

# THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

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## ANTICIPATIONS FOR THE YEAR 1879.

THIS Week we present to our readers the first number of a new volume. We have now completed eight volumes, and are determined that no stone shall be left unturned on our part in order to make THE FREEMASON'S CHRONICLE in every way worthy of the position it has attained in Masonic journalism. However, as we offered a few remarks on this matter at the close of Our Review of Masonry for 1878, we shall add nothing further on this occasion. Our object in writing these few lines is to offer our friends and readers those hearty good wishes on the approach of a new year which are specially seasonable. The fourth day from the date of this number will be the 1st January 1879, and we are justified, therefore, in taking one last look round on the surroundings of Freemasonry as they are in the closing days of the year. We are not going to traverse the ground we went over in our sketch of the year. We are going to take a peep, so far as it is possible, at the prospect that awaits us. When it is impossible for a man to foretell what a single day may bring forth, it would obviously be presumptuous on our part to attempt writing an anticipatory sketch foreshadowing the probable course of Freemasonry in 1879. Yet the future may be judged to a certain extent. Everything that might have been expected has been done to bring about the complete restoration of peace in Europe. We have it on the authority of those who are most competent to form an opinion, that while there is still a necessity for watching the progress of political events, there is every reason to hope that all will go well, and that in the spring of the coming year, when the obligations contracted by the several powers towards each other must, by the terms of the Berlin Treaty, be completely carried out, Eastern Europe, which for so long a period has been the scene of devastation and bloodshed, will once again enjoy a condition of tranquillity. In such case, it may be anticipated as the necessary consequence of a return to order that the commercial depression from which we have likewise been suffering will be alleviated. There is now, unfortunately, prevailing among all classes, and in all branches of trade and commerce, a state of want, to find a parallel to which we must go back to the days of the cotton famine—when, however, the suffering was more local—or to the potato famine. The news from all sides is most unsatisfactory now; and what with strikes, slackness of demand for business to anything like a large extent, the mourning for the Princess Alice, and the severity of the weather, the amount of suffering must be terrible. But as the political position becomes brighter, the commercial, it is to be hoped, will follow suit. People are not prone to venture on new enterprises when there is a chance of political complications, and so when a way is seen to avoid the latter, we may expect a revival of confidence in trade, and it may possibly happen that the Board of Trade returns for January will—in the event of all going well—show better results than they have done latterly. As regards the Afghan war, too, and the prospect which lurked behind it of our being involved in a struggle with Russia for supremacy in Central Asia, the withdrawal of the Russian Mission from Cabul is a hopeful sign, while the victorious advance of our different columns seems likely to secure to us that scientific frontier which has been declared necessary to the complete security of our Indian Empire. What effect the flight of the Ameer into Turkestan—of which there seems to be no doubt, since the confirmation of the

earliest rumours has reached us from the Viceroy himself—will have on our further relations with Afghanistan it is early yet to form an opinion. The government of the country is now in the hands of the Ameer's son, Yakoob Khan, but there are no means of judging of the course he may pursue. He may remember gratefully our intervention in his behalf with his father, when a predecessor of Lord Lytton invited Shere Ali to treat him with greater tenderness, or being a soldier of some reputation, he may resolve on fighting to the last, trusting to the known difficulties of the country in which the contest is being waged. He may be encouraged to this course by the support of many of the great independent tribes, whose enmity was personal towards the Ameer, and who may yet be willing, now that the latter has fled the country, to strike a blow for the honour of their country. It is, we repeat, too early to form an opinion on this matter, but, there is a likelihood that the blows we have already struck will not be without their effect in convincing the new Ameer that it is, humanly speaking, impossible to cope with our power, and he may be willing to make peace instead of risking further and perhaps still more disastrous defeats. On the whole, indeed, in Asia, as in Europe, we may congratulate ourselves on the improved prospect before us, and with returning peace we may expect a return likewise of commercial prosperity. We have, too, in consequence of our convention with Turkey, a magnificent field open to our enterprise in Asiatic Turkey. This part of the world once teemed with wealth, and under the protecting ægis of Great Britain, there is no reason it should not do so again. Thus, both politically and commercially, it may be said that the outlook at the present moment is full of hope. Under these circumstances we may anticipate that Freemasonry has a happy new year in store for it. If all goes well, we shall find ourselves under the same beneficent rule as now. Reviving trade will probably lead to a more liberal support of our Institutions than has—by comparison, be it understood, with 1877—been accorded them this year. The day of the Festival of the Royal Masonic Benevolent Institution is already fixed, and Lt.-Col. Le Gendre Starkie, Prov. G. Master of East Lancashire, has kindly consented to preside as chairman. As this is the largest of our Provinces, having as many as eighty-nine Lodges, we may look to its exerting itself most strenuously in order, if possible, to eclipse the brilliant performances of Warwickshire and West Lancashire in 1876, when the former supported its chief, Lord Leigh, to the extent of £2,000 at the Boys' School Festival, and the latter gave £1,500 when Lord Skelmersdale took the chair at the Benevolent Festival. Already has Provincial G. Lodge voted the handsome sum of five hundred guineas towards the list, and no doubt each Steward will make it a point of honour to secure as large a list as possible. The anniversaries of the other Institutions are yet too remote, though in both cases the campaign may be said to have begun, and many brethren have already sent in their names as Stewards for one or other of the Festivals. In Scotland the reins of power are still in the hands of Sir M. R. Shaw-Stewart, Bart., so that the increased activity and sense of responsibility exhibited by the executive may be expected to be fruitful of still greater benefit, while in Ireland, with the Duke of Abercorn still occupying the post of Grand Master, we may anticipate a continuance of that prosperity which has attended Irish Freemasonry under his beneficent sway. We do not imagine that the course of Freemasonry in the United Kingdom will be marked by any unusual events. It is probable we shall go our way quietly and

unostentatiously, as we have done this year and in 1877. But we are exceeding the limit of what we had proposed, and we shall content ourselves therefore with hoping that we may be more prosperous in the future than we have been in the past. At all events, let us do our utmost to merit a continuance of our prosperity, and with this remark, we wish our readers one and all "A Happy New Year."

### JURISDICTION.

IT will have been seen from certain matters recorded in our history of Freemasonry in 1878, that the question of jurisdiction is a troublesome one, and is oftentimes the cause of serious difference between separate and independent Grand Lodges. Grand Lodges, of a recent constitution, more especially, are jealous of anything which they conceive militates against the completeness of their sovereign independence. This is only natural. A Grand Lodge which has long held uninterrupted and undisputed sway over a certain Masonic district, can afford to treat with comparative indifference what must be somewhat trying to the nerves and temper of the authorities of a younger sister, just as a dame of mature age, or a trifle beyond that, is comparatively indifferent whether her powers of attraction are duly felt or not, while a young and promising girl, just budding into womanhood, is always exacting in her demands on the admiration of the other sex. She may be content with a small *coterie* of admirers, or she may need a host of them, but to be slighted or overlooked were intolerable. Something of this kind, perhaps, is at the bottom of the difference now raging between the Grand Lodges of Scotland and Quebec, with one slight difference, however, which will be noted hereafter. The former dates back its existence to the year 1736; the latter has not completed its first decade, having declared its independence as recently as 1869. It cannot, therefore, afford to look on any presumed inroad on its independence with an eye of indifference, while its sister Grand Lodge, though unfortunately it has not shown itself as dignified as its friends could have wished, is in a position to treat any affront, fancied or real, with perfect calmness and self-possession. However, it is between these two Grand Lodges that, as we have said, a serious difference has arisen, and unless some other course is pursued than that which appears to have been adopted heretofore, there is reason to fear that the breach, instead of being healed, will grow wider. Thus, a few words on the subject of this dispute would seem to be not inopportune, particularly at this season when individuals—and why not, therefore, bodies corporate?—are accustomed to endeavour to promote peace and goodwill among their fellows. Let us see then, if it is impossible to bring about a reconciliation between these angry disputants, so that they may live together amicably. The point in dispute is not so momentous that a courteous and fraternal discussion of its merits may not suffice to settle it. Non-Masons arrange their matters continually, and it were "hard lines," indeed, if two Masonic bodies should find insuperable difficulties in the way of reconciliation. But the point in dispute—of what nature is it, and how has it caused such an angry feeling to arise? Briefly, the case stands thus. The Grand Lodge of Quebec was founded in 1869, and the district over which it holds sway was formerly within the jurisdiction of the Grand Lodge of Canada, just as, in the times anterior to the foundation of the latter, Canada itself came within the jurisdiction of the three Grand Lodges of the United Kingdom. As very many of our readers are aware, at the time the independence of the Grand Lodge of Canada was recognised by the parent Grand Lodges, it was stipulated that any of the Lodges established by them should retain their allegiance, if they preferred doing so to joining the fortunes of the newly established Grand Body. It strikes us that nothing could possibly be fairer than this. In Masonry nothing is so desirable as that Lodges, that is, communities of brethren, like individual brethren, should enjoy perfect freedom of action in a matter of this kind. It would be a matter of course, as well as a matter of good faith, that all new Lodges in the newly-erected jurisdiction should receive their warrants from the new Grand Lodge, but it was perfectly just and proper that already existing Lodges should have the option of retaining their allegiance to the Grand Lodge which constituted them, or of joining the new Grand Lodge.

Persuasion might fairly be used in order to induce them to adopt the latter step, but nothing in the way of threats or force could justly be brought to bear by one body of Masons against another. That were to destroy utterly one of the essential principles of Freemasonry. This being so, two English Lodges and a Scotch one preferred retaining their allegiance to their respective Grand Lodges instead of throwing in their fortunes with Canada; and subsequently, when in 1869 the Grand Lodge of Quebec came into being, and was in due course recognised as a separate and independent body, it was stipulated by the Grand Lodge of England that its two daughter Lodges should remain as they were under its authority, while Scotland, assuming, it may be, that the stipulation already made would retain its force, made no fresh condition of the kind, and recognised the Grand Lodge of Quebec. Whether this omission was a mere accident, or of set purpose for the reason we have suggested, is a question which cannot be decided now, but any benefit that may arise from the omission may fairly be claimed by Quebec. Nor does it seem to have been behindhand in so doing, and that Grand Lodge has resolved that a certain limit of time shall be fixed, after which it will be necessary that the Elgin Lodge, No. 348, of Montreal—that being the style and title of the Scotch Lodge in question—must surrender its old warrant, that is, cast off its allegiance to Scotland, and seek a new warrant from the Grand Lodge of Quebec. It claims to do this as of inherent right, and also from no mention whatever being made in the correspondence between the two Grand Lodges on the subject of recognition. Moreover, the Grand Master not having recommended the acceptance by Grand Lodge of the conditional recognition by England, pressure will be brought to bear on the two English Lodges at Montreal to compel them to range themselves under the banner of Quebec. The result of this is, that the Grand Lodge of Scotland has issued warrants for the constitution of two new Lodges in Montreal, the King Solomon, No. 622, and the Argyle, No. 625, and it may well happen that, in consequence of this retaliatory measure, the breach between the two bodies will be widened instead of healed. Scotland has formally withdrawn its recognition and has created new Lodges, and Quebec, not unnaturally, perhaps, is very angry. As far as we have studied the matter, it appears to us that both have placed themselves in the wrong. It would have been far better if Quebec had left unmolested the Scotch Lodge Elgin, No. 348, even though her recognition by Scotland contained no stipulation about Elgin retaining its freedom of action, and retaining, if it were so disposed, its allegiance to the Grand Lodge to which it owed its being. It was a single Lodge, and it is most probable that in time, when a new generation of brethren had arisen, the Lodge would voluntarily enter into the jurisdiction of Quebec, and take out a new warrant from its Grand Lodge. But even if no such contingency happened, and Elgin continued to remain under the Grand Lodge of Scotland, we see no reason whatever why the Scotch and English Lodges could not work side by side with the Quebec Lodges, just as do our Irish, Scotch, and English Lodges in other of the Colonies and dependencies of the United Kingdom. What is being done in Melbourne, in Calcutta, in Bombay, in Jamaica, cannot be impossible in Montreal. There was no necessity for disturbing arrangements which had been in existence for two-and-twenty years. True, it is argued, that men who were rejected as candidates in the Quebec Lodges were received in those owning a foreign allegiance, and, no doubt, some inconvenience and even disrepute may occasionally have resulted. These things, we fear, are constantly happening in our midst; nor do we think it less likely they would happen if the three Lodges passed into the jurisdiction of Quebec than now. If there is a laxity in admitting candidates, it will prevail to the full as much under one jurisdiction as another; whereas, if the constitutions of the several Grand Lodges are strictly followed, none but worthy persons will be received into Freemasonry. We can understand that a new Grand Lodge would prefer that all the Lodges already existing within its territorial limits should acknowledge its supremacy, but, on the other hand, it is perfectly natural that some of those Lodges may prefer the retention of their *status quo*. It is very well for a newly constituted Grand body to proclaim its absolute sovereignty over the country or district in which it is situated, and this, as regards the future, is natural enough, but compulsion is, or ought to be, an unknown force in Freemasonry. At the same time we

think it was utterly beneath the dignity of the Grand Lodge of Scotland to have adopted retaliatory measures by constituting new Lodges. It should have borne in mind that it had consented, at the time it recognised the Grand Lodge, not to grant warrants for new Lodges in the territory comprised in that Grand Lodge, and whatever may be the legal aspect of the question, there is little doubt in our minds that it was morally bound to observe this stipulation, even though Canada may have acquiesced in the new state of things, and the new G. Lodge of Quebec ruled as independent territory what had formerly been a part of the Canadian jurisdiction. Nor, though we are aware the Grand Lodge of Quebec attaches little or no importance to the point we are about to refer to, can we abstain from noting that it is not circumstanced as are other independent Grand Lodges. A Grand Lodge of Quebec sounds in our ears very much like what a Grand Lodge of Lancashire, Yorkshire, or Devonshire would do in this country, with this difference, that, having regard to the immense extent of British North America, the multiplication of Grand Lodges within its limits is not open to the same objection as it would be in so small a country as England. We have no wish to say anything calculated to wound the self-respect of the Grand Lodge of Quebec, but we think it would have shown something like magnanimity on her part had she not taken advantage of the omission of all conditions from the recognition of her independence by Scotland, and if Elgin Lodge was desirous of remaining as before it should have graciously acquiesced in the wish. What Canada had done, that Quebec might do likewise. Canada at the time of its independence was a far more important Masonic body than Quebec is now. Modesty is not an unbecoming quality in Freemasonry. When a Grand Lodge of nine years old speaks to its neighbours, far and near, with all the importance of the premier Grand Lodge of the world, it is just as well to remind it that the ties which connect it with the Masonic world are derived from those very Grand Lodges it addresses so arrogantly. Let it govern itself accordingly, and then, perhaps, it will be respected, instead of being, as it is now, a fair butt for the ridicule of other Grand Lodges.

### AMUSING, IF NOT INSTRUCTIVE.

From THE KEYSTONE.

**F**IERCE and fiery anti-Masons often amuse us by the bugbears they raise, with which to frighten themselves and their credulous hearers. They erect a monster, with eyes a-flame, with a mouth resembling the mouth of the Mississippi, with Satanic talons in place of hands, and with no bowels of compassion, and before this figment of their imagination they would fain persuade "the profane" that Freemasons bow and worship. We have before us two recent issues of the *Pittsburgh United Presbyterian* (for 31st October and 14th November 1878), which contain some of these remarkable statements. The reader will observe, after reading them, that we are worse than Mohammedans or Mormons, gamblers or adulterers; and that we flaunt a black flag, under which we hope to conquer the world. Anti-Masons would, if they could, resolve themselves into a Holy Office, an American Inquisition, and revive the days of thumb-screws and racks, so that they might extort falsehoods from the mouths of weak, dying men, and thus apparently justify themselves in their wicked delusions. Think what these ignorant and passion-blind fanatics would do, if they could—they would stop the perennial flow of charity from all of our Lodges, Chapters, Councils and Commanderies; stop the current of fraternal feeling that circulates throughout the Brotherhood; stop the innocent social joys incident to the hours of Masonic Refreshment; and all for the purpose simply of justifying their falsely and maliciously preconceived notions of the most humane Fraternity that has ever blessed the earth, a Fraternity whose First Great Light is the ever-blessed Word of the one only true and living God!

But lest the reader think that we exaggerate the language of these fanatics, we will quote a few sentences from the sources above indicated. One writer asks:

"Would it not be manly in us; would it not honour the Master whom we serve; and should we not in all probability be more successful in building up his kingdom in the long run, if we should treat Masonry as we do other systems of error and forms of wickedness—as we do adultery and gambling, Universalism and Mormonism? Freemasonry is an enemy of Christ and his cause. And now this enemy is entrenching himself throughout the length and breadth of the land, daily leading captive our young men, and the godliest of them, and flaunting his black flag in front of our churches and our pulpits."

What an indictment this is! What Freemason does not quail, and hang his head, and strike his breast, after reading it, and cry out, "unclean, unclean, wretched land-pirate that I am! But who," he adds, "will care for the fatherless and the widow when I am gone; and who will pour oil upon the waters of religious controversy, and bind believers in all godly creeds into one blessed family, whose sovereign impulse of action is love?" and then it occurs to him that, sinner as he is, he is not a nineteenth-century Pharisee and hypocrite,

as his accusers are, and although he may be unclean, they are altogether filthy.

Another aspect of Freemasonry is opened up in this indictment, viz: the terrible despotism of the Lodges, and their cruel and vindictive persecuting power. The railer from whom we have already quoted goes on to say:—"Brethren, you must allow me to say that, as there are very many Masons who are convinced of the evil, and would renounce it to-day were they not restrained by fear, so, I am persuaded, there are many of you who are convinced of the evil, but are restrained from opening your lips on the subject, and even from making yourselves thoroughly acquainted with it, through the fear of man. I know it is the case with some of you, as it is with hundreds and thousands of our members. The Lodge is felt and confessed to be a terrible despotism, and a terrible persecuting power. One of your number said to me a year ago, as an excuse for silence on Masonry, whilst he freely spoke out on gambling: 'Gambling is an open enemy. But the Lodge is secret. It strikes behind your back. It can kill a man so quietly that he will never know what hurt him.'"

If any one of our readers can corroborate this wild assertion, we should be glad to hear from him. We have been a Mason for many years, and in all our experience, the law of love has been the only constraining power, in the Lodge and out of the Lodge. Even our misrepresented oaths are Biblical. There is more of the Bible than there is of any other book in the world, in Masonry. The Mason's God is the God of the Bible, and he is taught to regard all of his fellow-members as his brethren. Nevertheless, no one is in any manner required to continue to act with Masons as a Masonic body, against his will. Just as we ask no one to become a Mason, so we prevent no one from quietly, or even boisterously, going out from among us, and practically being no longer of us. The Lodge is no despotism, but, on the contrary, the kindest loving father imaginable. Even when prodigals leave this father's house, and go forth, like the renegade Mason who is the author of the passages we have quoted, to waste their substance in riotous living, and come even to feeding swine (as doubtless he has done), still when they truly repent, the Lodge, like a tender father, will receive them back again, overlooking their flagrant errors, and place within their stomachs a piece of the fatted calf, and on their fingers the ring of forgiveness.

Now, mark you, this libeller writes as "one having authority, and not as the Scribes." He has been a Freemason! He knows what he asserts—at least he says he does, which may be another matter. Hear him:—

"I am acquainted with Freemasonry, as the great majority of you are not; I am acquainted with its ceremonies, rites, oaths, teachings, principles, and practices; and no one has the right to question the truthfulness of this assertion. And I do see in that institution a sword drawn against the health, and the peace, and the purity, and prosperity of our churches—nay, against the churches themselves, and against all the churches of the land. It is as un-Christian and as anti-Christian as Islamism or Mormonism; and I do not hesitate to affirm that for a man understandingly to adopt the principles and teachings of Freemasonry, and be a Christian at the same time, is as impossible as for a man to be a Mormon or a Mohammedan and a Christian at the same time."

We need only reply to this bald libel, that the thousands of Christian ministers, and the hundreds of thousands of Christian Church members, who are also members of the Masonic Fraternity, give the lie direct to its assertions. Besides, Freemasonry is pronouncedly unsectarian, comprehending in its membership Jews as well as Christians, besides other religiousists. It is a Brotherhood whose law is love. It is intended for all who acknowledge the fatherhood of God. This indictment against its tolerancy is a high tribute to its character. In the world to come Jews, United Presbyterians, Episcopalians and Roman Catholics, with many others (but the Editor of the *United Presbyterian* may not be there) shall all sit together in heavenly places, but the only place on earth that they now sit together is, in a Masonic Lodge.

### AN EXPLANATION OF THE LETTER G.

Some years ago a flashily dressed individual made his appearance one evening in the reception room of the Masonic Temple in Boston and intimated his desire to visit the Lodge then in session. It so happened that a well-known Brother was sitting near the door, chatting with the Tyler, and keeping his weather eye open for impostors, in accordance with a habit he had acquired from many years' experience in keeping watch over the strong box of the Grand Lodge. He greeted the new-comer cordially, and invited him to be seated until a committee should come out and examine him.

"Oh! it's no matter about that. I'm all right," said the applicant, making sundry strange passes with his hands, and curious contortions of his visage.

"Oh! yes," said Brother Mc, "I've no doubt of that, but I think they always examine strangers who desire to visit the Lodge. It's a mere matter of form, you know."

"Well, I'm ready for 'em," said the visitor confidently.

"Certainly," said the watchful Brother, "you're all right. I should know that at a glance. By the way, that's a very handsome breastpin you have," said he, examining with great interest a large gilt letter G., which the visitor had conspicuously displayed on his shirt bosom.

"Ya-as, that's a Masonic pin," replied the wearer, puffing out his breast.

"Indeed? Letter G.? Well, now, what does that mean?"

"Letter G.! Why, that stands for Jerusalem—a sorter headquarters for us Masons, you know."

The committee found their work had been performed, and used the letter G. rather freely. They advised the visitor "to get up and git."—*Masonic Newspaper*.



## MASONIC TROUBLE IN NEW SOUTH WALES.

BY BRO. JACOB NORTON.

THE discord between the *Ancients* and *Moderns*, between the G.L. of England and of York, between the G.L. of Scotland and Kilwinning Lodge, are familiar to the reader. In Boston, we had also warfare between Masons of English origin, Scotch origin, Ancient origin, and Army Lodge origin. Within forty years New York had three distinct Grand Lodges at the same time, who denounced each other as *clandestine*, *spurious*, *rebels*, &c. Between 1860 and 1867 we had here a triangular fight (Midshipman Easy fashion) between *Illustriouses*, *Thrice Illustriouses*, *Most Illustriouses*, and other kinds of *Illustriouses* of the Scotch Rite. Canada also had strife with England, Quebec with Canada, and even now some skirmishing is going on between Quebec and Scotland. The Coloured Grand Lodges in the United States are also stigmatized there as *rebels*, *illegitimates*, &c. And now, a New South Wales pamphlet sent to the G.L. at Boston, U.S., informs me that similar warfare has broken out there, and that the usual Masonic adjectives, such as *rebel*, *schismatic*, &c., are there flying round very lively among Masons, who, of all other people in the world, ought to love each other as brethren.

Upon investigation, I have come to the conclusion that the origin of most of our troubles is caused by blind belief in ancient landmarks, and by placing blind faith in self-appointed expounders of those landmarks. "Ancient landmarks" was the cause or excuse of the secession of the *Ancients*; and "ancient landmarks" is appealed to by the New South Wales secessionists; and in every dispute, each party appeals to ancient landmarks.

To add to the confusion, our jurists persuade the Craft that it has to obey *written* and *unwritten* Masonic laws. Now we know that constant wrangling is going on among great lawyers about the meaning of written laws. It is even claimed that "a coach and six can be driven through any Act of Parliament." The Judges of the Supreme Court of the United States have more than once been at loggerheads as to whether certain laws meant *white* or *black*. If then it is impossible to agree about written laws, how can we expect agreement about unwritten laws? and between the written and unwritten laws, the Masonic law expounders manage some how to keep the brotherhood in hot water.

Chartering of Lodges was ordained in the Constitution of 1721; the establishment of Provincial Grand Lodges was at first done by the mere assumption of a G.M., but was afterwards confirmed by enactments. But whether a G.M. granted a mere charter to brethren residing in a colony, or gave them a commission or deputation to establish a Prov. G.L., the Charter or Deputation may be said to have been the contract between the G.L. at home and its subordinate abroad, which both bound themselves to observe. In the course of time, however, the loyalty of the Provincials began to cool down. The dues to the parent G.L. were sent irregularly, or not at all. "Why should we send money [they began to say] to England, when we get nothing in return?" and next, perhaps the Grand Sec. at home delayed answering a letter to the Provincials, which was magnified as a great grievance; and then the Provincials began to consult *learned jurists* as to ancient landmarks, and then a convention was called who passed resolutions after the pattern of our "American Declaration of Independence," winding up with "our inherent rights," to dub each other Right Worshipfuls and Most Worshipfuls; and then they printed their Proceedings and sent them to other G. Lodges, who, having themselves seceded at a recent or remote time from their own parent Grand Lodges, could of course do no less than acknowledge the new G.L. as regular and orthodox.

But on looking seriously at these Proceedings, I cannot help thinking that the seceders are in the first place guilty of breaking the contract to which they agree to adhere; and second, as every Master and P.M. took an oath, or gave a solemn promise at his installation, of allegiance to the parent G.L., by taking part in the secession movement, all seem to me to commit perjury or, at least, a violation of their sacred pledges. To ease their conscience they may throw the blame, real or imaginary, on the home G.L., or excuse themselves that others have done so before. But their most important bulwark is the precedents, and landmarks, which learned jurists have provided for such an occasion.

On the other hand the home G. Lodges ought to have been sufficiently acquainted with human nature to foresee that a time would come when its colonial children would desire to be independent, and therefore laws ought to exist, specifying the conditions of peaceful separation, without necessitating the Provincials having to violate their obligations. And in that respect Americans act more justly towards their chartered Lodges in the territories. I do not know the precise specifications in the charters, but I do know that whenever Lodges in a territory choose to organize a G.L., the parent G.L. throws no obstacle in their way, but, on the contrary, wish the new G.L. God speed.

There are, however, some cases in the working of Colonial Lodges, which sometimes compel the home Grand Lodges to take part in the fight. And such is the case in New South Wales. It seems that there are altogether about fifty Lodges in that Colony, chartered respectively by the Grand Lodges of England, Ireland, and Scotland. Up to the time of the formation of the new G.L. perfect concord reigned among the brethren of these nationalities, and the usual Masonic courtesies were exchanged between them. Now, twelve out of the said fifty Lodges have organized the new G.L., and the said "twelve-Lodge" Grand-Lodge appealed to the G.L. of Massachusetts, not alone for recognition, but also to acknowledge its right to subjugate the remaining thirty-eight Lodges to its sway. And in case the said thirty-eight Lodges should refuse to submit, the said G.L. of Massachusetts should be bound to consider the said thirty-eight Lodges as *excommunicated* from Masonry, or in other words, they are thenceforth to be branded as "schismatics," "spurious," "clandestine," &c. And

for this atrocious demand they cite a learned jurist (and if a learned jurist says so, our credulous Masons of course believe it must be so). Well, the learned jurist, Bro. Paton, laid down the following law:—

"A Grand Lodge thus formed, by the union of not less than three Lodges in a convention, at once assumes all the prerogatives of a Grand Lodge, and acquires exclusive Masonic jurisdiction in the territory, [the italicising is theirs] and no Lodge can continue to exist, or be subsequently established, except under its authority, within the said territory."

The truth, however is, Bro. Paton copied that law (and, indeed, as well the rest of his laws) from Dr. Mackey's book of Masonic Jurisprudence. And Dr. Mackey got that law from hearsay—a kind of an *unwritten law*. That law has certainly never been enacted by either of the three Grand Lodges in Great Britain and Ireland; and as far as I know, by no Grand Lodge in the world; it is merely an American notion, and no one knows who originated it. In 1870 Bro. W. S. Gardner, G.M. of Massachusetts, in order to invalidate the Prince Hall Grand Lodge (coloured G.L.) in Boston, cited the alleged *Three Lodge Law*, and hence, as the Prince Hall G.L. was organised by only one Lodge, he therefore pronounced it, *spurious*, *clandestine*, *illegitimate*, &c. In my review of Bro. Gardner's address, I called his attention to the fact that the G.L. of York was formed by one Lodge, that of New Hampshire was formed by two Lodges, that of Rhode Island was also formed by two Lodges. The G.L. of Massachusetts in 1777 was formed by no Lodge at all, a solitary Master of a dormant Lodge was the only Lodge officer then present, and I have since then ascertained that previous to the union of the Masons of English origin with those of Scotch origin, several brethren belonging to the former met in convention, dubbed each other Right Worshipfuls and Most Worshipfuls, declared themselves an independent Grand Lodge, and then the farce was performed of the two Grand Masters acknowledging each other's legality, then they both resigned, and then one of them was elected. But what I beg to call particular attention to is, that the new G.L. of 1792, which the older G.L. acknowledged as legal and orthodox, was also organised and perfected without the presence of Lodge Officers. If then a G.L. could be legally created fifteen years after another was established, and if Grand Lodges could then be formed by less than three Lodges, and by no Lodges at all, why cannot the same procedure be held legal and orthodox now?

On the other hand, "exclusive Masonic jurisdiction" may be enacted as a local law, but it cannot be called a fundamental Masonic law; for instance, for about sixty years two Grand Lodges exercised co-ordinate jurisdiction in England; and in 1813 each Grand Lodge acknowledged and confessed that the other Grand Lodge was just as legal and orthodox during those sixty years as it was itself—(just the same as the two Grand Lodges in Massachusetts did in 1792). In Germany there are now eight Grand Lodges exercising co-ordinate jurisdiction, and in France there are two such Grand Bodies. When German or French brethren travel abroad, and wish to visit Lodges, no Lodge would refuse them admission, because they belong to this or to that G.L. The G.L. of Scotland before 1813 used to admit both *ancients* and *moderns* into its Lodges, and, when the split took place near thirty years ago in the G.L. of New York, both parties sent delegates to the G.L. of England to plead their respective claims. The G.L. of England, after hearing what each had to say, *decided not to interfere*, but it extended the hand of good fellowship to both parties alike. Either of the New York parties were welcomed in English Lodges, and therein the G.L. of England exercised good sound common sense, and I hope and trust that when the American Coloured Mason question shall be brought to the notice of the G.L. of England, that it will then exercise the same common sense towards the members of the American Coloured Lodges as it did towards the New York brethren above referred to.

Again, there was an English Provincial Grand Lodge in Frankfort-on-the-Maine, as early as 1761. (See "Findel's History," pp 247 and 307). In 1783 the Eclectic Union G.L. was formed, which is still in existence. In 1814, the brethren belonging to a Lodge at Frankfort, holding its charter from the G.O. of France, were ordered by the Government to sever their connection with the French G.O. The Christian members of the said Lodge got a charter in Germany, but the Jewish members of the same Lodge could get no charter from any German G.L. In this dilemma the Jewish Masons applied to the Duke of Sussex, G.M. of England, who granted them the desired charter. Thereupon, says Bro. Findel, p 514:—

"The English Provincial G.L. at Frankfort appealed to the treaty concluded with London, by virtue of which Lodges in her district could only be erected by her and with her consent, and she therefore protested against the conduct of the mother G.L. The latter, however, remained firm to her purpose."

We see, then, that even in Masonry "There is no rule without an exception." The fact is, laws were made for Masonry, but Masonry was not made for laws, and hence, when Masonic laws are based upon justice, the Craft at large will respect them, but if they are based upon local prejudices, the Craft will treat them with contempt. Guided by that principle, the G.O. of France, the United Grand Lodges of Germany, besides other Grand Lodges, have, in spite of the protests of American Grand Lodges, acknowledged some of our American coloured Grand Lodges. To make, therefore, Masonic laws universally respected, those laws should be based upon common sense upon just principles—or, in other words, those laws must accord with the golden rule, "Do unto others as you wish others to do unto you."

Agreeably to the above rules, I respectfully advise Grand Lodges to acknowledge the new Grand Lodge of New South Wales. But, at the same time, it must be given to understand that the will and pleasure of the remaining thirty-eight Lodges must be respected by all parties. The said Lodges have done nothing to forfeit their rights, and there is no reason (except of so-called learned jurists) why they should be dragooned to obey the dictum of the 12 Lodge Grand Lodge. There has been no exclusive Masonic jurisdiction in N.S.W. hitherto; there is no exclusive jurisdiction there now, and there can

be no exclusive jurisdiction there as long as a solitary Lodge chooses to remain as it is.

But supposing all the Lodges there succumbed to the Grand Lodge; even then, should the said G.L. presume to pass unjust laws, or to retain old, unjust laws, under pretence of ancient landmarks, then discord and division will surely ensue. The factions there will again hurl at each other all the stereotyped Masonic old landmark epithets; and after a cart-load of printed paper has been wasted in the controversy, a convention will again be called; the two or more G. Lodges will again acknowledge each other as perfectly regular and orthodox, and then will come the farce of resignations of all the Grand Masters; then altogether will elect one G.M., and trumpets will be sounded, healths will be drunk, glasses will be fired, and all will be jolly.

This succession of Masonic tragedy and comedy will yet be repeated again and again, and it will only cease when the brotherhood shall learn that Masonic laws must be founded and based upon justice and not upon "ancient landmarks," nor upon the dictum of so-called learned jurists.

## CORRESPONDENCE.

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

*We cannot undertake to return rejected communications.*

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

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### "CHARITY;" IS IT GIVING?

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—Brother Binckes has distinctly replied in the affirmative to this query. *Apropos* of the correspondence on the subject, will you permit me to give an extract from a lecture by Dr. Oliver, which seems to throw light on the question. Speaking of Charity, the Doctor says:—

"I am aware that there exists in the world, and I am afraid also amongst the brethren a mistaken opinion respecting this great principle of Freemasonry. The error arises from a superficial consideration of the true meaning of the word Charity. Taken in its literal and more obvious sense, it is supposed to be embodied in our benevolent institutions. (This is Bro. Binckes's opinion.) We have, however, a different name for the sensible and material virtue which operates so beneficially for the advantage of our widows, orphans, and brethren in distress. And that is *Relief*; which constitutes one division of the principal Point of Freemasonry. Thus, if a person give profusely that his name may appear to advantage on a subscription list;—if self love incite him to acts of liberality that he may receive the homage of those amongst whom he lives—would it be correct to attribute to such a man the practice of true Masonic or Christian Charity? Far from it. His benevolence is laudable, because it is beneficial. But it is not Charity—it is Relief. To speak Masonically, it may be Faith; it may be Hope; but it cannot be Charity. These are distinct things. An inspired writer has enumerated them, and informed us which is the greatest.

"Again, the same quality may be exercised to establish a name or to acquire a reputation. . . . But if our benevolence have only this end, we shall fall short of that beautiful—that Masonic Charity which believeth all things, hopeth all things, endureth all things. . . . Faith in God and Hope in futurity are not enough; they must be animated by Charity or the universal love of God and man; else they will be ineffectual to draw aside the veil which conceals the Holy of Holies from profane inspection; they will fail to exalt us to that superb Temple above where the Great I Am eternally dwells amidst pure light and undivided charity. This is the charity which animates the system of Freemasonry. . . . Charity is the *third step* of the Masonic Ladder; its foot based on revelation, and its summit concealed amidst the brilliant clouds of heaven. It consists of an ardent love of God united with an unfeigned affection for all his creatures."

I am, yours fraternally,

A BROTHER.

Christmas Eve, 1878.

*To the Editor of THE FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—It is very evident that your correspondent, "DEUX ETOILES," and I have no views in common on this question, and so far as we are concerned, the matter must remain as it is—we are diametrically opposed in opinion as in practice. This, however, affords no justification for a letter so illogical in its deductions, so unjust in its inferences, so unfair in its interpretations, as that in your number of to-day.

The remarks on the Rev. Dr. Ace I pass over in silence, leaving it to that brother to maintain his own position, but I cannot permit the criticisms on myself to remain unanswered.

I never held, or stated, the opinion "that there is any duty resting on a Mason to disregard all other outside direct Charity in favour of distinctly Masonic Charity." All I did was to combat the converse of this proposition. In asserting this, there is nothing contradictory or illogical in admitting that I have often endeavoured to urge upon Masons, as Masons, that our Masonic Institutions should have their first care, and I have established my views by arguments generally satisfactory to both my hearers and myself.

By what astute reasoning the management of the Boys' School is to be attacked on account of an appeal having been made to assist in

after life "one who had been educated there," passes my comprehension, which, unfortunately for me, is not of double star magnitude. I must inform our severely censorious Brother that the case he refers to is not an isolated one, and that other appeals have been made, and are being made, for similar objects, owing to the Institution not having at its command a fund for the purpose, and I am proud to know that the education and training given in the School justify such appeals on behalf of talented and deserving young men.

The allusions to my "after-dinner speeches" are in just such taste as I should naturally expect from a writer entertaining the views of your correspondent, who, doubtless, plumes himself on what he considers a "remarkable statement in words given in a more sober strain" (is this meant for clever sarcasm, or for dignified censure, or implied fault?) "than those in the report of his after-dinner speeches." In 1838, 65 boys were educated and clothed, with a total income of £884 6s, but our critic ought to have informed himself that at that date "Our Boys" were educated at a small cost, in schools near their parent's residences, and clothed in a manner that would not be tolerated now; that that system continued to 1856, and thereafter partially to 1865, when the present building was opened. That statement, therefore, perfectly true in itself, has nothing "remarkable" about it in connection with the present discussion, and I need not trouble you with any remark on the "obvious contrast" so prominently noticed, simply because no such contrast can be found.

Again, let me remind your correspondent that the receipt of £10,000, or upwards, per annum, does not necessarily involve a similar expenditure, and I challenge him for proof of such a sum having been, or being expended on the education, clothing, and maintenance of 200 boys.

If "DEUX ETOILES" would study the annual reports of the Boys' School before writing to the Press, he would avoid misleading, injurious statements, and spare himself and others much unnecessary trouble.

From the tone of the letter under consideration, it appears to me that there is some risk of this controversy degenerating into personalities, and, therefore, I shall not pursue it. Enough has been written on the subject, and I do not see that any good can arise from its further ventilation. "DEUX ETOILES" may enjoy all the gratification he can possibly derive from his little jokes as to "Hercules" and an "authorised Binckes's ritual," the former reminding me, in view of all that has been written, or said, or done, in the earnest effort, and honest desire, to secure additional support to our valuable Institutions, of Hamlet's exclamation—

"Let Hercules himself do what he may,  
The cat will mew, and dog will have his day."

I am, yours faithfully and fraternally,

FREDERICK BINCKES.

21st December 1878.

### BRO. JACOB NORTON AND "Q." ON THE DUNCKERLEY QUESTION.

*To the Editor of the FREEMASON'S CHRONICLE.*

DEAR SIR AND BROTHER,—I have read Bro. Norton's comments on my criticisms with much interest, I may say, with pleasure, for though we differ widely on many material points, still I admire the easy, plain-spoken manner in which he treats his subject. His courage in recording his opinions is admirable, but I am afraid I cannot say as much for his accuracy. His letter reads plausibly enough—but what is it after all? An opinion—which I fully admit is worthy of respectful consideration, but of nothing more. Thus, to give his own words, "When I read the narrative printed in 1793, I saw no reason to doubt Dunckerley was a natural son of George the Second. When I first read the article in the *Gentleman's Magazine* for 1795, I was puzzled as to which account was the true one. But when I finished reading the sequel, printed in 1796, I came to the conclusion that if George the Third would have submitted the Dunckerley story to the judgment of such a lawyer as Sir Alexander E. J. Cockburn, Dunckerley would never have received £800 a year, would never have been a Provincial G.M., would never have introduced amongst the *moderns* the Royal Arch, Templarism, Kadosh, and other moonshine; and would never have figured in our annals as a 'Masonic Luminary.'" I say nothing against the change of opinion, but as I have already urged, they are only opinions, and in my humble judgment, there is nothing in them to shake my view. Let him adduce evidence that will bear the minutest investigation, and then, if it is worthy of being described as *facts*, and they bear out his theory, I will at once acknowledge myself in error.

Premising that his imagination is at fault when he describes me as being "evidently hot-headed"—I am as cold as ice, and never hurriedly commit myself to an opinion on any subject, of which I believe myself capable of forming one; that I never "find myself irritated by an article in a Masonic paper;" I always argue to the best of my humble ability; and consequently that the time is not likely to arrive for me to "clap a wet towel on my head," so that I "may read the article a second time"—I will just point out as briefly as I can, my reasons for thinking the Masonic version will bear the test of analysis, and that unless we are prepared to write down Dunckerley as a vile impostor, who traded on his mother's adultery to his own advancement, and to suppose that George the Third, weak as he may have been in intellectual power, was in the habit of giving away pensions and allotting apartments in a Royal palace to people who said they had some claim on the purse and favour of His Majesty, the result can hardly be otherwise than favourable to the Masonic version. Is it likely that the Royal patronage would have been so liberally dispensed in the case of an humble warrant-officer in the Navy had the reasons on which the application was made been so utterly frivolous? The persons who took up his case and laid it be-

fore the King must have been persuaded of its merits, and their representation must have had an effect on the King's mind, seeing that it resulted in the grant of a pension, subsequently increased to £800. General Oughton, writing to Dunckerley, himself speaks of Lord II. and Mr. W., probably Lord Harcourt and Mr. Worsley, as being "men whose virtues are of no common stamp, and the bounties of our most amiable and excellent sovereign cannot flow through channels more worthy of them." There is also published in Vol. I. of the *Freemasons' Magazine* for 1793, another letter, the signature to which is suppressed; but Bro. White says its author was "a noble Viscount (now a Marquis)." It is worth quoting in full:—

"Sir,

The kind communication of his Majesty's benevolence and goodness made me as happy as the frequent reflections I made upon unmerited distress before this event gave me sincere concern.

I cannot divine to what channel you owe that piece of good fortune; if in any degree to one person \* to whom I mentioned your affairs (whose benevolence of heart and public virtues I know are only obscured by public prejudice), I may have possibly been in a small degree an instrument of conveying to the knowledge of one of the most generous of Princes, one of the opportunities of which I believe his soul is most delighted. By whatever means it came, blessed be the hand which confers it. May you, Sir, and your family long enjoy the comforts of such a provision.

I am, with great regard, your obliged and faithful servant."

The writer of this letter, I should judge from the description "a noble Viscount (now a Marquis)" was Viscount Townsend, who was created a Marquis in 1786. Now the references I find in these letters to Dunckerley's "unmerited distress," to the King's "humanity and goodness," and the pride which one of the writers takes in having been in "a small degree an instrument of conveying to the knowledge of one of the most generous of Princes, one of the opportunities in which I believe his soul is most delighted"—surely all these elaborate congratulations and encomiums, and the sound and kindly advice of General Oughton to Dunckerley as to his future conduct, would have been ridiculous had it been an ordinary case of pension to a simple gunner and teacher of "the Mathematics" on board the *Vanguard*. I do not say they prove that Dunckerley was the illegitimate son of George II., but they plainly indicate an unusually strong motive for the bestowal of such liberal patronage.

I repeat my former statement, "that there is no antecedent improbability against the truth of the Masonic version of Dunckerley's parentage." I am glad that Bro. Norton "thought so too," once, and I live in hopes that he will yet see fit to repent him of the error of his ways, and think so again. Bro. Norton thinks it highly probable that the Prince of Wales, afterwards George the Second, might have had some such intrigue with a servant or attendant, but what surprises him is, that having regard to her own and her mother's poverty, "a woman in Mrs. Dunckerley's circumstances should have felt ashamed to acknowledge herself the favourite of the Prince of Wales," and the ground for this belief is simply that "the idea of shame was unknown among the highest ladies of the land." It seems to me that if there was one person in the world from whom "a mother, even a religious mother" was in duty bound to keep her son a secret, it was the son, the offspring of that sin. Having at her mother's instance, as we are told, repressed "her criminal passion," it would have been an act of folly to have made public her shame when it was known to so very few, and might have been continued to her advantage from a worldly point of view. But under any circumstances, if she hoped to retain the respect and affection of her son it was necessary to keep him in entire ignorance of the irregularity of his birth. When lying at the point of death she made full confession of the one stain on her moral character, in order that her son might be informed of his true parentage, and Dunckerley appears to have been better satisfied at having been born irregularly than if he had been in honest wedlock. This womanly sense of shame is made a feature in Marryat's popular novel of "Percival Keene," only in that case the secret is discovered in the life-time of the hero's mother. Marryat was no mean judge of men and women. Therefore, I confess I see nothing "contrary to human nature" in Mrs. Dunckerley keeping her son in ignorance of his birth. Nor is it a fact that Dunckerley was brought up "in ignorance, or nearly so." I judge so, at least, from the three letters written by him to Lord Chesterfield when he was only twenty-four years of age, during about fourteen of which he had been subject "to the hardships of a man-of-war." The first of these, undated, will be found at pp 445-446 of Vol. II. of the *Freemasons' Magazine*, and the second, dated "Port Mahon, on the island of Minorca, June 1, 1748," and the third, undated, at pp 117-118, and pp 253-6 respectively, in Vol. III., of the same, both being for the year 1794. These are the letters of a very intelligent and well-educated man. The first is written in compliance with Lord Chesterfield's desire, the second is in continuation of it, and the third presumably so. He may have educated himself, or been educated on board a man-of-war; but these letters point to something like educational care having been bestowed on him before he was apprenticed to a barber or went to sea.

I say, that without having been under the necessity of applying a wet towel to my head, the more this version is examined, the more apparent becomes its extreme probability. That a foremost Mason should have been noticed in his lifetime and after death in a Masonic magazine is only in the order of things, but how came it that his death and some particulars of his career should have been made the subject of an article in the *Gentleman's*? Again, why should all these dukes, and earls, and barons, and untitled gentlefolks, have taken such unusual interest in a mere warrant officer, even though a man of more than ordinary ability? Why should some among them have spoken to the King about him? Why so much mystery if the pension was granted merely for naval services? Why, as is

incidentally mentioned, was it paid out of the King's Privy Purse, when, if it had been given for service afloat, it would, I imagine, have been paid out of the Parliamentary vote? Moreover, he already enjoyed what he calls his "superannuation-pension," which, on his leaving the kingdom in August 1761, in order to avoid arrest, he tells us, he "ordered the principal part of it" for "the support of his wife and children" during his absence. Again, are we to suppose that all these keen-witted men of the world were taken in, and that they interested themselves to obtain some mark of the royal favour for an impecunious gunner who had fled the country in order to escape arrest? That Dunckerley was a remarkable man, I admit, and he showed intellectual power far above the station he occupied, till he became the recipient of his sovereign's private bounty, but there were intellectual "giants in those days," so that a mere naval gunner and "teacher of the mathematics" was hardly likely to have won such unusual favour on his own merits only.

I, like Bro. Norton, whom I salute fraternally, and to whom I wish all the heartiest good wishes for the coming new year, am only stating my opinion, yet I should have no feeling of diffidence in submitting my case against his, even to so eminent a lawyer as my Lord Chief Justice of England, and, prejudice apart, I think the judgment of every careful student of the circumstances will incline to me rather than to him. And saying this, I subscribe myself, not the "evidently hot-headed" brother, who must needs "clap a wet towel upon his head" when "he finds himself irritated by an article in a Masonic paper,"—for I am never so irritated—but, placidly and fraternally yours, in the best of spirits,

"Q."

## THE PANTOMIMES.

THE Christmas of 1878, if in many respects a dull and even sorrowful time of festivity as compared with many of its immediate predecessors, has shown no falling off whatever in the amusements which constitute the especial feature of the season. Theatrical managers have spared no expense in catering for the public, and there is not the slightest tittle of evidence that that particular form of amusement which is known as pantomime has lost any of its popularity. On the contrary, there would seem to be more pantomimes this year than in many that have come within our experience, and though the mimers are not exactly of the Grimaldian School, they succeed in evoking the applause of their audiences, which may be reckoned a fair test that their abilities are equal to the occasion. Moreover, the taste for spectacular display is on the increase. Even an average company of artists will manage to get on good terms with the house, if there are some effective scenes, a good ballet, and an elaborate transformation. Consequently, the record of the opening days of the present season presents us with a series of brilliant triumphs, and managers may rejoice accordingly. We must have a good hearty laugh at Christmas time, and we rejoice to say there are many theatres in London where this necessity of an Englishman's life can be satisfied.

First in order comes "Old Drury," the pantomime at which never fails to secure an immense audience on Boxing Night. The title of the piece this year is "Cinderella; or, Harlequin and the Fairy Slipper." Into the story itself, as told by the veteran Blanchard, we need not enter. It is sufficient that the lines of the old nursery legend are followed substantially. The drudge Cinderella, played by Miss Victoria Vokes, the Prince by Miss Jessie Vokes, the Baron (Mr. Fred Vokes) and his valet, Kobold (Mr. Fawdon Vokes), are the principal characters, and knowing, as our readers do, the marvellous powers of the Vokes family, they may be sure that, in their hands, the fun is fast and furious, and was loudly applauded by the audience in all parts of the house. When we say that the scenery is by Beverley, that Mr. John Cormack has employed his magic wand in arranging the set pieces, and that the music is entrusted to Herr Karl Meyder, while the whole has had the careful and experienced supervision of Mr. F. B. Chatterton, it is warrant enough that the Cinderella of Drury Lane for the current season is in every respect worthy of the house. At its great neighbour and rival, Covent Garden, it is the Messrs. Gatti who have taken upon themselves the onerous duty of catering for the public, the title of their piece being "Jack and the Bean Stalk; or, Harlequin the Seven Champions, as We've Christened em." Mr. Marlois presides in the orchestra, and the music throughout is admirable. Nothing has been spared in order to make this one of the most gorgeous pantomimes ever produced at this or any other theatre, and the enterprise of the managers, ably seconded as it has been by author, scenic artist, ballet master, and by the whole corps of actors and actresses, has brought them unquestionably a great triumph. Miss Fanny Leslie plays the leading character in the opening part, and she plays it to perfection. The harlequinade, following upon a splendid transformation scene, which certainly "brought down" the house, was effectively done, many of the tricks being highly successful. At the Crystal and Alexandra Palaces, the season opened on Saturday afternoon. The title at the former is "Robinson Crusoe; or, Harlequin Good Man Friday and Pretty Polly Perkins." It has been produced, with the greatest care and attention to the minutest details, under the able management of Mr. Charles Wyndham, who has been cordially supported in his efforts by all concerned. Mr. Fenton has painted the scenery, which is highly picturesque, and the transformation, designed by Mr. William Tolbin, is, as it should be, one of the features of the piece. The principal actors were Miss Emma D'Anban (Robinson Crusoe), Miss Nelly Moon (Polly Perkins), the Great Little Le Vite (Mr. William Atkins), Mr. Ross (Dame Perkins), and Mr. D'Anban (Friday). The transformation scene, "The Adoration of Venus," must be seen to be appreciated, for any attempt to describe so gorgeous and artistic a device would be out of the question. Mr. Ricketts, Miss Mortimer, Miss Clara Fisher, Mr. Fielding, and

\* The late Lord Bute.



Mr. Ross, severally sustain the parts of harlequin, columbine, harlequina, pantaloons, and policeman, while Mr. Le Vite re-appeared as clown, and was rewarded by frequent applause for his successful efforts in that capacity. At the Alexandra Palace, the legend of Dick Whittington supplies the theme, and this has been treated most effectively by Mr. G. B. O'Halloran. It has been produced under the careful management of Mr. T. H. Friend; the scenery, which includes a grand sensational ship scene, and a marvellous transformation scene entitled "A Christmas Card," is by Mr. Henry Emden, and the music has been furnished by Mr. Archer and Mr. Jannsons. Among the leading artists are Miss Lilian Cavalier, who impersonates Dick, Miss Susie Vaughan, who plays Alice, and Mlle. San Martino-Campbell, who is "Fairy Future," while Captain Rozinzo is played by Mr. Henry Rosenthal. The premiere danseuse is Mlle. Luna; the clown, the Great Little Rowella; harlequin, Mr. Lauri; columbine, Miss Hemmons; and Pantaloons, Mr. Beckingham. "Robin Hood; or, the Merrie Men of Sherwood Forest" is the title of the pantomime which the Messrs. Douglass have provided for their patrons at the Standard, and, like its predecessors, it has been admirably put on the stage, and is as admirably played by a strong and effective company. At the Britannia, the title of the piece is, "The Magic Mule; or, the Ass's Skin the Princess to Win," by Mr. F. Marchant. The transformation scene gives us "A Glance at Elysium," and with the name of Mrs. S. Lane, lessee of the theatre, among the actresses, and having regard to the success which has invariably distinguished her efforts as artist and caterer for the good people of Hoxton, our readers may rest satisfied that the entertainment is as good this year as ever. At the Grecian, as well as at the Surrey, a commencement was made on Christmas Eve, the pantomime at the former being entitled, "Hokey Pokey," while that at the latter, duly prepared by Mr. William Holland for his numerous friends and patrons, is the latest version of "The House that Jack Built." The management of the Alhambra has produced "A Grand Spectacular and Musical Féerie," entitled, "La Poule aux Œufs d'Or," while "Jack the Giant Killer" has been produced as an additional attraction at the Gaiety, by the enterprising lessee, Mr. J. Hollingshead. All the places of public entertainment, with but few exceptions, have programmes which cannot fail to draw good houses, be they merely pieces which have already secured the popular favour, or be they on a larger scale in order to meet the more pressing demands of the public at Christmas tide. Nor must we pass without one word, at least, of commendation the excellent entertainment at the Egyptian Hall, where those famous illusionists, the Messrs. Maskeleyne and Cooke, still puzzle and delight their numerous friends and patrons. Briefly, this part of the fare, which has been devised for our enjoyment this season, is equal to the best provided in recent years, and we must leave it to the taste of our readers to single out those which they will honour with their support. Of one thing they may be certain—that they will experience some difficulty in deriving other than a source of gratification from what they see.

## PAUSES IN LIFE.

FROM THE FREEMASONS' REPOSITORY.

IT is not well that life should flow forth in a dull and unvarying monotony, for much of the zest and heartiness that ought to characterise present existence are lost when life is subject to no changes and interruptions. A man gets into the ruts, follows drearily along one beaten path, and so becomes moody and disturbed in his feelings as he only hears the same sounds, sees the same surroundings, and goes round and round in the performance of those tasks that repeat themselves with an unvarying uniformity. An old man was once asked what was the cause of his having attempted to take his life, and this was the answer given by the would-be suicide:—"I am tired with taking off my shoes each night and putting them on each morning. The monotonous demands of life disgust me with it."

In order not to lose the relish for life, and in order to make the most and the best of what it offers, frequent pauses are requisite. There must be seasons of rest and refreshment. There must be an occasional turning aside from the regular courses of every day toil into the more inviting fields that may be ranged over at will, both to the delight and the renewed health of the soul. It follows, then, that we should hail and give glad welcome to those breathing spells that come in from time to time for such enlargement and blessing of the life.

Just now we have come to the vacation season—the time when most of the Masonic organisations, at least in cities and large towns, close their doors and suspend labours for a couple of months. With the mercury rising "among the nineties," the Lodge room loses some of its attraction; and the rehearsing of the Ritual or the performance of Masonic work becomes a kind of penance which even the most zealous brother seeks to avoid. It is well, under such circumstances, that formal meetings and work should be intermitted—that the call should sound forth for brethren to go from labour to refreshment, and that picnic gatherings, excursions and pilgrimages should be substituted for the usual routine of Masonic engagement and duty.

This is the season, likewise, when, as individuals, pauses may be made and some change of scene introduced. Every Brother who can properly do so ought sometimes to move out of his accustomed ways and travel abroad, that so a fresh zest and inspiration may come into his life. The Sir Knights of Mary and Allegheny Commanderies, who with their families and invited Brethren have crossed the ocean on a pilgrimage to the old world will gain an enlargement of thought and feeling, together with much enjoyment, by their journey taken; and will return, we can but believe, with new strength and stimulus acquired from the scenes and experiences of their distant journey.

Other pilgrimages of a less pretentious character have been arranged which will be useful in the same direction, while the informal and unheralded excursions and social gatherings will also be a means to the same ends, helping many to escape for a little time at least from life's monotonous demands, and to enjoy the sweetness of earth.

We believe it is well that opportunity should be made for these pauses in life, and for the new movements whereby we may come to some broader outlook upon the things of life and the world. A poet has told us, in his rugged verse, of the man "who never had a dozen thoughts in all his life;" who thought the moon "no broader than his father's shield," and

"What at evening played along the swamp,  
Fantastic, clad in robe of fiery hue,  
He thought the devil in disguise."

Of such an one it is said:—

"Beyond his native vale he never looked,  
And so the poor man lived and died."

It is well sometimes to obey the call that bids us go from Labour to Refreshment; well that we should sometimes intermit the drudgery of toil that binds us all; well to make pauses, get away from the ordinary surroundings of life, that by change of thought and scene we may be invigorated, and be better prepared for the resumption of those labours that are demanded. Especially is it well, at this season, to go forth and look at God's works in woods and field, on mountain or by the seaside, that by such communion with nature we may be revived and cheered in our inmost souls, the entire forces of the moral nature being quickened by such contact. The great poet, who has recently passed on to the higher life, knew of this power of nature to educate and bless. Thus he sings of her gracious ministries in these familiar lines:—

"To him who in the love of nature holds  
Communion with her visible forms, she speaks  
A various language; for his gayer hours  
She has a voice of gladness, and a smile  
And eloquence of beauty, and she glides  
Into his darker musings, with a mild  
And healing sympathy, that steals away  
Their sharpness, ere he is aware."

May our readers make the most of the vacation time that is now at hand. May they find refreshment and rest, a renewal of hope and strength by any change of scenery and surroundings which they may be privileged to make; and in this way may there come to them influences that shall broaden and brighten life in all its departments.

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| 2. A DISTINGUISHED MASON. | 18. THE MYSTIC.              |
| 3. THE MAN OF ENERGY.     | 19. A MODEL MASON.           |
| 4. FATHER TIME.           | 20. A CHIP FROM JOPPA.       |
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| 6. THE CRAFTSMAN.         | 22. BAYARD.                  |
| 7. THE GOWNSMAN.          | 23. A RIGHT HAND MAN.        |
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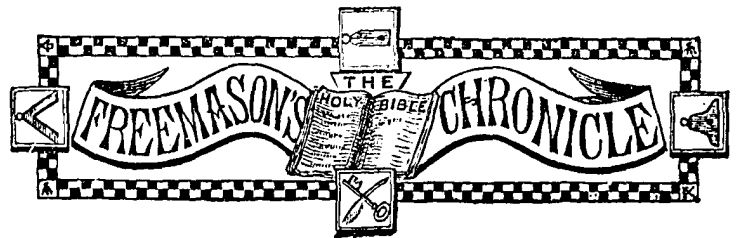
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**OUR WEEKLY BUDGET.**

**THE** Queen, accompanied by Princess Beatrice, left Windsor on Friday for Osborne. On Sunday, and again on Christmas-day, Her Majesty was present at Divine service, privately celebrated in Osborne House. The Prince of Wales, Duke of Connaught, and Prince Leopold went to Osborne on Saturday. The Prince of Wales returned on Monday, and has rejoined the Princess and family at Sandringham. The Duke and Duchess of Edinburgh, with their children, left London on Saturday for Eastwell park, near Ashford.

A movement in Ireland to present the Duke of Connaught with a marriage testimonial has been very successful, and meetings to promote that object have been held in most of the large towns.

The Black Prince, ironclad, recently under the command of the Duke of Edinburgh, was paid off on Monday, but will be shortly re-commissioned. It is announced that the Duke of Edinburgh, having served his sea-time, will be promoted to the rank of Rear-Admiral.

Mr. F. W. Rowsell, Director of Navy Contracts, has accepted the appointment of British Commissioner of the ceded Daira lands in Egypt.

An explosion occurred on Monday night in the war



rocket factory of Woolwich Arsenal, and four men were seriously injured.

The trial of the action for libel by Mr. Wybrow Robertson against Mr. Labouchere, the proprietor of the journal called *Truth*, concluded on Friday with a verdict for the defendant.

According to the latest telegrams from India the Afghan campaign may be regarded as virtually closed for the season. The Ameer, Shere Ali, is stated, upon official information, to have quitted Cabul with the remaining members of the Russian mission. His son, Yakooob Khan, has been released, and now exercises the chief authority in Cabul. General Browne has occupied Jellalabad without opposition, and General Roberts is preparing for winter quarters in the Kuram Valley. A force has been sent to punish the Afridi tribes, who have been attacking baggage trains; but generally the natives on the Afghan frontier profess friendship towards the British forces. The Russian Press has adopted a conciliatory tone towards Great Britain, and to the "courteous explanations" of Lord Beaconsfield is ascribed the better feeling prevailing between the two countries. There are rumours that a new Russian loan is about to be offered for subscription in the European capitals. The apprehensions of Nihilist conspiracies are exciting the Russian police to great activity, and numerous arrests have been made throughout the Empire. The students at the Universities are displaying an unruly spirit, and severe measures against them are expected. The Bulgarian opposition to the Commissioners in East Roumelia has been modified, it is believed in pursuance of further instructions given to the Russian authorities in consequence of the threatened withdrawal of the Commissioners. A letter from Prince Bismarck has been published in the German newspapers, in which, after examining the financial condition of the empire, he recommends a revision of tariffs, with a view to obtaining increased revenue from foreign imports. This suggestion of a return to a protective system of fiscal policy meets with considerable opposition in the Press. The French Chambers have adjourned for the Christmas vacation. M. Gambetta was entertained at a dinner by the commercial travellers of Paris, and in the course of a speech in reply to a complimentary toast, he congratulated the country upon the success of the Republic and the falsification of alarmist prophecies. The marriage of the Duke of Cumberland with the Princess Thyra of Denmark was celebrated at Copenhagen on Saturday evening. The negotiations between the German Government and the Vatican are not proceeding satisfactorily, and at Rome doubts are cast upon the sincerity of the Berlin Ministry. The new Italian Ministry, under Signor Depretis, has assumed its functions, but it is not thought probable that its existence will be very prolonged in face of the opposition in Parliament. In New South Wales a coalition Ministry has been formed under the presidency of Sir H. Parkes.

Our attention has been called to one or two errors which crept into the sketch of Freemasonry in North Wales and Salop, which appeared in these columns in the week ended 14th December (see pages 385-6, Vol. VIII.) Our correspondent informs us that Oswestry does not yet boast a Royal Arch Chapter, and that Bro. W. H. Spaul is not Grand Scribe E. of the Provincial Grand Chapter. We are always willing to correct any errors into which we may have fallen, and offer our apologies for having done so. However, we were misled by the Grand Lodge Calendars for 1878 and 1879, both which contain, in their respective lists of R. A. Chapters the following entry:—"1432, Fitzalan, Wynnstay Arms Hotel, Oswestry. 1st Fri." In the Lodge Lists the Fitzalan Lodge is marked with a \* indicating that it has a Chapter attached to it, and in the distribution of Chapters under the several Provincial Grand Chapters we find entered under North Wales and Shropshire, "Oswestry 1432." As regards the other error, we can only say that in this last case—the distribution of Chapters—we find under North Wales and Shropshire that Sir Watkin W. Wynn, Bart., M.P., is set down as Grand Superintendent of the Province, having been so appointed as far back as 1859. It will be enough if we go back no further than 1875, and in the Calendar for that year, as in those for 1876, 7, 8, 9, this entry is made in two places. The name of "Comp. W. H. Spaul, Bryntirion, Oswestry," occurs as Prov. G. Scribe, for the first time in 1877, the office being left vacant in the two pre-

vious years. Further, on going back to our p 282, Vol. IV., we find, in the agenda paper for the Quarterly Communication then about to be held on the 1st November 1876, among the petitions for new Chapters received and submitted to Grand Chapter for approval, the following entry:—

2nd. From Companions Edward Bremner Smith as Z., Robert de la Poer Beresford as H., Samuel Hazlitt as J., and six others, for a Chapter to be attached to the Fitzalan Lodge, No. 1432, Oswestry, to be called the "Fitzalan Chapter," and to meet at the Wynnstay Arms Hotel, Oswestry, North Wales.

We think our correspondent will admit that these statements, taken as they were from official sources, were a sufficient authority for what we said. We are willing to admit we had been informed there was no Royal Arch Chapter at Oswestry, and that Royal Arch Masons had to travel to Shrewsbury or Welshpool in order to attend the duties of a Chapter. We must plead guilty, therefore, to having preferred Official announcements to the information derived from an individual. But the mistake was not an unlikely one to make. At all events, we have now made the only reparation in our power, by announcing, on the responsibility of our correspondent's information, that Oswestry has no R.A. Chapter as yet, though the prayer of several Companions for one, to be known as "the Fitzalan Chapter," No. 1432, Oswestry, was granted in November 1876. We thank him, also, for his courteous communication, which will doubtless have due effect in official circles, and incline those whom it may concern to be more careful for the future in the compilation of Grand Lodge Calendar.

On the 12th December the City Choral Society gave a performance of sacred and secular music at the Ward School Rooms, Aldersgate Street, London, E.C. Brother Edwin Moss ably wielded the bâton, and was assisted by the following artists: Miss Prince, Miss E. Butterworth, and Bros. Arthur Thompson and De Lacy. The concert was a decided success, and the promoters presented the amount realised to their conductor, Bro. Edwin Moss, in recognition of his valuable services to the Society.

From one of our exchanges we extract the following item:—

The Leinster Marine Lodge of Australia, after working continuously and successfully for fifty-five years under its Irish warrant, held its monthly meeting, under the Grand Lodge of New South Wales, at the Masonic Temple, Clarence Street, on Monday evening, the 14th October; but owing to the excessive heat of the weather the attendance was not so large as usual, only seventy members being present, besides a sprinkling of visitors.

#### MARK MASONRY.

We are informed that the Right Honourable Lord Skelmersdale M.W. Grand Mark Master Mason has given directions for the constitution of two new Provinces in the Mark Degree—Dorsetshire and Gloucestershire—and has appointed Bro. Montague Guest, of Bere Regis, Blandford, in the County of Dorset, Provincial Grand Master of the former, and Bro. the Rev. C. R. Davy, Tracy Park, Bath, Provincial Grand Master of the latter.

#### Obituary.

##### BRO. BRYAN WORMALD.

On Thursday, the 19th instant, there was a melancholy gathering of York brethren at the Cemetery, for the purpose of paying a last tribute to the memory of their late Bro. Bryan Wormald, who died on the previous Tuesday. Bro. Wormald was raised in the York Lodge (then called the Union Lodge), No. 236, in the year 1867, and quickly rose to the office of Warden; his failure of health then precluding his acceptance of the chair. He was a Royal Arch, Mark, and Rose Croix Mason, and had passed through the Preceptor's chair in the Ancient Ebor Preceptory (K.T.), a degree in which he always took a keen interest. One of his last acts was to sign a number of honorary certificates for members of the Mary Commandery Pilgrimage who had been elected by the Preceptory. At the funeral the pall was carried by E. Sir Knights T. Cooper and T. B. Whytehead, and Sir Knights J. S. Cumberland, Keswick, Palliser and Simpson, and a beautiful doral cross, bearing the motto of the Order, and sent by the Preceptory rested on the coffin.

## REVIEWS.

All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, 67 Barbican, E.C.

—:0:—

*The Grand Lodge of the most Ancient and Honourable Fraternity of Free and Accepted Masons of Pennsylvania. Its Early History and Constitutions. From A.L. 5730, A.D. 1730. Its Minutes and Proceedings. Part II. Compiled and published by the Library Committee of the Grand Lodge of Pennsylvania. Philadelphia: Sherman and Co., Printers, 1878.*

(Continued from Vol. VIII., p 375.)

THE first minute of importance in the year 1790 is that under date the 7th June, when a resolution was passed unanimously, to the effect that "the constituting of a Federal or Supreme Grand Lodge to have jurisdiction over the respective Grand and other Lodges throughout the Continent, as proposed by the R.W.G.L. of Georgia, is inexpedient, and appears impracticable;" but, it was added, that a convention of deputies from the several Grand Lodges in the United States, for the purpose of forming a more intimate union, and establishing a regular and permanent intercourse among the said Grand Lodges, would be advantageous to the Craft, and that the G. Lodge of Pennsylvania would appoint deputies to attend such convention. On the 16th August, it was resolved to hire the room over the Free Quaker's Meeting House, for the purpose of Freemasonry, and a committee was appointed to make the necessary arrangements. At the next meeting, on 6th September, a communication was received from the G. Lodge of New Jersey, enclosing a number of its resolutions, and also a letter concerning "Modern" Masons, which was referred to a Committee for report. It was further announced that arrangements had been made for the hire of the room over the Quaker's Meeting House, for nine years, and that the different Lodges, with one exception, had agreed to pay their respective share of the rent—£75 per annum—and of the expenses of fitting it up: Grand Lodge contributing nothing. A letter from Bro. W. White, Secretary of the Grand Lodge "Moderns" of England, was communicated at the meeting on the 6th December, and referred to a Committee to prepare an answer thereto. A Brother Hunt, who had had five black balls cast for him in a certain Lodge into which he had desired to be admitted as a member, and had then entered the Lodge, and been guilty of conduct unbecoming a Mason, acknowledged his error, and was admonished to behave in a more Masonic manner for the future. Thanks were also voted to a Bro. Burn for his gift of two marble pedestals to the Grand Lodge. On the 27th December, the newly elected Grand Officers were installed, but the appointment of a Grand Orator was postponed. Subsequently, Bro. Grand Secretary presented the Grand Lodge with two lights, and a hanger used at the taking of the Bastille, and the thanks of G. Lodge were duly recorded on the minutes. On 7th March 1791, a reply to Grand Lodge of New Jersey, on the subject of Modern Masons, and suggesting that Grand Lodge desired to see a union of Ancients and Moderns, but that the proposal should be submitted to a Grand Convention, was ordered to be sent. The Report of the Committee of Charity of the 15th January preceding, in which a resolution had been passed for arrangements to be made for the burial of Bro. Alexander Rutherford, a Past Dep. G. Master, who had died a short time previously, was entered on the minutes. At a Special Grand Lodge on 11th April, it was announced that the cost of fitting up the new Lodge-room was over £65, and steps were ordered to be taken, inviting the Lodges to pay their several shares of the expense. A Brother James Pickering, lately of No. 4 Lodge, then extinct, was to be requested by a Committee to return a large Masonic bowl, once the property of that Lodge, but now belonging to Grand Lodge, owing to its extinction; but Bro. Pickering did not comply with the request, and therefore, on 6th June, he was ordered to be excluded from any Communication until he returned the said bowl. An answer to the Grand Secretary of England was ordered to be sent. On the 24th of the same month a complaint, brought by a Peter Le Gaux, against the Grand Secretary, which was found to have been for the purpose of influencing a Court of Justice in an approaching trial, was dismissed as scandalous and malicious, and it was stated, in addition, that none of the charges were supported by credible testimony. At this meeting a committee was ordered to be formed of the Masters, Wardens, and Past Masters of all Lodges in the City, for the purpose of inquiring into and reporting upon the state of Masonry in Pennsylvania. A Committee was also appointed to ascertain what property belonged to Grand Lodge, and where it was. On 5th December, it was resolved that Grand Secretary, even if not a subscribing member of any Lodge, might vote in Grand Lodge, and hold any office in it. A Committee was also appointed to consider whether Grand Lodge should apply for an Act of Incorporation. On the 27th of the month, being St. John's Day, Bro. Dr. William Smith delivered an oration suitable to the occasion, and thanks were voted him for the same. It was then resolved to have a feast on next St. John's Day, tickets, issueable to every regular Mason, to be two dollars each, of which seven shillings and sixpence to go towards the feast, and the rest to Grand Committee of Charity, and subsequently to meet and dine that day in full clothing at Oeller's Hotel. A Committee having been appointed to prepare an address to General Washington, the proceedings terminated. On the 2nd January 1792, a Grand Lodge by adjournment, an address was submitted and approved, and Committee appointed to present it. At the meeting on the 5th March, it was reported that the address, which was on the occasion of Washington's appointment as President of the United States, had been forwarded, and that the illustrious Brother had replied as follows:—

"GENTLEMEN AND BROTHERS,—I receive your kind congratulations with the purest sensations of fraternal affection, and from a heart

deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks.

"At the same time I request you will be assured of my best wishes and earnest prayers for your happiness while you remain in this terrestrial mansion, and that we may hereafter meet as brethren in the Eternal Temple of the Supreme Architect.

"GEO. WASHINGTON."

On 4th June it was announced that Bro. James Pickering had returned the Masonic Bowl lately the property of extinct Lodge No. 4, and the resolutions of excommunication passed against him were rescinded accordingly. The death of Bro. Laurence Dermott, late Dep. G. Master ("Ancients") of England, was announced, and as a token of respect to his memory, it was agreed that the next St. John's Day the brethren should have their aprons bordered with black, or other marks of mourning. The last minute records that the Grand Pursuivant was voted the sum of £4 10s, out of the funds, towards the expenses of the sickness and burial of his child, recently deceased. On the 3rd December a long communication from Brother James Agar, Deputy Master ("Ancients") England, and countersigned by Rob. Leslie, Grand Secretary, was read, in which the English Grand Lodge recognised the independence of the Grand Lodge of Pennsylvania, and a proposal was made with a view to fraternal intercourse and correspondence between the two Lodges. Copies were ordered to be sent to all Lodges, and a Report on the Communication to be made at the next meeting. On the 4th March 1793, a letter from the D.G. Master of South Carolina, on the subject of incorporation, was referred to the Committee on that question. On 25th, a warrant was granted for a Military Lodge, limited to the movements of the American Army, and some very interesting particulars of a convention held by the Army Lodges during the War of Independence, at Morristown, N. Jersey, on 14th January, when General Geo. Washington was proposed as General Grand Master of the United States, are given. On the 2nd December, after resolution duly made and seconded, it was agreed that the Grand Master should appoint the Grand Committee on Correspondence, and it was appointed accordingly. It was also resolved that, in consequence of the yellow fever, which had raged in Philadelphia during September—for which reason the quarterly communication that month was not held as usual—and following months, to which over 5,000 persons, including ten eminent physicians, had fallen victims, a subscription should be raised for the purpose of aiding brethren, and the widows and orphans of deceased brethren, who were suffering from that calamity, the funds subscribed to be paid to the Grand Treasurer, and disbursed by the Committee of Charity. On the 27th of the month, the brethren attended Divine Service at St. Paul's Church, and, subsequently, a resolution was passed to the effect that certain brethren should wait on General Washington, and thank him respectfully for his generous donation to the poor. At the communication on 1st December 1794, Bro. Jon. B. Smith having declared his inability to continue in office as Grand Master, Bro. W. Ball, who had been appointed by the Earl of Kelly, the first Provincial Grand Master under the Ancients, was unanimously elected his successor, so that we were in error in stating the former brother had filled the chair of Grand Master for the whole of the period included in this Part II. Bro. G. Secretary having also expressed a desire to resign his office, Bro. John Armstrong was chosen in his stead. On St. John's Day, Bro. Ball was duly installed in office, by Bro. W. Moore Smith, Deputy Grand Master, and saluted. Bro. Smith was also in turn installed. On this occasion, Achmed Benaley, a visitor from Smyrna,—which, by the way, is not in Syria, but Anatolia, or as it is more commonly called Asia Minor,—is described as having been present. On 2nd March 1795 a case of irregularity is mentioned, which leads Grand Lodge to express a wish that all the Lodges in the jurisdiction would exercise greater caution in their proceedings, and act consistent with the Constitutions. On St. John's Day, 24th June, Grand Lodge attended divine service, when an eloquent sermon, which is printed at full length in these Proceedings, was preached by the Rev. Bro. W. Smith D.D., to whom the thanks of the Grand Lodge were voted, and he was requested to supply a copy of the same for publication and a thousand copies were ordered to be printed. This at a subsequent meeting it was said would most probably be furnished, and it was agreed to print only 300 copies. At a meeting on 17th November, we find mention of a Royal Arch Chapter. Sundry Lodges were ordered to be suspended till the next Communication, and the further order of Grand Lodge. We find note taken of a schism having taken place in Pennsylvania, and a Committee of enquiry is appointed to ascertain if there has been any, and what its tendency was. Accordingly, on the 23rd of the month, the representatives of the suspended Lodges being admitted to seats, though not allowed to take part in the discussion, the Committee of enquiry delivered a long and elaborate report on the conduct of the Lodges in question (Nos. 19, 52, and 67), in having constituted a Royal Arch Chapter differing in working from the ancient mode in the city, and claiming to work without a warrant, and declared that the Arch Chapter in question could not be considered legal, and a number of reasons are given for recommending that a Grand Royal Arch Chapter for Pennsylvania should be opened under the sanction of Grand Lodge. The Report was adopted unanimously. On the 27th of November it was announced that steps had been taken by which the schism was healed. This may be considered the last act of Bro. Ball's G. Mastership, as he declined re-election, on the ground of ill health.

To be continued.)

Bro. J. Kench, P.M. of the mother Lodge will rehearse the ceremony of Installation at the La Tolerance Lodge of Instruction, No. 538, on Wednesday evening, 1st January 1879. Lodge will be opened at 7.30.

## MARRIAGE OF THE EARL OF CARNARVON.

ON Thursday the marriage of the Right Hon. the Earl of Carnarvon and Miss Elizabeth Catherine Howard, eldest daughter of the late Mr. Howard, of Greystoke Castle, was celebrated at St. Andrew's Church, Greystoke, Cumberland. A large family party had met at Greystoke Castle for the wedding, which excited much interest in that part of Cumberland, where the bride and her family are so well known and respected for their benevolence. From the Castle to the church, about a mile distant, several arches, composed of evergreens, and decorated with flags, were erected, bearing mottos expressive of the joyous feelings of the inhabitants; among others, "Every blessing attend thee, Elsie," "God bless the happy pair," "Luck to the Houses of Howard and Herbert," "Canny auld Cumberland wishes them weel," and others. The pathway from the carriage road to the church was covered by an awning, and carpeted with crimson cloth, as was also the aisle of the church. The fine old collegiate church of Greystoke was handsomely decorated. The wedding party came from the Castle at half-past eleven o'clock, the Earl of Carnarvon, who was attended by the Hon. Alan Herbert, his brother, arriving just before the bride, who was received by her brother, Mr. H. Howard, on her arrival, and at once proceeded to the Communion table, attended by four bridesmaids, namely, Miss Maud Howard, her sister; Lady Camilla Wallop, niece of the bridegroom; Miss Macan, cousin of the bride; and Lady Caroline McDonnell. The bride's dress was of ivory white satin trimmed with Brussels point lace; a wreath of orange blossoms and myrtle, covered by a tulle veil. Her jewels were a diamond necklace and bracelet, the gift of the bridegroom, and a gold and diamond locket, the gift of the tenants at Greystoke. The bridesmaids' dresses were of pale pink cashmere trimmed with dark ruby satin, ruby satin hats turned up with velvet to match, and pink feathers. Each lady wore a gold bracelet set with pearls and lapis lazuli, Lord Carnarvon's gift. The marriage was solemnised by the Rev. Norman Ogilvy, M.A., Rector of Hanbury, near Bromsgrove, assisted by the Rev. Edmund Askew, B.A., Rector of Greystoke. The bride was given away by her brother. The ceremony concluded, the wedding party returned to Greystoke Castle to breakfast. The *déjeuner* was served in the great hall of the Castle, which has been recently restored after the destructive fire which partially destroyed the Castle a few years ago. Among the relatives and friends who met on the happy occasion were Mr. and Lady Mabel Howard, Mrs. Howard and Miss Maud Howard, Mr. Stafford and Lady Rachel Howard, Lady Gwendolen Herbert and Hon. Alan Herbert, Lord Porchester and Lady Winifred Herbert, Lady Camilla Wallop, Lady Caroline McDonnell, Sir John Ogilvy, Sir Richard and Lady Masgrave, Sir Wilfrid and Lady Lawson, General and Mrs. Brougham, Colonel and Mrs. Wybergh, Captain and Mrs. Markham, Mr. Howard and Mrs. Howard of Corby, Mr. Mowbray Howard, Mr. Esme Howard, Miss Macan, the Rev. Norman Ogilvy, the Rev. Edmund and Mrs. Askew, Mr. Tremayne Buller, Mr. and Mrs. C. Fetherstonhaugh, Mr. and Mrs. Parker, Mr. Senhouse, Miss Hayell, &c. Early in the afternoon the Earl and Countess of Carnarvon left the Castle for his lordship's residence in Braton-street, Berkeley-square, on their way to Pixton Park, Somersetshire. Her ladyship's travelling dress was of dove-coloured cashmere, with jacket and muff trimmed with fur to match, and plush hat and feathers to correspond.—*Telegraph*.

## COMMITTEE MEETING OF THE GIRLS' SCHOOL.

The monthly meeting of the General Committee of the Royal Masonic Institution for Girls was held on Thursday afternoon, in the Board-room, Freemasons' Hall. There were present—Bros. Col. Creaton, in the chair, Thos. F. Peacock, Arthur E. Gladwell, John Faulkner, L. H. Webb, C. Harcourt, Griffith Smith, Thomas W. White, R. B. Webster, H. Massey, H. A. Dubois, Major E. H. Finney, S. Rawson, Thomas G. White, and F. R. W. Hedges Secretary. After the reading and confirmation of the minutes, it was reported that the services of the Pickwick Histrionic Club had been engaged for a dramatic representation at the Twelfth Night Entertainment to the children in the Institution. Six candidates were placed on the list for the April election, making the total number of candidates forty-eight, out of whom eighteen will have to be elected. This concluded the business of the meeting.

It gives us great pleasure to announce that the Worshipful Company of Saddlers has given a donation of £10 in aid of the funds of the Royal Albert Orphan Asylum for Thoroughly Destitute Children, Collingwood Court, near Bagshot, Surrey, of which our worthy Bro. William Worrell is Secretary. The Queen is Patron of the Institution, and the Duke of Edinburgh President, and it is an asylum which deserves to be liberally supported by all who have the means to dispense in charity without detriment to themselves or their families.

**HOLLOWAY'S OINTMENT AND PILLS.**—The finest remedies in the world for bad legs, old wounds, sores, and ulcers. If used according to directions, they will direct one given with them, there is no wound, bad leg, or ulcerous sore, however obstinate or long standing, but will yield to their healing and curative properties. Numbers of persons who have been patients in several of the large hospitals, and under the care of eminent surgeons, without deriving the slightest benefit, have been thoroughly cured by Holloway's Ointment and Pills. For glandular swellings, tumours, scurvy, and diseases of the skin, there is no medicine that can be used with so good an effect. In fact, in the worst forms of disease, dependent upon the condition of the blood, these medicines, if used conjointly, are irresistible.

## THE ESSÆANS.

IT is always interesting—sometimes a work of practical benefit—to turn the thought upon those ancient organizations, between which and the Masonic Institution there may be traced similarities of teaching and practice. It is by no means necessary to claim that Masonry is identical with, or that it has been directly evolved from, such associations prominent in the olden time; it is sufficient to point out some general affinity of character; to observe the similarity of forms and functions, and the correspondence of ceremonial practice. In the prosecution of such a work there are many lines of enquiry and investigation that will attract the student who desires to connect Masonry with the systems and philosophies of former days. He will turn the pages of history and accept traditional helps, that he may note the similar manifestations of human nature in all ages, and that we may trace the close connection existing between many of the institutions of the past and the present.

In a former number of the *REPOSITORY* we took occasion to say something about *Druidism*, which prevailed so extensively in Great Britain and northern Europe about the time of the Roman invasion under Julius Cæsar. We attempted to show that this system of philosophy and religion had many features analogous to those of Masonry. *Druidism* had its secret rites, its peculiar ceremonies, its varied symbolism, its inculcation of a system of moral teaching and obligation through successive degrees, all of which are at least suggestive of much that enters into the character and work of the Masonic Institution.

And so of that Society whose name is placed at the head of this article, it has points of resemblance to Masonry that are easily discernible. The very title under which the members of this Jewish Association enrolled themselves was, according to Josephus, a sign and declaration of organised life. He derives the word *Essenes*, or *Essæans*, from a Chaldean term signifying *to be quiet* and *to be mysterious*; and also, from a Hebrew word implying association and union. The organisation, as we are told, did include all these characteristics. It was an exclusive body; it practised many mysterious rites, and it taught obedience to God and his law as a pre-requisite to a quiet and peaceful life. Both Josephus and Philo give interesting accounts of this Order, which flourished extensively in Palestine about the beginning of the Christian era. The last named writer says there were about four thousand of this strange people in his time; that "they lived together in retirement and contemplation, but not idleness, for they also labored diligently, though having a common property and sharing common meals."

It is believed that the *Essæans* were especial admirers of nature, that they were earnest enquirers in many departments of scientific matters, and they sought to live pure and holy lives, and so bring themselves into closer communion with the Creator. They had their sacred days and places, and when they were thus convened they were accustomed "to philosophise in symbols," and observe a ceremonial which was probably as beautiful as it was suggestive.

This ancient Order had three divisions or grades clearly defined, besides, possibly, other superior degrees of which no knowledge has been preserved. The lowest grade was that of the *Seekers*, who, for a term of one year, lived practically outside the Order, albeit they were continually watched and tested as candidates for preferment. At the end of a year, if found worthy, they drew nearer to the Order, were admitted to some of its communions and instructed in some of its mysteries. Thus they remained two years, when, if approved, they were admitted to full membership, taking upon themselves the strong pledges of obedience and mutual helpfulness required by the Society.

There can be no doubt that this ancient organisation was of high character and aims. The principles and practices maintained were for the most part true and useful. It was a society which stood for faith in God, for purity of life, and for practical benevolence. It commanded its followers to holy living, to the pursuit of wisdom, and to the observance of brotherly kindness one to another. Whilst the ancient organisation lived and flourished it made testimony of itself in the upright characters and zealous endeavours of its membership; and though it did not long survive as a distinct body, the memory of the sect is cherished even to this day. That there is a very considerable similarity between the *Essenic System* and Masonry cannot be denied. We may not expect to make the two systems compare in all respects, but there are obvious points of resemblance quite sufficient to warrant the interest that some may be disposed to take in an organisation that existed two thousand years ago, and which, evidently, was largely pervaded by the spirit of Brotherhood and genuine manhood.—*Freemasons' Repository*.

It has been our pleasure of late years, at this season, to record the fact that Bro. Herbert Rymill, of the Barbican Repository, was distributing coals and other suitable gifts among the poorer inhabitants of the district, and it affords us great pleasure to notify that our esteemed brother pursues a similar course this year. We trust he may continue his useful work for many years, and that he will ever have the means to relieve the wants of his less fortunate fellow creatures.

Brethren who desire to complete their sets of the *FREEMASON'S CHRONICLE*, should make early application for Back Numbers. At present all are in print, but of some we have only a few copies left. Cases for binding the several volumes can be had at the Office, 67 Barbican.



## 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 Meeting, &c., as we have decided to insert only those that are verified by the Officers of the several Lodges.

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## SATURDAY, 28th DECEMBER.

- 198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8. (Instruction.)  
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7. (Instruction.)  
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W. at 8.  
920—Lily of Richmond, Greyhound, Richmond, at 7.30. (Instruction.)  
1462—Wharnccliffe, Rose and Crown Hotel, Penistone.

## MONDAY, 30th DECEMBER.

- 45—Strong Man, Old Rodney's Head, 12 Old-st., near Goswell-rd., at 8.0. (In.)  
174—Sincerity, Railway Tavern, London-street, E.C., at 7. (Instruction.)  
180—St. James's Union, Union Tavern, Air-street, W., at 8. (Instruction.)  
186—Industry, Bell Tavern, Carter-lane, Doctor's-commons, at 6.30. (Instruct.)  
548—Wellington, White Swan, High-street, Deptford, at 8. (Instruction.)  
704—Camden, Red Cap, Camden Town, at 8. (Instruction.)  
1306—St. John of Wapping, Gun Hotel, High-st., Wapping, at 8. (Instruction.)  
1425—Hyde Park, The Westbourne, Craven-rd., Paddington, at 8. (Instruction.)  
1489—Marquess of Ripon, Pembury Tavern, Amhurst-rd., Hackney, at 7.30. (In.)  
1623—West Smithfield, New Market Hotel, King-st., Snow-hill, at 8. (Inst.)  
1625—Tredegar, Royal Hotel, Mile End-road, corner of Burdett-road. (Inst.)  
62—Social, Queen's Hotel, Manchester.  
148—Lights, Masonic Hall, Warrington.  
1177—Tenby, Royal Assembly Rooms, Tenby, Pembroke.  
1449—Royal Military, Masonic Hall, Canterbury, at 8 p.m. (Instruction.)

## TUESDAY, 31st DECEMBER.

- 65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction.)  
141—Faith, 2 Westminster-chambers, Victoria-street, S.W., at 8. (Instruction.)  
177—Domestic, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)  
554—Yarborough, Green Dragon, Stepney. (Instruction.)  
753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)  
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8.0. (Instruction.)  
1446—Mount Edgecumbe, 19 Jermyn-street, S.W., at 8. (Instruction.)  
1471—Islington, Three Bucks, 23 Gresham-street, E.C., at 7. (Instruction.)  
1507—Metropolitan, 269 Pentonville-road. (Instruction.)  
1602—Sir Hugh Myddelton, Crown and Woolpack, St. John's-street-rd. at 8. (In.)  
117—Wynstay, Raven Hotel, Shrewsbury, at 8. (Instruction.)  
299—Emulation, Bull Hotel, Dartford.  
310—Union, Freemasons' Hall, Castle-street, Carlisle.  
573—Perseverance, Shenstone Hotel, Hales Owen.  
1353—Torbay, Town Hall, Paignton.  
R. A. 721—Grosvenor, Eastgate-row-north, Clatter.  
K. T.—Plains of Tabor, Swan Hotel, Colne, Lancashire.

## WEDNESDAY, 1st JANUARY.

- 201—Jordan, Devonshire Arms, Devonshire-street, W., at 8. (Instruction.)  
228—United Strength, Hope and Anchor, Crowndale-rd., Camden-town at 8. (In.)  
538—La Tolerante, Green Dragon, Maddox-street, W., at 7.45. (Inst.)  
781—Merchant Navy, Silver Tavern, Burdett-road, E. at 7.30. (Instruction.)  
813—New Concord, Jolly Farmers, Southgate-road, N. at 8. (Instruction.)  
862—Whittington, Red Lion, Poppin's-court, Fleet-street, at 8. (Instruction.)  
1044—Wandsworth, Spread Eagle, Wandsworth. (Instruction.)  
1185—Lewis, King's Arms Hotel, Wood Green, at 7. (Instruction.)  
1196—Urban, The Three Bucks, Gresham-street, at 6.30. (Instruction.)  
1278—Burdett Count's, Salmon and Ball, Bethnal Green-road, at 8.30. (Inst.)  
1298—Finsbury Park, Finsbury Pk. Tav., Seven Sisters'-rd., at 8.0. (Instruction.)  
1524—Duke of Connaught, Havelock, Albion Road, Dalston, at 8.0. (Instruction.)  
1553—Duke of Connaught, Faunce Arms, Kennington Park, at 8. (Instruction.)  
1707—Eleanor, Angel Hotel, Edmonton.  
R. A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8.0. (Instruction.)  
R. A. 1365—Clapton, White Hart Tavern, Clapton, at 7.30. (Instruction.)  
81—Doric, Private Room, Woodbridge, Suffolk.  
293—Harmony, Masonic Room, Ann-street, Rochdale.  
326—Moirs, Freemasons' Hall, Park-street, Bristol.  
327—Wigton St. John, Lion and Lamb, Wigton.  
406—Northern Counties, Freemasons' Hall, Maple-street, Newcastle-on-Tyne.  
417—Faith and Unanimity, Masonic Hall, Dorchester.  
428—Sincerity, Angel Inn, Northwich, Cheshire.  
429—Royal Navy, Royal Hotel, Rarrsgate.  
471—Silurian, Freemasons' Hall, Dock-street, Newport, Mon.  
594—Downshire, Masonic Hall, Liverpool, at 7. (Instruction.)  
611—Marches, Old Rectory, Ludlow.  
645—Humphrey Chetham, Freemasons' Hall, Cooper-street, Manchester.  
673—St. John, Masonic Hall, Liverpool at 8. (Instruction.)  
678—Earl Ellesmere, Church Hotel, Kersley, Farnworth, near Bolton.  
972—St. Augustine, Masonic Hall, Canterbury. (Instruction.)  
992—St. Thomas, Griffin Hotel, Lower Broughton.  
1010—Kingston, Masonic Hall, Worship-street, Hull.  
1013—Royal Victoria, Masonic Hall, Liverpool.  
1037—Portland, Royal Breakwater Hotel, Portland. (Instruction.)  
1085—Hartington, Masonic Hall, Gower-street, Derby.  
1091—Erme, Erme House, Ivy-bridge, Devon.  
1167—Alnwick, Masonic Hall, Clayport-street, Alnwick.  
1274—Earl of Durham, Freemasons' Hall, Chester-le-Street.  
1323—Talbot, Masonic Rooms, Wind-street, Swansea.  
1335—Lindsay, 20 King-street, Wirau.  
1351—Marquis of Lorne, Masonic Rooms, Leigh, Lancashire.  
1356—De Grey and Ripon, 110 North Hill-street, Liverpool, at 7.30. (Instruction.)  
1363—Tyndall, Town Hall, Chipping Sodbury, Gloucester.  
1511—Alexandra, Masonic Hall, Hornsea, at 7. (Instruction.)  
1620—Marlborough, Derby Hall, Tue Brook, Liverpool.  
R. A. 300—Perseverance, Pitt and Nelson Hotel, Ashton-under-Lyne.  
R. A. 304—Philanthropic, Masonic Hall, Great George-street, Leeds.  
M. M. 36—Furness, Hartington Hotel, Duke-street, Barrow-in-Furness.  
M. M. 65—West Lancashire, Masonic Hall, Liverpool.

## THURSDAY, 2nd JANUARY.

- 3—Fidelity, Yorkshire Grey, London-street, Fitzroy-sq., at 7. (Instruction.)  
15—Kent, Chequers, Marsh-street, Walthamstow, at 7.30. (Instruction.)  
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C., at 7.30. (Instruction.)  
87—Vitruvian, White Hart, College-street, Lambeth, at 8. (Instruction.)  
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)  
551—Yarborough, Green Dragon, Stepney.  
720—Panmure Gen. L. of Inst., Antelope Tavern, Lorn-road, Brixton, at 8.  
1227—Upton, King and Queen, Norton Folgate, E.C., at 8. (Instruction.)  
1319—Friars, Cheshire Cheese, Crutched Friars, E.C., at 7. (Instruction.)  
1426—The Great City, Masons' Hall, Masons'-avenue, E.C. at 6.30. (Instruction.)  
1445—Prince Leopold, Mitford Tavern, Sandringham-road, Dalston.  
1677—Crucifers, Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 9. (In.)  
R. A. 753—Prince Frederick William, Lord's Hotel, St. John's Wood, at 8. (Inst.)  
M. M.—Duke of Connaught, Havelock, Albion-road, Dalston, at 8.30. (Inst.)

- 24—Newcastle-on-Tyne, Freemasons' Hall, Grainger-street, Newcastle.  
31—United Industrious, Masonic Hall, Canterbury.  
33—Union, Council Chamber, Chichester.  
41—Royal Cumberland, Masonic Hall, Old Orchard-street, Bath.  
50—Knights of Malta, George Hotel, Hinckley, Leicestershire.  
123—Lennox, Freemasons' Hall, Richmond, Yorkshire.  
249—Mariners, Masonic Hall, Liverpool.  
266—Naphthalia, Masonic Hall, Market-place, Heywood.  
269—Fidelity, White Bull Hotel, Blackburn.  
289—Fidelity, Masonic Hall, Carlton-hill, Leeds.  
291—Constitutional, Assembly Rooms, Beverley, Yorks.  
295—Combermere Union, Macclesfield Arms, Macclesfield.  
300—Minerva, Pitt and Nelson, Ashton-under-Lyne.  
309—Harmony, Red Lion, Fareham.  
317—Affability, Freemasons' Hall, Cooper-street, Manchester.  
360—Pomfret, Masonic Hall, Abington-street, Northampton.  
425—Cestrian, Grosvenor Hotel, Chester.  
442—St. Peter, Masonic Hall, Boroughbury, Peterborough.  
446—Benevolent, Town Hall, Wells, Somersetshire.  
463—East Surrey of Concord, Greyhound, Croydon.  
509—Tees, Freemasons' Hall, Stockton, Durham.  
792—Pelham Pillar, Masonic Hall, Bullring-lane, Grimsby.  
913—Pattison, Lord Raglan Tavern, Plumstead.  
974—Pentalpha, New Masonic Hall, Darley-street, Bradford.  
1012—Prince of Wales, Derby Hotel, Bury, Lancashire.  
1074—Underley, Masonic Room, Market-place, Kirkby Lonsdale.  
1182—Duke of Edinburgh, Masonic Hall, Liverpool, at 7.30. (Instruction.)  
1231—Savile, Royal Hotel, Eland.  
1282—Ancholme, Foresters' Hall, Brigg, Lincolnshire.  
1284—Brent, Globe Hotel, Topsham, Devonshire.  
1304—Olive Union, Masonic Hall, Horncastle, Lincolnshire.  
1360—Royal Arthur, Village Club Lecture Hall, Wimbledon.  
1473—Bootle, Town Hall, Bootle, Lancashire.  
1500—Walpole, Bell Hotel, Norwich.  
1504—Red Rose of Lancaster, Starkies Arms Hotel, Padliham, near Burnley.  
1515—Friendly, King's Head Hotel, Barnsley.  
1557—Albert Edward, Bush Hotel, Hexham, Northumberland.  
1594—Cedewain, Public Rooms, Newtown, Montgomery.  
1612—West Middlesex, Feathers Hotel, Ealing, at 7.30. (Instruction.)  
1639—Watling-street, Cock Hotel, Stoney Stratford, Bucks.  
R. A. 325—St. John, Freemasons' Hall, Islington-square, Salford.  
R. A. 753—Bridgewater, Masonic Hall, Runcorn.  
M. M. 53—Britannia, Freemasons' Hall, Sheffield.

## FRIDAY, 3rd JANUARY.

- Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
25—Robert Burns, Union Tavern, Air-street, W., at 8. (Instruction.)  
507—United Pilgrims, Surrey Masonic Hall, Camberwell, at 7.30. (Instruction.)  
766—William Preston, Feathers Tavern, Up. George-st., Edgware-rd. 8. (Inst.)  
834—Ranelagh, Bell and Anchor, Hammersmith-road. (Instruction.)  
902—Burgoyne, Red Cap, Camden Town, at 8. (Instruction.)  
933—Doric, Duke's Head, 79 Whitechapel-road, at 8. (Instruction.)  
1056—Metropolitan, Portugal Hotel, 155 Fleet-street, E.C. at 7. (Instruction.)  
1153—Belgrave, Jermyn-street, S.W., at 8. (Instruction.)  
1260—Hervey, Punch's Tavern, 99 Fleet-street, E.C., at 8. (Instruction.)  
1283—Finsbury Park Master Masons' Lodge of Inst. Finsbury Park Tavern, at 8.  
1298—Royal Standard, Alwyne Castle, St. Paul's-road, Canonbury, at 8. (In.)  
1365—Clapton, White Hart, Lower Clapton, at 7.30. (Instruction.)  
1642—E. Carnarvon, Mitre Hotel, Goulborne-rd, N. Kensington, at 7.30. (Inst.)  
London Masonic Club Lodge of Instruction, 101 Queen Victoria-street, E.C., at 6.  
R. A. 79—Pythagorean, Portland Hotel, London-street, Greenwich, at 8. (Inst.)  
Metropolitan Masonic Benevolent Association, 155 Fleet-street, E.C. at 8.30.  
44—Friendship, Freemason's Hall, Cooper-street, Manchester.  
127—Union, Freemasons' Hall, Margate.  
219—Prudence, Masonic Hall, Totmorden.  
242—St. George, Guildhall, Doncaster.  
306—Alfred, Masonic Hall, Kelsall-street, Leeds.  
375—Lambton, Lambton Arms, Chester-le-street, Durham.  
521—Truth, Freemasons' Hall, Fitzwilliam-street, Huddersfield.  
539—St. Matthew, Dragon Hotel, Walsall.  
574—Loyal Berkshire of Hope, White Hart Hotel, Newbury.  
601—St. John, Wrekin Hotel, Wellington, Salop.  
680—Sefton, Adelphi Hotel, Liverpool.  
709—Invicta, Bank-street Hall, Ashford.  
780—Royal Alfred, Star and Garter, Kew Bridge, at 7.30. (Instruction.)  
837—De Grey and Ripon, Town Hall, Ripon.  
839—Royal Gloucestershire, Bell Hotel, Gloucester.  
1096—Lord Warden, Public Rooms, Park-street, Deal.  
1333—Athelstan, Town Hall, Atherstone, Warwick.  
1387—Chorlton, Masonic Rooms, Chorlton Cum Hardy.  
1393—Hamer, Masonic Hall, Liverpool, at 8. (Instruction.)  
1524—Fort, Red Lion Hotel, Newquay, Cornwall.  
1561—Morecambe, Masonic Hall, Edward-street, Morecambe, Lancashire.  
1643—Prince of Wales, Freemasons' Hall, Salem-street, Bradford.  
1664—Gosforth, Freemasons' Hall, High street, Gosforth.  
1725—Douglas, College Gateway, Maidstone.

## SATURDAY, 4th JANUARY.

- General Committee Boys' School, Freemasons' Hall, at 4.  
198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8. (Instruction.)  
1572—Carnarvon, Albion Tavern, Aldersgate-street, E.C.  
1622—Rose, Surrey Masonic Hall, Camberwell.  
1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7. (Instruction.)  
Sinai Chapter of Instruction, Union, Air-street, Regent-street, W., at 8.  
820—Lily of Richmond, Greyhound, Richmond, at 7.30. (Instruction.)  
1453—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester.

## NOTICES OF MEETINGS.

**Fitzroy Lodge, No. 569.**—An emergency meeting of this Lodge was held at the Head Quarters of the Hon. Artillery Company, Finsbury, on Friday, the 20th inst., Bro. R. G. Webster W.M. presiding, assisted by the following Officers:—Bros. A. D. Everingham S.W., J. S. Sanderson J.W., Lieut. F. J. Stöhwasser S.D., W. Birdseye P.M. I.G., Capt. J. Eglese P.M. Treasurer, W. Jolliffe D.C., Lieut. W. I. Spicer I.P.M., and F. Graves P.M. Bros. Blasbill, Harris, Hayne, and Harrison having shown their proficiency in the first degree, were advanced to the degree of Fellow Craft. The following gentlemen were then balloted for, viz., Mr. Geo. Arthur Marshall, of No. 5 Co., Mr. Charles Correlli, of No. 2 Co., Mr. Armand Correlli, of No. 3 Co., Mr. Chas. Geo. Jas. Port, of No. 3 Co., and Mr. E. J. Dugood, of No. 6 Co., which proving unanimous in their favour, they were severally initiated into the mysteries of the order. The visitors present were Bros. Nell 45, Ladbury 180, Fletshire 180, Deacon 1382, Gunnel 144, and Miroy S.D. 1599.

**Ebcæcum Lodge, No. 1611.**—An emergency meeting of this Lodge for instruction purposes was held on Monday evening

when the W.M., Bro. J. S. Cumberland, presided, and the first degree was rehearsed. The brethren afterwards met at supper, and passed a pleasant evening. Bro. T. B. Whythead P.M., presented to the Lodge a copy of Oliver's "Theocratic Principles of Freemasonry."

**Cope Lodge, No. 1357.**—The regular monthly meeting of this Lodge was held at the Brooklands Hotel, Sale, on Friday, the 20th inst. Present—Bros. E. J. Bradbury W.M., C. P. Murray I.P.M., T. A. Ryder S.W., Geo. W. Collier J.W., Hy. Miller Sec., J. E. Coates S.D., W. Taylor as J.D., John Ogden I.G., J. Worthington Tyler. Past Masters Bros. T. D. Simcock, John Cavanah P.G.A.D.C.; and Bros. T. Heighway, W. B. Irving, G. F. Heywood, F. Evans, John Graham, Geo. Heighway, T. C. Dean, &c. Visitors—Jas. Dawson, H. Holden P.M. 955, S. M. Davies, FREEMASON'S CHRONICLE. The Lodge being duly opened, and the minutes of last meeting ratified, the ballot was taken for Mr. Hickson, which proving unanimous in his favour, he was initiated into Freemasonry. The ceremony was ably performed by W. Bro. Bradbury, which is especially noticeable, as it was the first initiation performed by him since his induction into the chair of K.S. The Lodge was now advanced to the second degree, and afterwards worked up to that of M.M., to which Bro. B. Irving was raised under the mastership of I.P.M. C. P. Murray. This ceremony was ably performed, and the S.W. presented the working tools, and delivered the ancient charge in a superior manner. This Lodge cannot be too highly complimented on the completeness and elegance of its appointments, the efficiency of its officers, or the congenial and fraternal disposition of its members. The Lodge was worked down to the E.A. degree, when some business of a private nature was transacted, after which W. Bro. Bradbury received the hearty good wishes of the visiting brethren, and the Lodge was closed in harmony. By request of the W.M. the brethren adjourned to supper. Each brother having done justice to the good things provided, the W.M. proposed the health of the Queen, which was most loyally responded to, and then he gave that of H.R.H. the Prince of Wales, the Princess of Wales, and the other members of the Royal Family, which was warmly received. After the health of the Pro G.M. and the rest of G.L. Officers past and present had been submitted and duly honoured, the W.M. with much pleasure proposed the health of the Prov. G. Master, Lord de Tabley. He felt certain that no words from him need be said in order to ensure a hearty reception. The toast was most cordially drunk with Masonic honours. The next toast honoured was that of the Deputy Prov. G. Master, and with it Bro. Bradbury united the name of Bro. J. Cavanah P.G.A.D.C. Bro. Cavanah said it was the first time he had had the pleasure of replying to the toast of Prov. G. Lodge. He deeply felt the honour of being called upon to do so. The newly initiated brother was next toasted. The W.M. said that the Cope Lodge always extended a hearty reception to good men and true, and as such, to Bro. Hickson, whom they were pleased to welcome into the ranks of the Fraternity. The toast was duly honoured, and Bro. Cavanah favoured the brethren with the E.A. song. Bro. Hickson warmly thanked the members for the honour conferred on him. The I.P.M. next proposed the health of the newly raised brother in a very pleasing manner, and complimented Bro. Irving on his zeal and efficiency. The toast was cordially drunk, after which Bro. Heighway favoured the brethren with a song. Bro. Irving, in reply, said he had been very favourably impressed with the beauty and solemnity of Freemasonry, which incited him to go forward, and he was pleased to see such good feeling existing among the brethren. Bro. S.W. was entrusted with the gavel to propose the health of the visiting brethren, which he did in a most fraternally Masonic manner, extending a most cordial welcome to each and all. Bro. Holden returned thanks, followed by Bro. Dawson. Each bore testimony to the pleasure they derived from being so bountifully and hospitably entertained, and the gratification they experienced in witnessing the admirable working of the Lodge. Bro. Ogden kindly favoured the brethren with a song. Bro. Simcock assumed the gavel to propose a toast which had never been omitted. They must allow that the present W.M. in the position he so ably fills, and as a brother is entitled to the greatest esteem. The exalted position attained by Bro. Bradbury in the Lodge is the result of his zeal for Freemasonry, and his fidelity in the discharge of those duties entrusted to him in the Lodge. He trusted the members would continue to support him to the full extent of their power, and that at the end of the year the Lodge might be as prosperous as now. The toast was heartily received. The W.M. in responding, said it did not take him long to rise and respond to the cordial welcome given the toast just proposed by their respected Past Master. He hoped to be able to elicit the same kindness now shown, not for one year only, but as long as he was permitted to spend his time among them; he oftentimes felt very pleased and happy in the Lodge, but never more so than then, as there was so much genial feeling shown among all. He appreciated their kindness greatly, and thanked them for their hearty support in all his arduous duties. Before he sat down he had much pleasure in asking them to join with him in drinking to the health of the Past Masters of the Lodge, to whom he felt greatly indebted for good advice and valuable assistance. The I.P.M. in reply thanked the brethren for their reception of the toast, and promised his cordial support whenever called upon. Bro. Simcock assured the brethren that the Lodge was fully up to the mark in the Charities, and held a good position in the Craft; with good counsel and advice, they hoped to make it continue foremost in every good feature. Bro. Cavanah followed, with a few remarks to the same purport, after which Bro. Griffiths favoured the brethren with a song. The W.M. next honoured the Officers of the Lodge by proposing their health, adding that he hoped they would continue to go onward with the same zeal which characterised them at present. The toast was duly honoured. Bro. Ryder replied, and said he did so with very great pleasure after the kind commendations of the W.M. He felt he had done his duty, and that, with himself, the other Officers would prove as loyal as they had to other Past Masters. Bro. Collier said he

would continue to discharge his duties to the utmost of his ability. Bro. Secretary considered himself at the disposal of the Lodge, and cheerfully gave his services. Bro. Ogden felt happy to know his endeavours to please had not proved futile; he would continue in the same good path. A song from Bro. Miller ushered in the time for the Tyler's toast, and the brethren dispersed, well pleased with a very enjoyable evening.

**Manchester Lodge, No. 179.**—The regular meeting of this Lodge was held on Thursday, the 19th inst., at Anderton's Hotel, Fleet-street, London. Bro. J. Kew W.M., D. M. Belfrage S.W., H. A. Lovett J.W., W. Hopekirk P.M. Tr., Hughes P.M. Sec., Green S.D., Pugsley J.D., Detmar I.G., Webb Org., Parsons W.S. P.M.'s Benet and Munro. After the Lodge had been formally opened and the minutes confirmed, Bro. Hart was raised to the third degree, Bros. Seager, Snook, and Harvey were passed to the second degree, and Mr. Spencer was successfully balloted for and initiated into the Order, in Bro. Kew's perfect and impressive manner. The Bye-Laws were, according to annual custom, read. The election for W.M. then took place, and Bro. D. M. Belfrage S.W. was unanimously chosen. He suitably acknowledged the honour conferred on him. Bro. W. Hopekirk P.M. was re-elected Treasurer, and Brother Dolan Tyler. The Audit Committee was then appointed. Bro. Benet P.M. announced his intention to serve as Steward for next Anniversary Festival of the Boys' School, and Bro. W. Hopekirk P.M. and Treasurer proposed that the sum of £5 5s be placed on his list. It was proposed, seconded, and carried, that a P.M.'s jewel be presented to the retiring Master, who had so efficiently performed his duties in the chair, for the second time in the Lodge. The Lodge was then closed, and the brethren sat down to an excellent banquet, provided by Bro. F. Clemow. The W.M. genially presided, and proposed the Loyal and Masonic toasts. In offering that of Her Most Gracious Majesty, he alluded to the sad loss she had sustained by the death of her daughter the Princess Alice, and he expressed a hope that the G.A.O.T.U. would sustain her and the Royal Family in their bereavement. The W.M. then proposed the health of their newly initiated Brother. He was a gentleman who had long expressed a wish to enter Freemasonry, and would doubtless be a credit to it. He was sure from the attention he had paid during the ceremony that he was sensible of the duties he had entered into. The toast having been responded to, that of the Visitors was given, and Bros. Laing, T. R. Somers Vine, and H. M. Levy responded, each in the course of his speech thanking the W.M. for the excellent Masonic work he had shown, and congratulating him on his fitness for the chair he now graced, as well as the Lodge on their happy choice of the W.M. elect. Bro. Benet I.P.M. then rose and said he had a pleasing duty to perform, and that was, to propose the health of the W.M., and as he occupied the chair for the second time, the P.M.'s and the brethren had thought it their duty to present him with a Testimonial, consisting of a very elegant marble and bronze clock, with suitable inscription. In formally handing it to the W.M. he pointed out that this inscription would no doubt serve to remind his children of the respect in which their father was held in the Lodge, and also by the Craft in general. The W.M. in responding expressed his thanks to Bro. Benet for the kind words he had uttered, and to the brethren for their cordial response. He highly appreciated their valuable gift, which he should never forget, and which souvenir he hoped might long remain with his family as a testimony to them of the appreciation of the slight services rendered by him to the Lodge. The toast of the Past Masters was then given, and the W.M. rendered a just tribute of praise to their successful efforts to maintain the Lodge in a flourishing condition. Bro. Benet responded, and he was followed by Bros. Hopekirk and Munro. The next toast proposed was the health of the W.M. elect, and Bro. Kew remarked that it afforded him more than ordinary pleasure in fulfilling this task, as he it was who initiated him into the Order, and he hoped to have the pleasure of installing him into the chair. The Lodge might be proud of the acquaintance of one who could perform every duty required of him, as well in the ceremonies as in ruling and governing the Lodge, so that it would lose none of its prestige, but, on the contrary, gain additional lustre under their brother's able guidance. Bro. Belfrage, the W.M. elect, thanked the W.M. for his kind expressions, and hoped he should be able to prove at the expiration of his year of office that he had merited them, and had done his duty to their satisfaction. The toast of the Officers, coupled with the names of Bros. W. Hopekirk P.M. Tr., Hughes P.M. Secretary, having been duly responded to, the Tyler's toast was given. Bros. Milward, Rosser, Parker, the W.M., Bros. J. R. S. Vine and Parsons contributed to the pleasure of the evening by singing several songs with good taste and feeling.

**William Preston Lodge of Instruction, No. 766.**—This Lodge held its usual meeting on Friday, the 20th December, at the Feathers Tavern, Upper George-street, Edgware-road. Present—Bros. S. Nichols W.M., Hill S.W., Evans J.W., Hayes Asst. Secretary, Kennard Treasurer, Tribbel S.D., March J.D., Aug. Braun P.M. Hon. Sec., Moore I.G., Rudderforth Preceptor; also present Bros. Godden, Barker, Lucas, Reid, Clipper, &c., &c. Business—The Lodge was opened in due form in the first degree. The minutes were read and confirmed. The ceremony of initiation was ably rehearsed, Bro. Tribbel being candidate. Bro. Hayes assumed the chair, and opened the Lodge in the second degree. Bro. Barker answered the questions for raising; Lodge was opened in the third degree, and Bro. Hayes rehearsed the ceremony of raising, with his usual eloquence and earnestness, Bro. Nichols acting as candidate. Bro. Hill was elected W.M. for the ensuing Friday. The first seven sections will be worked on the first Friday in January, by seven brethren. Lodge was then closed in duo and ancient form. The brethren will be pleased to hear that Bro. Geo. W. West, of Connaught-square, one of the founders of this Lodge of Instruction, has been unanimously elected W.M. of the Great Northern Lodge, No. 1287, in which distinguished Lodge Bro. Geo. Tribbel, also one of the founders of this Lodge of Instruction, holds an important office.

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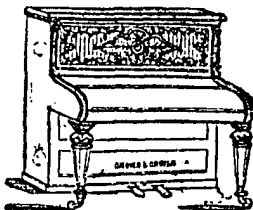
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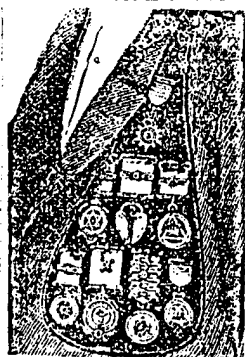
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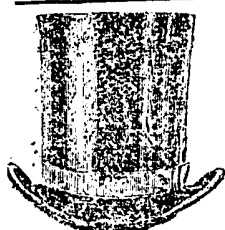
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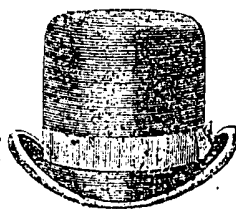
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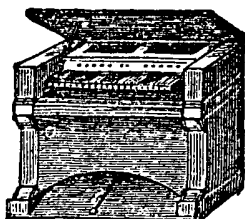
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