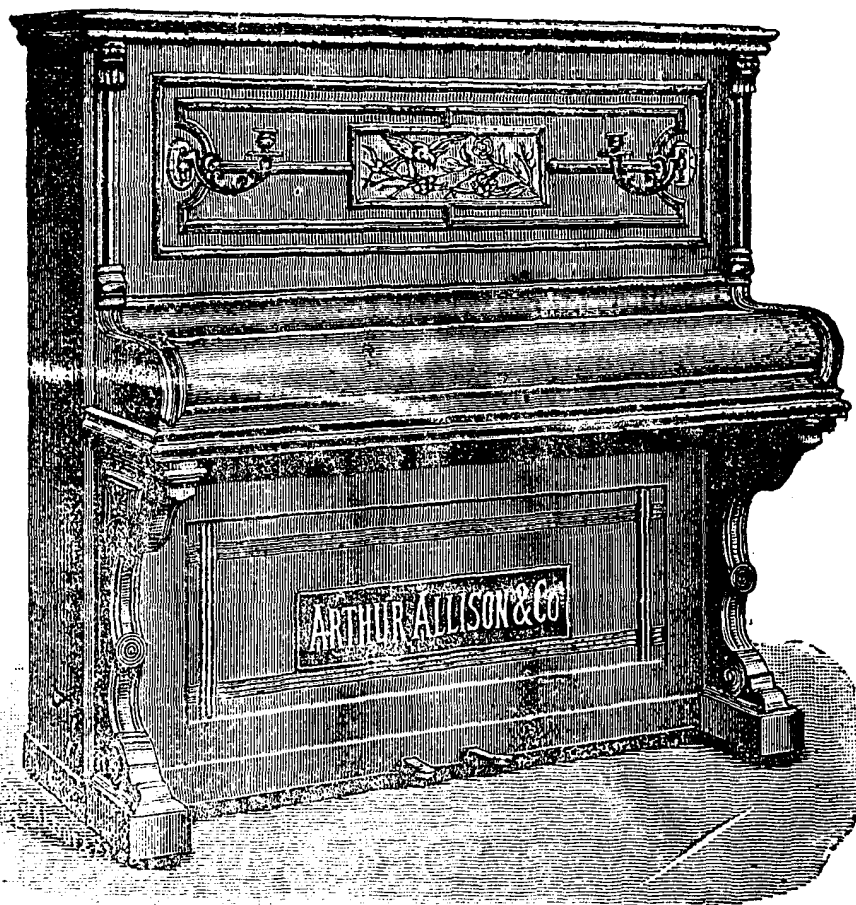
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