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**Freemason's Chronicle;**

A WEEKLY RECORD

OF

MASONIC INTELLIGENCE.

---

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# THE Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

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## THE NEW SOUTH WALES SCHISMATIC GRAND LODGE.

THAT is a curious feature which has characterised Freemasonry throughout nearly the whole of its more recent history, namely, the superiority of the centrifugal over its centripetal force. We might well have imagined that being a fraternal body, the atoms of which it was composed would invariably, and with a machine-like regularity, have gravitated towards the centre. That, indeed, is the general experience of mankind in respect of all well-ordered, properly conditioned, and properly-compounded bodies, that their constituent parts cohere and balance justly about what is known as their respective centres of gravity. Whether it is that Freemasonry, being out of the common order of bodies, or being rather a class of body all by itself, is able with impunity to take liberties with the forces by which it is actuated or not, is a question on which it is needless we should offer any opinion. Apparently it must be so, as its centre of gravity is constantly being displaced, and yet good instead of harm is invariably the result. In 1738 or thereabouts occurred the first of these serious displacements, and it took exactly three quarters of a century to bring the central body of Freemasonry into order again with all its parts adjusted as they should be. Then in Scotland, where, with all due respect to our brethren north of the Tweed, Freemasonry, though an important body, must be looked upon as having an inferior importance to that of England, has more than once had its annoying illustrations of the degree to which its centrifugal or tangential force prevails over its centripetal force, or the force of gravitation. More than once has a formidable part of it flown off at a tangent. We have seen the same thing happening in France, in Germany, and the United States, and we see it even now happening in one of the Colonies of the British Crown. To drop metaphor, wherever Freemasonry has established itself, there sooner or later must a section of it fly off at a tangent, detaching itself from the central body, and setting up for itself as an independent body. In some cases a reintegration of the different parts takes place, while in others the disintegration continues; but whatever happens, Freemasonry in all its original purity and perfection survives and flourishes. It is not in the power of disappointed or dissatisfied brethren to injure seriously, much less permanently, the Grand Temple of our Fraternity, the structure which has existed through the Ages, and will endure till Time shall change into Eternity. But we are wandering, as Carlyle might say, into the "profundities," and it is not given to all people to appreciate the language of philosophers. We must speak in the language of earth, that is, earthy, or we shall be unintelligible. One of those acts of secession which Freemasonry has so frequently witnessed is now being attempted. The scene of this imagined disaster is New South Wales, one of the Colonies of the British Crown. It is well known to our readers that the Lodges of the United Kingdom have daughter Lodges established in most of the British possessions. These Lodges work satisfactorily as a rule, be they under the English, Irish, or Scotch Constitutions, and what is still more to the purpose, they work amicably among themselves. The English, the Irish, and the Scotch brethren are always animated by the best of feelings towards each other. They visit and revisit each other constantly, and the spectacle is a most edifying one. There is nothing wonderful in this. We are not disposed to lay any particular stress upon it. Indeed, we only note the

fact in order to contrast it with the different picture which is presented to us in this colony of New South Wales. There are, it seems, a dozen Lodges, or thereabouts, which, being actuated by unfraternal feelings, are resolved on throwing off their allegiance to their respective parent Grand Lodges. They are starting a Grand Lodge of their own, and they are now seeking, with an audacity which so well becomes the mere *parvenu*, to be recognised by some of the Grand Lodges of America. We do not know that they have heretofore received any encouragement to continue in their erratic course. On the contrary, they have, so far as we know, been, in more than one instance, very properly and unmistakably snubbed. Last week we published a letter from Bro. Jacob Norton on this secession, or schism, and though we do not agree with him in the advice he offers, we do not think it possible for any one to have described the conduct of these New South Wales Lodges in more truthful, and at the same time, more offensive language. His advice, to let them go and form their new Grand Lodge, is offered merely from a sense of the writer's utter contempt for such paltry conduct. So we read his tone and style, at least, if not his actual words. Our friend is likewise smart in his expressions about Ancient Landmarks, for which, however, we not only profess, but feel the most profound respect. We do not mean by this that we accept whatever landmarks it may please a Masonic writer to set up. We attribute very little importance to what Bro. Paton may have written on the subject, and we only accept his ruling when we find it in agreement with abler and trustworthy authorities. Therefore, we care very little whether, as Bro. Norton properly points out, Bro. Paton has laid it down that a certain number of Lodges, to wit, three, can establish a Grand Lodge, in territory where no Grand Lodge has previously existed. Had Bro. Paton written thirty or three hundred his opinion would have been equally a matter of indifference to us. What does concern us is the question whether a few dissatisfied Lodges in one of our Colonies shall be permitted to disturb the equanimity of the Order for their own selfish ends. It is not a question about the purity of Masonic doctrine which so severely exercises these schismatics that they cannot continue to live in a state of peace and goodwill with their brethren in the same Colony. They are not engaged in championing any particular cause which might appeal to our sense of admiration and sympathy. They are not doing battle against the oppressive edicts of their mother Grand Lodges. They are simply ministering to their own selfish greed for the tinsel of Freemasonry. They want to have a Grand Lodge because a Provincial Grand Lodge is not grand enough. There must be no qualifying "Provincial" to show their dependence on a remote Grand Lodge or Lodges. Some among them aspire to be Grand Officers, Grand Masters, Deputy Grand Masters, Grand Wardens, &c., &c. They imagine it will add to their importance, and that Grand Master Jenkins will be a more dignified Masonic being than Provincial Grand Master, and that Grand S. Warden Jones will impress the beholders with a deeper sense of his importance than his Prov. G.S. Wardenship does at present. Bro. Norton's advice is, by all means let them go and form a Grand Lodge, and if the schismatic Lodges had only to be thought of, we should say that Bro. Norton's was the very best advice that could be offered. Whatever of good pertains to their Lodges, emanated in the first instance from the Grand Bodies to which they owe their existence, and once their connection with the latter is dissevered, they lose all respectability. Lodge No. 10,599, holding under the G. Lodge of England,

Ireland, or Scotland, is a constituent part of an illustrious Masonic body. As a Lodge holding under a mushroom G. Lodge of N. S. Wales, formed for the purposes we have stated, it is hardly worthy of our contempt, presuming, at least, that Freemasonry will overlook and forgive us for indulging in so un-Masonic a feeling. But we have to think of something else than the schismatic Grand Lodge. We have to look after the interests and consult the dignity of the P.G. Lodges already established in New South Wales. We have to think of the supremacy of our Grand Lodges at home, and of the necessity for maintaining unimpaired the bonds of discipline by which alone Freemasonry, like other bodies, must be regulated, if it hopes to live on flourishingly. We cannot afford to allow Lodges which may have been perturbed in spirit by the ambitious projects of a few brethren, to throw off the allegiance they have sworn to pay just when it suits them, and for any reason they may like to offer, or, more probably still, for no reason whatever. Our advice, therefore, as regards these Lodges is, that they should be at once struck off the roll of the Grand Lodge or Lodges to which they belong. If they like to form a Grand Lodge of their own, let them do so; but Masonic communion with the Lodges which remain loyal to their oath must be rendered impossible. Let every member of the twelve seceding Lodges be inducted with the paraphernalia of the grandest of Grand Masters, let them go on multiplying Lodges, every member of which shall be as dignified as those of the seceders. Let all the members of this new Grand body be covered from head to foot, behind as well as before, with Masonic jewels and crosses and stars, &c., &c., &c.—Our readers will please note the importance of the three “&c.’s”—We must remember that how gilt soever is that magnificent figure of gingerbread—it is nothing after all but—gingerbread. It has in it no sense, no vitality, no power of speech or action. It is a gaudy-looking dummy, and nothing more. These are our views as to this schismatic Grand Lodge of New South Wales, the constituent members of which should be struck off the rolls of their respective mother Grand Lodges with all possible ignominy.

### OUR CHARITIES—A YEAR'S WORK.

AS last year, we take the earliest opportunity of presenting to our readers a summary of the work done in behalf of our Charitable Institutions; nor, under the circumstances, is there any reason why we should be in the slightest degree disappointed that 1878 has not been as productive of the means for their support as its immediate predecessor 1877. As we have already alluded at considerable length to the circumstances in question in our Summary of the Year's Masonic Doings, it will suffice if we state here that the falling off in the amount of subscriptions is in no wise due to a falling off in the interest and activity of brethren, for the Boards of Stewards at the several Festivals were quite up to the average numerical strength, and the brethren composing them worked quite as arduously as ever. The lists were lighter, and the totals were consequently diminished because of the political and commercial depression of the times. The serious probability that the country might find itself involved in a great, and, therefore, costly war, the failure of banks in this and that city or town, the stagnation in many of our great industrial centres, and the depression in every branch of trade are sufficient to explain the reduced totals. However, to judge from what is happening around us, there seems to be a fair prospect that in 1879 there will be a return to something like our former prosperity. The Revenue Returns for the nine months of the financial year which have thus far elapsed show a surplus over the Budget Estimate of the Chancellor of the Exchequer. The funds are firm, and the money market generally seems easy, all which hopeful signs incline us to anticipate a resumption of that progressive increase which had continued regularly for some years, until the anxieties of 1878 intervened and converted it into a temporary decrease.

As on the last occasion when we addressed to our readers an article of this description, we should not be fulfilling our duty conscientiously if we did not point out that, quite apart from the question of increase or decrease which in the nature of things must occur now and then to disturb our equanimity, there are many things which might be otherwise to our great credit as well as to the advantage of our

Charitable Institutions. For instance, if it were in our power to say that all our Lodges were in the habit of contributing, it would be a source of great satisfaction, and similarly we should rejoice if we knew and could state honestly that none of the Craftsmen who have the means and to spare omitted to render pecuniary service to one or other of our Charities. Unfortunately we know, and, a critical examination of the Festival lists will confirm our statement, that this is not the case. There are those Lodges which never contribute, and though of course the second point is less capable of direct proof, there are many brethren who have it in their power to give and do not. We fear it is only by continually harping upon this theme that we are likely to awaken these indifferent Lodges and Craftsmen to a sense of their duty, but unpleasant as it undoubtedly is, to be obliged to do this, we feel that it is a duty which must not be neglected. It is impossible that too much can be said now and again about our Institutions. There is always a chance that the good that is being done may be increased if they are kept continually before us, but, as our readers know, there is an old saying, “Out of sight, out of mind,” and if we leave off talking and writing about them, brethren may leave off thinking that there is a continuous as well as an urgent need for funds. But to our figures without further ado. The Royal Masonic Benevolent Institution for the second year running takes the lead, the total of its income for the year ended 31st December being £14,880 2s 7d. Nor is the possession of this place of honour due wholly to the circumstance of its grants from Grand Lodge and Grand Chapter being so largely in excess of what the sister Institutions receive. The Benevolent took the lead in the amount subscribed at its Festival, the result exceeding £11,000, while Bro. Binckes obtained over £10,000, and Bro. Hedges, who was only acting Secretary at the time, over £8,000. If we compare the Benevolent income for 1878 with that for the previous year we find a falling of about £1,550, the figures being in 1877, £16,431 19s 5d; and in 1878, as we have stated above, £14,880 2s 7d. Next comes the Royal Masonic Institution for Girls, of which Bro. Hedges is now Secretary, and we cannot but congratulate him that in his first statement of account, he shows an advance—albeit to a trifling extent only—of the Boys' School. In the year 1877, this Institution brought up the rear with £11,854 10s 5d. In this, the year just completed, it holds the second place with £12,866 1s 8d, an improvement which cannot be otherwise than extremely gratifying to all interested in its welfare. Of course, we know perfectly well that, as regards the year's subscriptions, the Girls' School was behind its fellow institution, a mere reference to what we have given in round figures, as the results of the Festivals, showing that beyond the shadow of a doubt; but happily for him, Bro. Hedges is more fortunate than Bro. Binckes, in that he has a most respectable item figuring in his return for dividends on invested moneys, while “Our Hercules” has only a very insignificant amount to look to under this head. Lastly, but at the same time well up with his new colleague, comes Bro. Binckes, with £12,566, or just £300 less than the Girls' School income, as against £14,369 14s 9d for 1877—a position at which many will feel no little surprise, when they call to mind that the Boys' Festival was presided over by the Duke of Connaught. However, Bro. Binckes may console himself with having in so many former years taken the lead of the other Institutions, nor is he the man to grudge the well-won honours of his competitors in the cause of pleading for our Institutions. As to the number of *beneficiaries* who are helped by the three Institutions, we find the Benevolent gives annuities to 145 men at the rate of £40 per annum, 135 women at the rate of £32 per annum, and there are 11 who receive each a moiety of her husband's annuity—total, 291. In the Girls' School, there are 200 pupils on the roll, in the Boys' School, 211. Thus, the moneys subscribed to them are undoubtedly well bestowed. We reserve our usual tabular statement, showing the amounts under the several heads of receipt, till next week.

Bro. R. H. Halford, W.M. United Strength Lodge, No. 228, will rehearse the ceremony of installation at the New Concord Lodge of Instruction, on Wednesday, the 8th January 1879. This Lodge of Instruction meets at the Jolly Farmers, Southgate Road, Islington.



## THE SECRETS OF FREEMASONRY.

THE following appears in the *Liverpool Daily Post* from "A Non-Masonic Contributor":—

I am not a Freemason, neither do I intend ever becoming one, no matter how the brethren may press me to join the body. Not that I have any particular reason for objecting to being made a Mason. Some of my most intimate friends are Masons, and, notwithstanding what follows in this column, I am not aware of having suffered any way in consequence. Freemasonry I have in the past looked upon as being the means to a good deal of social enjoyment; and if nine-tenths of the brethren spoke their minds, they would admit that that is nearly all that they obtain from being a Mason and a brother. At all events, their wives would say so, and the female view of the question is to my mind not very far off the square. For those who delight in a festive life Masonry should afford them the most pleasure; but in the case of studiously-inclined people like myself, life is too short for such indulgences. There are others who take a widely different view of the craft to that which I do, and who look upon it as a social plague—a system which aims at uprooting all the forms of Government which exist in this or any country on the face of the globe. Such a one is the author of a book which has been placed in my hands, and which professes to be an exposure of the whole of the secrets, aims, and designs of the craft. These secrets, I admit, have ever excited the curiosity not only of the Mrs. Candles, but, it must be confessed, of nearly everybody outside the order at one time or another; and the only way in which it has heretofore been able properly to gratify that curiosity has been for those who were curious to be admitted into the brotherhood, which Masonic writers claim to have had a being "ever since symmetry began, and harmony displayed her charms." This is rather an indefinite period from which to date its origin, and Solomon's Temple is considered by the craft, I believe, to be a landmark more easily appreciated and more tangible to swear by. Of the great antiquity of the order there is, however, no room for doubt; and its introduction into Britain, we are told, took place so far back as the year 674. That an institution which has existed so long, and whose members are to be found in almost every country under the sun, should have preserved its secrets inviolate, can scarcely be credited, yet Freemasons assert that it is so. The book, however, to which I have referred professes to disclose the whole ceremonial of the order, with all the passwords, grips, &c., connected therewith, and which, if correct in its description, is likely to bring the craft into no little disrepute. The book has to a non-Mason an air of truth about it; the author writes with strong feeling on the subject, and terrible as some of the oaths are which he, as a Mason, must have subscribed to, he seems to have no scruple in breaking them, and proclaiming to the world at large what the secrets of the order are. The author is a citizen of the City of Dublin, where the work has recently been published, and his deep-rooted hatred of the system will, no doubt, be attributed by some of my Masonic readers to the fact that he is a Roman Catholic by religion. In his introduction to the book, our author, speaking of the close brotherhood which, he asserts, exists between English Freemasonry and that of the Continent, says:—"Let England speak for England; but certain it is that the public and private feelings of high-principled and religious Ireland recoil in horror from the blood-stained, plundering, unprincipled, and blasphemous Freemasonry of the Continent. Owing to the strength and pressure of the Christian-loving element in these countries, British and Irish Freemasons are constantly compelled, in words at least, to disclaim all connection or identity with the craft of the Continent." But notwithstanding these disclaimers, he maintains that they are in truth all one body, and are animated by one and the same spirit. Not only does he say there is great political danger from the workings of such a vast body, but there is shown to be great social danger, which he exemplifies in the uniform conduct of Freemasons in all classes and situations. "On corporations and poor-law mendicancy boards, grand juries, railway and bank companies, and public offices, he (the reader) will find that system equally uniform, in army, constabulary, law courts, elections, &c.,—everywhere justice forgotten and merit overlooked for Masonic fraternal love; and I think he will agree with me that a Freemason is a public and private enemy of God and man." The solution of all this he thinks is to be found in the clause repeated in each Masonic oath. "I swear that I will never wrong a brother Mason of a penny, nor suffer him to be wronged. I will give him timely notice of all danger that threatens him. I will not speak any evil nor suffer it to be spoken of a brother Mason behind his back." And again, "I will espouse his cause so far as to extricate him from the same, whether he be right or wrong."

The writer of the book from which I have quoted then goes on to describe the ceremonies of Freemasonry, in which tomfoolery seems to predominate, but is somewhat balanced with a considerable sprinkling of blasphemy and profanity, if what I read is an accurate account of what really takes place. As most people who have talked with a Freemason know, the first degree conferred on the novice seeking to be initiated is that of the apprentice, which he receives in the Lodge "tyled with secrecy and brotherly love, and also by a brother of the degree outside the door with a drawn sword, so as to keep off all cowans" (dogs—profane ones, such as myself), "eavesdroppers, and persons unqualified to pass." After some curious preliminaries, the candidate is brought in and divested of the greater portion of his clothing, and also blindfolded. One of the deacons of the lodge introduces him as a poor blind candidate who has long been desirous of being brought from darkness to light, which explains, I suppose, why the process of blindfolding was in the first instance gone through. The candidate's breast having been duly pricked with the point of a compass, which is intended to be a recollection to his mind, and a warning to his conscience of instant death in case of revolt, the lodge engages in prayer, after which the candidate takes the oath pledging himself not to make known the secrets of Freemasonry, without the least equivocation, mental reservation, or self-evasion of mind what-

ever, "binding myself under no less penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea, a cable-tow's length from the shore at low water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God and keep me steadfast." Having earned the right to be called a Freemason, the candidate is asked what he desires, and, being still blindfolded, he naturally asks for light. With audacious profanity, the Master of the Lodge, so we are told, goes on to say. "And God said let there be light, and there was light," the bandages being simultaneously removed from the eyes of the candidate, after which they "part on the square" and "in the name of the Lord!"

The proceedings at the conferring of the second degree of "fellow-craft Mason" are conducted under almost similar conditions, and likewise "in the name of the Lord"—a favourite phrase, it would seem, with the brethren on such occasions. The oath which the candidate subscribes to is even more horrible in its details than the preceding one, and he binds himself "under no less penalty than to have my left breast torn open, my heart and vitals taken from me hence, thrown over my left shoulder, and carried to the valley of Jehosaphat, there to become a prey to the wild beasts of the field and the vultures of the air, should I wilfully violate or transgress any part of this my solemn oath or obligation to a fellow-craft Mason." The Master Mason degree requires an oath of still greater responsibility, as it binds him who takes it not to divulge a Master Mason's secret given to him as such, "murder and treason only excepted, and they left to his own option." The penalty attached to this oath is that the body of the Master Mason who breaks it shall be severed in two in the centre, divided to the north and south, his bowels burned to ashes and scattered to the four winds of heaven, so that there might not remain the least remembrance among men and Masons of so vile and perjured a wretch. The buffoonery which is said to follow excels even that which is supposed to be indulged at lodges of Buffaloes and other kindred gatherings, but where the same profanity is not to be found. Sacred subjects are travestied, so the book tells me, to such an extent that one wonders how a candidate possessed of any religious feelings at all can submit to take part in the blasphemous proceedings which our author so circumstantially describes. The candidate is set to pray at an altar, where he is said to represent Hiram at the *Sanctum Sanctorum* of Solomon, and who, Masonry tells us, went there daily at high noon to offer prayers to the Deity and "draw designs upon his trestle board." Whilst so engaged, Hiram was set upon by three ruffians, and cruelly murdered because he would not reveal the Master Mason's word. In the conferring of the degree, a sham attack is made on the candidate, who is supposed to be dealt with as was Hiram, and buried in the adjoining grounds. Suddenly, the candidate is missed; King Solomon (represented by the Worshipful Master) calls the roll of the workmen of the Temple; the three ruffians who did the deed of violence confess their crime: the body of the unfortunate candidate is discovered; a circle is formed round it; and the Master, having read some passages of Scripture, succeeds in restoring him to life, and, *presto!* he is a full-blown Master Mason. The Past Master's degree is enacted amid intentional riotous confusion, the object of this confusion being to convey to the candidate the important lesson never to solicit or accept any office or station to fill which he does not know himself to be amply qualified. To be made a Mark Master the candidate goes through a less trying ordeal, but there seems to be associated with it no little irreverent use of the sacred Word, which is brought more and more into requisition as the higher degrees are reached, as, for instance, in conferring of the Most Excellent Master's degree, when the 24th Psalm is read by the Master of the Lodge, the brethren lifting their heads in response to the words, "Lift up your heads, O ye gates, and the King of Glory shall come in." After some more psalm chanting, the pass-word is given to the candidate; a "sleight of hand" process, I am told, supplies the Lodge "with the fire that came down from Heaven," which fortunately is not made to burn up such a blasphemous band of brethren as they must be, if my author tells the truth, as they perform the profane ceremonial, in which the Ark of the Covenant is introduced; and the Lodge is afterwards closed. The next in order is the Royal Arch Mason's degree, and the conferring of it appears to involve still more profane ceremonial, in the course of which the tabernacle, Moses and the burning bush, the siege of Jerusalem, the Ark of the Covenant, the hidden manna, and Aaron's rod are in turn introduced—a piece of loaf sugar, our author says, doing service for the manna. The other degrees to which I would briefly make special reference is the Knight Templars, and as this involves the indulgence in no less than five libations of wine, presumably that degree is beyond the ken of teetotallers. The last of the libations is drunk from a human skull; and should the candidate hesitate to drink of the hideous cup, he eventually drains it off under the pointed compulsion of the swords of the Sir Knights, repeating after the Eminent Commander the words,—

"This pure wine I take from this cup in testimony of my belief in the immortality of the soul and the mortality of the body, and as the sins of the whole world were laid upon the head of our Saviour, so may the sins of the person whose skull this once was be heaped upon my head in addition to my own, and may they appear in judgment against me both here and hereafter, should I violate or transgress any obligation in Masonry."

There are other degrees in Freemasonry to which I have not referred, but assuming the correctness of what is described in the book from which I have been quoting, I think I have reproduced here sufficient to show that Freemasonry, if conducted in the manner stated, is an institution which most people in this country at least would shrink from having anything to do with. The book concludes with an explanation of the grips and passwords given on the attainment of the various degrees. The password of the entered apprentice is given as "Boaz," those of the fellow-craftsman "Shibboleth" and "Jachin," a Master Mason "Tubal-cain" and "Mac-ben ach;" a Mark Master Mason, "Joppa" and "Sai Roe" Most Excellent Master Mason, "Rabboni;" the Royal Arch degree, "Jah-buh-in"

Knight Templar, "My Lord;" and of the elected Knights of Nine, "Necum." It is only fair to the Order that I should repeat that the author of the book boils over in his hatred of the body, of which he must once have been a member: but may not, after all, there be some grain of truth in the following sentences, with which I conclude my quotations from a work I have read with some interest and no little surprise and wonderment:—"Men enter this society in order to advance themselves, and to secure the objects of their worldly interest or ambition. Bound together by mutual oaths, they form a body of closest organisation, and out-manœuvre, out-general, and out-bid every unmasonic candidate, no matter how fair his claim. They mix in the most friendly manner with all the members of their profession, business, station, &c. Yet by their secret organisation they do them every injustice. Mason helps Mason, and merit, friendship, and public welfare must be ever sacrificed to Masonry."

## 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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### THE QUALIFICATION FOR THE CHAIR OF M.M.M.'s LODGES.

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

DEAR SIR AND BROTHER,—This matter should be considered from the broad platform of principle, and not on the mere monetary ground of "Fees for Dispensations," hence I wilfully ignored this phase of the case, as being foreign to the basis upon which the whole question should be argued. By bringing this forward, "PAST GRAND WARDEN" has placed himself on the horns of a dilemma, for either this qualification is right, and therefore no dispensation should be granted, or, it is needless, and dispensations should not be required.

"PAST GRAND WARDEN" is, I cannot help thinking, most inconsistent and unargumentative. He says, that the rule as to qualification adds "dignity to the chair," "as promoting a laudable ambition among those very members whom your correspondent considers it shuts out."

Now, here is a statement that is thoroughly unequivocal, and upon this, I suppose, he bases his advocacy for the retention of this rule; and truly his position would be almost unassailable had he started here—had he taken this as a hard and fast line. But he demolishes his own argument in the next passage, for while asserting that, of course, this dignity is essentially necessary for the chair of the Mark, he proceeds forthwith to abandon his position by stating that there are cases where this "dignity" can be dispensed with—where, in fact, it is a non-essential! In his own province, as D.P.G.M., he instances one Lodge in which, for four years in succession, this rule of qualification would have kept brethren from the chair, unless this "salutary" "dignity" had been dispensed with, through dispensation from the Grand Master! Nay, he goes even further, and says that this year the S.W., who has not held office in the Craft, is "regularly elected, although the J.W. is a P.M. of long standing!" And now, to add the keystone to this confusion worse confounded, he says that a "position of honour loses value if made too easy of attainment."

What are we to think of the argument of a writer who starts with the firm conviction that the qualification of a Craft P.M. is absolutely necessary—that honours should not be made too easy of attainment—that the "dignity" of a P.M. is essential—and who, with the same pen, deliberately states that, as D.P.G.M., he has sanctioned the suspension of this rule—that he has consented to dispense with this dignity—and has, in fact, agreed to make this "position of honour" most easy of attainment, and by one who has never held office in the Craft.

I can understand the advisability of retaining the right to grant dispensations in exceptionally exceptional circumstances, but to retain a law which is rendered nugatory by the frequent evasions to which this one is, exceptionally, subject, is simply puerile, and no stronger support could be given to my views than by the letter of "PAST GRAND WARDEN," written ostensibly with the object of shelving this question, yet with the actual result of making the hearts of those on my side of the house "leap for joy."

It is a pity that, after having apparently nailed his colours to the masts of "dignity," "laudable ambition," and "honours made too easy of attainment," he should strike them in favour of such a small Craft as "fees for dispensations." Pity that he is willing to dispense with qualification in every case where it cannot be attained, and this for the enriching the coffers of Grand Lodge by the undignified fee of half a guinea! Sacrifice principle for 10s 6d, violate what he considers to be a fundamental rule of the order of the honourable degree of M.M. for just One Hundred and Twenty-six pence—neither more nor less!

Rather than accept the Mastership of their Lodge in this fartive manner, in violations of a known law (to be suspended only in extreme cases), I am sure the brethren of my Lodge would retire from the Wardenship to begin, *de novo*, the round of office leading thereto.

When "PAST GRAND WARDEN" has endeavoured to touch the arguments in my previous letter, I shall be prepared to defend them; till then, the mere reference to a way to evade this doomed rule of qualification, which he proves to be unnecessary, and which I hold to

be unjust, by systematic applications for dispensations, will not be deemed by me to require paper, pen, or the time for using them. I cannot, however, help thanking "PAST GRAND WARDEN" for showing how exceedingly weak and untenable is the position of those who advocate the retention of this qualification rule, and for the help that he has, perhaps unwittingly, given to those who wish for no law that cannot be rigidly enforced, still less for one which "PAST GRAND WARDEN" has most unmistakably declared to be "more honoured in the breach than in the observance."

I am, Dear Sir and Brother,

Yours fraternally,

A P.M. IN CRAFT AND MARK.

31st December 1878.

P.S. I have only just been able to read P.G.W.'s reply to my note.

### IS CHARITY WITHOUT GIVING?

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

DEAR SIR AND BROTHER,—Being garrisoned logically in an impregnable fortress, as to my conclusive deduction, "that there can be no genuine charity without giving," I feel invulnerably secure against all attacks of sophistry. But a logical formula may be illustrated by the logic of facts.

My argument is, that there is no genuine charity without giving; but there may be giving without genuine charity, as every excellence and virtue, as its counterfeit. This the learned Rev. Dr. Oliver and myself have taught. No one in the whole course of my ministry, nearly 30 years, ever heard me teach, or knew me to write a syllable in favour of "indiscriminate charity." That is a gratuitous assumption. A greater than even Dr. Oliver has, nevertheless, taught, "That a man may give all his good to feed the poor, and even his body to be burned, and yet lack the true principle of charity." But that scriptural statement is no argument for parsimony.

The inquiry, "is charity giving?" is in its form equivocal and delusive. It contains a fallacy which only trained logicians can detect and expose—called in logical language *fallacia æquivocationis*; or the non-distribution of the middle term. Now the English word "charity," is an ambiguous term, comprehending the principle, which gives its origin, and the effect of this principle in the human breast, which manifests itself in actions of benevolence. In other words, both the cause and effect of the Divine principle, called *love*—for such is the meaning of the Greek word *agape*. If a man has this Divine principle in his heart, the head will direct and the heart impel the hand irresistibly to the pocket to aid and relieve the proper objects of humanity who, by whatever ties, have a claim on our sympathy and support. In order to prevent a sophist parrying with truth, and a well-intentioned co-operator confounding the genuine effect, or the counterfeit, with the cause, I put the question clearly and logically.

Is there charity without giving? Nay, is the reply, because you have the Divine principle, the necessary cause producing the genuine effect; but,

There is giving without charity—the spurious result of a defective principle, known only to Omniscience; beyond the province of man to judge, unless the actions be so patent that the principle or motive power is self-evident.

There is, however, an authority that transcends the writer, or even Dr. Oliver; it is one very dear to Masons, the aged and beloved disciple, St. John. Let him decide the controversy with those on whom the conclusive force of logic has no effect.

"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

"My little children, let us not love in word, neither in tongue; but in deed and in truth," 1 John iii. 17, 18.

Some kind friend has correctly alluded to my labours in Clerkenwell, where I nearly lost my life in public labours for the general good. Some of my dearest friends I found there. But how could I have done any good there if charity was without giving? What would have been the result of my teaching in the hovels of squalid poverty, disease, and death, unless charity resulted in discriminate giving? How could I have blessed the wild juvenile, wild arabs walking in the gutters, and rescued them from crime, without giving them the benefice of charity as well as spiritual instruction? What would have been the result of my ministry if I could not have fed the hungry, and helped the widow and orphan, as well as the sick and dying, from bounty entrusted to me, even by others than those of my own communion? Well, charity had a reflex influence in my case; for, like its sister mercy, "it hath the approbation of heaven and earth, for it blesses him that gives, as well as he who receives."

I had a gold watch presented to me, and a purse of sovereigns amounting to £70, to enable me to take up my degree at Cambridge as B.D.

Nor is this all. It was the kind expression of one of the Masters of a Civic Company, when I was invited by him to dine at the City of Loudon Tavern, that, seeing my work at Clerkenwell, he only regretted that he was not the Premier to place me on the Episcopal Bench; and this eulogy was pronounced in the presence of an M.P. and subsequent Lord Mayor of London. But I am not going to write a panegyric on my own labours and enterprises; but measures were taken to place me in a high position in my clerical profession, as the reward of merit, but, alas, my friends died. So that if I were cheered on in my laborious enterprises in ragged schools and refuges, to ameliorate the condition of mankind, and to repress crime by the kindness, perhaps over kindness of my friends and patrons, as being a trump, I had to learn with sorrow the changes and losses that death makes, and that he who may deserve the greatest success, may arrive within an ace to the winning post in the race of life. But I have



found that there is no charity without giving, as well as receiving; and no better answer can I give to any detractor, if I have one, after thirty years arduous toil, body, soul and spirit, for my fellow-man—"Go thou and do likewise."

Yours faithfully,

DANIEL ACE, D.D.

Loughton Vicarage, Gainsborough,  
31st December 1878.

### THE ROYAL ARCH DEGREE.

To the Editor of the FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Allow me, through the medium of your valuable journal, to draw the attention of some of your readers who are proficient in the Ritual of the Royal Arch Degree, to the lamentable deficiency which at present exists of Chapters of Instruction, in which those who are aspiring to Royal Arch honours may obtain the information which is so essential to the proper performance of their duties. I believe that the whole of the Chapters of Instruction in the Metropolis do not number more than six or seven, and they are scattered at wide distances on the north side of the Thames; but as regards the large district on the south, I believe that there is not one; consequently, any one living on the south side, who seeks instruction in Arch Masonry must either go to Cornhill, or the more distant locality of Air-street, Piccadilly. To go to the latter it would involve little short of an hour, and the same in returning, which I think you will readily admit at this season of the year, taking the chance of rain, frost, or fog, is no small task to undertake. As regards the Craft, any member of it may take his choice of pretty nearly a dozen Lodges of Instruction every evening; and, although it is not to be expected that Chapters of Instruction will ever multiply in the same proportion, I cannot but think that it would be well if some of our high-class Arch Masons would bestow a little time in educating others, especially on the south side of the Thames, where the instruction would be most thankfully received, and at the same time render Companions efficient to perform any duties which may devolve upon them.

I am, Dear Sir and Brother,

Yours fraternally,

30th Dec. 1878.

A R.A.M.

### REVIEWS.

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

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*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 p 10.)

At the close of his year of office as Grand Master, Bro. Ball, at the Quarterly Communication of the 7th December 1795, requested the brethren to elect another in his stead, alleging as his reason that his age and health would not allow him to discharge the duties of so exalted an office with satisfaction to himself. Grand Lodge then re-elected to his old office Bro. John B. Smith, and a deputation was appointed to wait upon Bro. Smith, and announce the result to him. This was done, but Bro. Smith, while expressing his thanks for the confidence thus reposed in him, declared it impossible for him to accept the office, declaring himself, however, as prepared to render Grand Lodge such humble services as it might be in his power to do. This was made known at an Extra Grand Lodge, held on Christmas Day, and the resignation having been accepted, Bro. W. Moore Smith, who had previously been chosen Deputy, was elected Grand Master, and, with the Wardens, was installed on the 28th following, having, however, been first of all re-elected, because some brethren appeared to regard as irregular the election on the 25th, and it was necessary that the proceedings of Grand Lodge should be above even the suspicion of irregularity. On the 2nd January 1796, Bro. Gavin Hamilton was installed as Deputy Grand Master. At the same meeting a letter from the Grand Lodge of Canada, inviting correspondence with the Grand Lodge of Pennsylvania, was read and referred to a Committee, as was a communication from the Grand Lodge ("Ancients") of England. This letter is entered in the Minutes of the Extra Communication of the 30th, and had reference to the Constitution of Grand Royal Arch Chapter, enclosing copies of the English Royal Arch Rules and Regulations, as well as a specimen of the Royal Arch and Craft Certificates. The day following Grand Lodge again met, and a scheme for raising the necessary funds for building a Lodge-room was submitted, and 500 copies of the Report were ordered to be printed and circulated among the brethren. The same project occupied the attention of Grand Lodge at its Quarterly Communication on 6th June, when it was resolved that Grand Lodge should take three hundred shares—of ten dollars each—in the undertaking. It will be in the recollection of our readers that early in 1792, that being the first opportunity it had enjoyed of doing so, Grand Lodge addressed a letter of congratulation to General Washington, on his appointment for the second time to the Presidency of the United States, and that illustrious brother's acknowledgment was given in full in our issue of last week. On the 5th December, the day appointed for the election of Grand Officers for the ensuing twelve months,

it was resolved, in view of the approaching retirement from the cares and responsibilities of public life, to present a further address on St. John's Day, and on that day, the draft was submitted and approved, and a Committee or deputation appointed to wait on General Washington, and formally hand to him such expression of the respect and love of the Pennsylvanian Craft. The address was as follows:—

"TO GEORGE WASHINGTON, PRESIDENT OF THE UNITED STATES—THE ADDRESS OF THE GRAND LODGE OF PENNSYLVANIA.

"MOST RESPECTED SIR AND BROTHER,—Having announced your intention to retire from public Labour to that Refreshment to which your pre-eminent services for near half a century have so justly entitled you, permit the Grand Lodge of Pennsylvania at this last Feast of our Evangelic Master, St. John, on which we can hope for an immediate communication with you, to join the grateful voice of our country in acknowledging that you have carried forth the principles of the Lodge into every walk of your life by your constant labours for the prosperity of that country, by your unremitting endeavours to promote order, union and brotherly affection amongst us, and, lastly, by the vows of your farewell address to your brethren and fellow citizens: an address which we trust our children, and our children's children will ever look upon as a most invaluable legacy from a Friend, a Benefactor, and a Father.

"To these our grateful acknowledgments (leaving to the impartial pen of History to record the important events in which you have borne so illustrious a part) permit us to add our most fervent prayers, that after enjoying to the utmost span of human life every felicity which the Terrestrial Lodge can afford, you may be received by the Great Master Builder of this World of Worlds, unnumbered into the ample felicity of that Celestial Lodge, in which alone distinguished virtues and distinguished labours can be eternally rewarded."

The answer of the illustrious General and brother, the original of which is in the archives of the Grand Lodge, and a facsimile of which accompanies this publication, reads to the following effect:—

"FELLOW CITIZENS AND BROTHERS OF THE GRAND LODGE OF PENNSYLVANIA,—I have received your address with all the feelings of brotherly affection, mingled with those sentiments for the Society which it was calculated to excite. To have been, in any degree, an instrument in the hands of Providence to promote Order and Union, and erect upon a solid foundation the true principles of Government, is only to have shared with many others in a labour, the result of which, let us hope, will prove through all ages a sanctuary for brothers and a Lodge for the virtues.

"Permit me to reciprocate your prayers for my temporal happiness, and to supplicate that we may all meet hereafter in that Eternal Temple whose builder is the Great Architect of the Universe."

At this time the Report by the Committee on the Bye-Laws was constantly occupying the attention of Grand Lodge, as well as the important question of Jurisdiction, which then, as now, much exercised the minds of the Craft under the different Grand Lodges. In connection with the former we must note the following resolution as to the constitution of the Grand Lodge of Pennsylvania, which was agreed to on the 19th June, namely—"The Grand Lodge of Pennsylvania shall consist of the Grand Officers for the time being, of the Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, the present Masters and Wardens of all regular Lodges under this jurisdiction, and such Past Masters as have served six months in the chair of some such regular Lodge, but no Past Master to be made in future by dispensation shall as such be a member of this Grand Lodge. Nor shall any person be a member of the same unless he is also a member of some regular Lodge under this jurisdiction." On the 24th of the same month, after the question had been considered and discussed repeatedly at previous Communications, the following resolution in connection with the Jurisdiction of Grand Lodges was agreed to with only two dissentient voices:—"That this Grand Lodge will not hold Communication or Correspondence with, or admit as visitors, any Masons resident in this State who hold authority under and acknowledge the supremacy of any other Grand Lodge within the same, or who do not by their representation communicate and pay their dues to this Grand Lodge." On the 4th December 1797, in consequence of Bro. W. Moore Smith declaring his inability to continue in the office of G. Master, Bro. Jonathan B. Smith was chosen again, and this time he accepted the honour, and was installed on St. John's Day by his predecessor, after which he delivered an address before Grand Lodge, which elicited the warmest encomiums from the brethren, and a request that a copy thereof might be furnished with a view to its being entered on the minutes of the day's proceedings. On the 5th March 1798, the Rules and Regulations for the government of the Grand Holy Royal Arch Chapter—which are given at full length, and which had been unanimously agreed to and established at a Grand Chapter held on the 24th February preceding—were confirmed. The minutes of an adjourned communication held on 23rd April of this year, contain a singular record to the effect that a Brother W. Nelson, having become security to Brother Morrow for a gun purchased of the latter for twelve-and-a-half dollars, by "Bro. Captain John Konkapot, of the Oneida tribe of Indians," and Bro. Konkapot having made default, had been obliged to pay the same, and under these circumstances he prayed Grand Lodge to take his case into consideration and grant him some relief as might seem just and proper. The prayer was referred to the Standing Committee on Charity. On the 4th June a petition for a new Lodge, to be worked within the confines of the State of Virginia, was submitted, and it was resolved to refer it to the Grand Lodge of that State, and only to grant the desired warrant with its approval. In July a warrant was issued enabling certain brethren to hold a Freemasons' Lodge at Port d'Espagne, in the island of Trinidad. The usual September Communication was not held, and for the same reason as in 1797, because the yellow fever was raging in the city. On the 3rd December Communications from the

"Grand Lodge of Canada" and the "Grand Lodge of Nova Scotia," enclosing their respective lists of Grand Officers for the ensuing year, were read, and ordered to be filed, after which Bro. J. B. Smith was re-elected Grand Master, and installed with the customary formalities on St. John's Day next ensuing. We have also recorded in the minutes of the latter day the list of the G. Officers of the Grand Holy R.A. Chapter, G. Master J. B. Smith being, *ex officio*, the first in order of rank of the three "Grand Chiefs," M.E. Comp. Praise Wadman and John Service being respectively his second and third colleagues. At foot of the record, it is mentioned that "the Grand Lodge and Lodges in the city expended in this year the sum of 2,998 $\frac{1}{10}$  dols. in charity, whereof the sum of 1,726 $\frac{1}{10}$  dols. was expended by the French Lodge, L'Aménité, No. 73. On the 4th March 1799, "the Rules and Regulations for the Government of the Grand Lodge of Pennsylvania," were revised and unanimously adopted, and it is with the first portion of these rules that the present part comes to an end. As we have already quoted a paragraph which was almost unanimously accepted at a previous meeting of Grand Lodge, and settled the constitution of the G. Lodge, we may state that in the revised rules it is worded differently, and includes "Past Grand Officers," instead of certain specified P.G. Officers, and all Past Masters, both those who "have actually presided a regular time in some Lodge under this jurisdiction," and those who "have heretofore been passed by a dispensation," provided they continue members of some Lodge; "but no Past Master to be made in future by dispensation shall as such be a member of this Grand Lodge." Beyond this, we need not describe the rules formulated for this Grand Lodge.

Such are the prominent records as minuted in this Part II. of the Proceedings of the Grand Lodge of Pennsylvania. All matters of a purely local interest, such as prayers for new warrants, differences in Lodges, which were brought for settlement to the cognizance of Grand Lodge, except there were something unusual about them, have been, for obvious reasons, passed over in silence. We shall continue to watch the publication of these records, and shall welcome them as an official, and, therefore, authentic history of the Craft in one of the most enlightened of the United States of North America. When the July which is now approaching has come upon us—and we may be sure it will come speedily enough—the Grand Lodge of Pennsylvania will be able to boast of a continuous record—we presume so, at least—extending over exactly one hundred years, the earliest recorded meeting having been held on the 29th July 1779, all minutes of previous proceedings having disappeared in the confusion of the American War of Independence. In concluding this lengthened notice of a highly interesting work in progress of publication part by part, we may be permitted to express a hope that our brethren of Pennsylvania will so far allow themselves to be stirred up to a display of enthusiasm as to expend the one dollar a-piece which is required of them for each part, as it appears, of the official history of their own Grand Lodge. If only one out of every ten of them will remit the needful dollar—which is the price of a single part—the Library Committee will be relieved of a great part of their anxieties, and will have the satisfaction of knowing not only that their labours are appreciated as they deserve to be, but that Grand Lodge will not in the long run have—as there seems to be every prospect of its being the case—to bear the chief burden of the expense. Let not our Pennsylvania brethren reserve all their enthusiasm for the pomps and vanities of Freemasonry, but let them reserve a little of it for the literature of the Craft—so far, at least, as it concerns the history of their own Grand Lodge.

**Duke of Connaught Lodge of Instruction, No. 1524.**—Held at the Havelock Hotel, Albion-road, Dalston, on the 1st January. Present—Bros. George Ferrar W.M., A. R. Olley S.W., Jones J.W., C. Olley S.D., W. Ferrar I.G., Fieldwick Preceptor, Williams Sec., and many other brethren. The Lodge was opened in due form with solemn prayer, and the minutes of previous meeting read and confirmed. The ceremony of initiation was rehearsed, Bro. W. Ferrar candidate. Bro. Fieldwick worked the 1st, 2nd, 3rd, and 4th sections of the Lecture, assisted by the brethren. Bro. A. R. Olley was elected to preside next week. Bro. Fieldwick proposed, Bro. A. R. Olley seconded, that a vote of thanks be recorded on the minutes to Bro. George Ferrar W.M., for the very efficient manner in which he had worked the ceremony, it being his first attempt. This was carried unanimously. Nothing further offering, Lodge was closed and adjourned to Wednesday, 8th January.

**West Smithfield Lodge of Instruction, No. 1623.**—At the New Market Hotel, Snow-hill, West Smithfield, E.C., on Monday, 16th ult. Present—Bros. H. J. Lardner W.M., W. Stuart S.W., T. M. Butt J.W., Carton S.D., D. Moss J.D., T. Butt I.G., E. Mallett candidate. Lodge being opened, the W.M. raised Bro. Mallett to the third degree. Bro. G. H. Stephens worked the first, second, and third sections of the lecture. The Officers for the ensuing year were then elected as follows:—Bro. H. J. Lardner Treasurer, E. Mallett P.M. Secretary, and W. Pennfather P.M. re-elected Preceptor. A vote of thanks was accorded Bro. W. Stuart P.M. for his many services to the Lodge during the past year. The auditors' report was then received and adopted; it showed a satisfactory financial position. Lodge was closed and adjourned.

**HOLLOWAY'S OINTMENT AND PILLS.**—Colds, Coughs, Shortness of Breath.—These corrective remedies are infallible for these pectoral complaints, which, neglected, often end in asthma, bronchitis or consumption. The Ointment, well rubbed upon the chest and back, penetrating the skin, is carried directly to the lungs, whence it expels all impurities. All the blood in the body constantly passes through the lungs, and there all noxious particles tending to produce disease, can be quickly, thoroughly, and permanently neutralised, rendered harmless, or ejected from the system. Holloway's Ointment and Pills perfectly accomplish this purification; and through the blood, thus cleansed, the influence of these wonderful medicaments reaches the remotest part of the human body, and thus cures all diseased action, whether internal or external.

## In Memoriam.

BROS. BENJAMIN HEAD AND JOHN BOYD.

IT is with deep regret we announce the death of these highly esteemed and energetic brethren. Indeed, their departure from the scene of their earnest labours as men and Masons is a serious loss, especially to the Masonic community, and adds one more to the long list of regrets with which we shall always look back on the year which closed on Tuesday. Bro. Head, who had attained the ripe age of seventy-seven, died peaceably at his residence, Earl's Court, Kensington, on Monday the 23rd ult., and was buried in his late wife's grave, at Arnot's Vale, near Bristol, on the following Monday. He had been a member of our Society for upwards of fifty years, having been initiated into Freemasonry at Woodbridge in Suffolk, in the Doric Lodge, No. 81, as far back as the year 1826, when his late Royal Highness the Duke of Sussex was Grand Master. He was a Past Grand Junior Warden of Suffolk, a Past Grand Steward and Grand Deacon (1863) of England, as well as Past Grand Sword Bearer of the Supreme Grand Chapter. But it was chiefly in connection with our Charitable Institutions that Bro. Head's name will be remembered with affection. He was, indeed, a zealous supporter of their interests. He was a member of the House Committee of each of them, and in the case of that of the Boys' School had for many years filled the responsible office of Chairman. But he was not only a zealous worker on their behalf, he was likewise a most liberal contributor to their funds, being a Vice-Patron of the Royal Masonic Institution for Boys, and a Vice-President both of the Royal Masonic Institution for Girls and the Royal Masonic Benevolent Institution. In the case of Bro. John Boyd, death came upon him suddenly, "like a thief in the night," and he was struck down with heart disease when in the full enjoyment of that intellectual vigour by which he was distinguished, and while yet engaged actively in those Masonic pursuits which delighted him so much. Bro. Boyd, too, was a Masonic veteran, having been initiated in the Robert Burns Lodge, No. 25, early in January 1848. He was Assistant Grand Pursuivant in 1871, and Grand Pursuivant in 1872, since when he had also filled the office of Grand Steward. He was likewise a R.A. Mason, a Knight Templar, and a Knight of the Order of the Red Cross of Rome and Constantine, but it is chiefly with Royal Arch Masonry that his name will be associated, for it was to this branch of the Royal Art that he devoted most of his studies and researches, and with what result is well known to those Royal Arch Masons who have enjoyed the privilege of being present on a public night at the Prudent Brethren Chapter, No. 145—of which our deceased Companion was the first M.E.Z. Then he was the heart and soul of the proceedings, and delighted all present with his clear and even brilliant exposition of Royal Arch Masonry, its connection with Craft Masonry, its lectures, and its symbolism. Like Bro. Head, Bro. Boyd was a liberal supporter of all our Institutions, and like him had served many Stewardships at different Festivals. Their loss will be severely felt, for both of them were loved and respected by all who came in contact with them; and in fulfilling this most painful duty of recording such loss, we can only close our remarks by offering to their surviving relatives and the numerous friends by whom they were so highly valued our respectful tribute of sympathy. We must add that Bro. Boyd's funeral will take place at 2 p.m. this day (Saturday) at Brompton Cemetery.

We are in a position to state that the information contained in Grand Lodge Calendar as to the Fitzalan Chapter, No. 1432, Oswestry, having been sanctioned, and to the effect that Prov. G. Chapter for North Wales and Salop, with Comp. Spaul as its Grand Scribe E., is in existence, is correct. It will be remembered that our statements to this effect were called in question, whereas the only error of which we were guilty was, in assuming that a Chapter, for which a Warrant was granted as far back as the autumn of 1876, was in working order in that of 1878.

## THE "OLD FOLKS."

THE New Year's Entertainment, given to the "Old Folks," has now become one of the Masonic events of the year, and if we judge by the success which attended the gathering of Wednesday last, one of the most happily conceived, as well as thoroughly appreciated meetings it is our duty to chronicle. The idea originated with our esteemed brother James Terry, who, on the promise of some pecuniary support made him by certain prominent members of the Craft, inaugurated—some four years back—these assemblages. It may have been noticed by those who read the various reports of the proceedings in our Lodges and our Lodges of Instruction, that small sums have, in several cases, been voted from Lodge Funds in aid of this movement, and we are gratified in knowing that members and friends have in many cases shown a desire to supplement these votes by individual subscriptions. As a consequence, therefore, there has been no lack of funds to provide all that is required to make these festive occasions pass off pleasantly. Another matter we may mention;—in a vast Society like ours, we have in our ranks many who have devoted years of time to the perfection of any talents they may possess for the amusement of their less gifted brethren. Hence Bro. Terry, who always takes upon himself the responsibilities of the day, has always a band of workers ready to aid him in completing his "Bill of the Play." On Wednesday the brethren, with their ladies, assembled at Charing Cross, or Cannon-street Stations, and proceeded by train to Croydon, which was reached at 1.45, and thence they were conducted—in very seasonable, though most unpleasant weather—to the Asylum, where they were received by our "old friends," who had assembled to greet their entertainers at the summons of the energetic Dr. Strong, who certainly must be congratulated on the condition of health in which he was able to present those who are under his charge. On looking over the attendance book, we found the following, amongst many others who were present, had inscribed their names:—Bro. John and Mrs. Newton, Bro. C. J. and Mrs. Perceval, with Mr. A. A. Perceval; Bro. Jas. Terry, Mr. and Miss Terry, with Mr. J. E. Terry; Bro. G. S. Ricknall, Bro. R. F. Cheeswright, Bro. Dr. Story, Bro. H. Massey, Miss A., and Master Massey, Bro. George and Mrs. Everett, Bro. W. H., Mrs. and Miss Wallington, Bro. W. H. Main, Mrs. Watson, Bro. G. Knill, Bro. A. H. Tattershall, Bro. F. R. W. and Mrs. Hedges, Bro. John and Mrs. Stock, Bro. and Mrs. Daniel, Bro. J. and Mrs. Osborne, Bro. Edgar and Mrs. Bowyer, Bro. T. Cubitt and Mrs. Culmer, Bro. and Mrs. Halford, Bro. R. and Mrs. Percy, Bro. T. Goode, Bro. and Mrs. Legge, Bro. C. H. Webb, Bro. G. J. and Mrs. Hilliard, Bro. J. and Mrs. Tickle, Bro. C. J. Stuart, Bro. W. W. and Mrs. Morgan, &c.

Bros. Terry and Norris and Miss Norris received the visitors on their arrival, and as the programme of the day's proceedings was a lengthy one, no time was lost in sitting down at table and partaking of the substantial banquet which had been provided, thanks to the liberality of the numerous friends of the Institution. Bro. Dr. Strong, Honorary Surgeon presided, having Bro. Norris, the Warden of the Institution on his right, and Mrs. Terry on his left, while Bro. Terry occupied the vice chair. Every one present had a pretty Christmas card, and at the conclusion of the dinner, each female annuitant was presented with a packet of tea, and each male annuitant with a packet of tobacco, while Bro. Perceval presented each of the latter with a snuff box, and each of the former with a scented packet. We do not know how or why it occurred to our Bro. Perceval to think of snuff-boxes as new year's gifts, seeing that the practice of snuff-taking has almost died out, and to meet with a "snuffer" now-a-days is to come across a *rara avis*. Indeed, this was well exemplified on the occasion, as, long before our aged brethren had even dreamt of such gifts the greatest difficulty was experienced in finding any one who had about him a pinch of the much-needed stimulant—the stimulant, by the way, which "titillates but not inebriates." Nor was it till the cry of "Massey to the rescue!" was heard ringing through the Hall, that it was found possible to gratify the old gentleman's wish. After the distribution of the gifts, Dr. Strong gave the three customary toasts, "The Queen," "The Founders of the Feast," and "Bro. Norris, the Warden of the Institution," of whom it may be remarked that he is, we believe, the oldest Mason in England, and his claim appears to be unchallenged. Bro. Norris, in spite of his being within a week or two of completing his eighty-ninth year, enjoys fair health, and is greatly assisted in his duties in respect of the Institution by his amiable daughter Miss Norris, who ably discharges the duties of Matron. In the interval between the last toast and the response, Bro. Terry announced the receipt of a telegram from Bro. J. L. Hine of Manchester—who, with other brethren had contributed liberally to the expenses of the entertainment—in which that brother wished them a great success on the evening and a Happy New Year. To this Bro. Terry had telegraphed a reply, expressing his thanks and reciprocating Bro. Hine's hearty good wishes. Those among the brethren who had been attending to the wants of the aged brethren, &c., &c., then sat down and partook of refreshment. Bro. Perceval then proposed Prosperity to the R. M. B. Institution, and in returning thanks Bro. Terry expressed a hope that the approaching Festival might be a great success. He announced that he already had 210 Stewards on his list, a number greatly in excess of what he was able to announce on the same occasion last year, and with the Prov. G. Master of East Lancashire and its eighty-nine Lodges and thirty-seven Chapters he felt justified in anticipating a great result.

In due course the company re-assembled in the hall, when a most agreeable entertainment was provided, which was received with the heartiest applause from the audience. The honours of the evening were divided between Mr. G. S. Graham and the Pickwick Historic Club, who gave Mr. Tom Taylor's comedietta, "Nine Points of the Law," and Mr. J. B. Buckstone's well-known comic drama, "A Rough Diamond." In the former, Mr. E. Johnson played Joseph Ironside, Mr. G. J. King was the attorney Cunningham, Mr. Dupree,

Rodomont Rollingsstone; Mr. E. Baker, John Britton; Miss Lizzie Henderson was Mrs. Smylie—and most admirably did she enact the part—and Miss Fanny Perfit Katie Mapleson, the latter lady singing in excellent style and feeling the well-known ballad, "I love my love." The comedietta, which is an admirable one, as it affords ample scope to the actors for showing their powers of delineation, went excellently well, and so did "A Rough Diamond," in which the same ladies and gentlemen took part. Mr. Graham's portion of the entertainment included a pianoforte selection, which prepared the way for the comedietta, and his "Musical Olio," which intervened between the parts of the dramatic entertainment. This Olio consisted of a descriptive song, "The Fisherman's Daughter," a buffo song, "The British Lion," an organophonic piccolo song on a theme from "Il Trovatore," with a whistle accompaniment, and a second buffo song, "The Adventures of Little Mr. Binks,"—no relation whatever of "Our Hercules" of that ilk that we are aware of. Mr. Graham's performances, to use a familiar expression, brought the house down. We were, unfortunately, absent for a part of the time, and so missed the organophonic performance, but the fame of it has reached our ears before now, and those who may have heard it, must have been struck with astonishment at a performance so truly wonderful. Mr. Graham also sang a laughing song not in the programme—"The Little Grey Fat Man"—and it is difficult to say which laughed most thoroughly and naturally, the audience who were convulsed, or the genial little—shall we be forgiven if we say?—fat man who was the cause of their being convulsed. When the entertainment was over, votes of thanks were passed to those who had contributed to the day's enjoyment; to Bro. Terry, who had promoted it; and the Pickwicks and Mr. Graham, who had so generously placed their services at the disposal of the Institution. Bro. E. Johnson, on behalf of the latter, expressed his thanks in a neat but genial speech of the right sort, and shortly afterwards the visitors found themselves at the station, comfortably ensconced in a saloon carriage, which had been kindly provided for them by the South Eastern Railway Company, and in which they were whirled away Londonwards in excellent form.

We may add here that the Annual Entertainment to the scholars who remain in the Institution will be given at the Royal Masonic Institution for Girls, St. John's Hill, Battersea Rise, on Monday evening, when the members of the Pickwick Historic Club will again give their services.

The first Meeting of the Board of Stewards for the approaching festival of the Royal Masonic Benevolent Institution—to take place at Freemasons' Hall on the 12th February—was held on Thursday afternoon. Bro. Terry having announced that Grand Master the Prince of Wales had appointed the 12th February for the Festival; that Lieut.-Col. le Gendre N. Starkie, Prov. Grand Master of East Lancashire, had kindly undertaken to preside, and that he had already 209 Stewards on his list; on the motion of Bro. W. Stephens, seconded by Bro. Thos. Cubitt, Bro. Rev. A. F. A. Woodford, Past Grand Chaplain, was elected Chairman of the Board, and he took his seat as Chairman accordingly. Bro. T. Cubitt was elected Honorary Treasurer, and Bro. James Terry Honorary Secretary. The usual preliminary business was settled, and a Committee having been appointed to make the necessary musical arrangements, the proceedings terminated.

LLOYD'S.—The Underwriters' Room at Lloyd's to-day is a splendid hall, with Scagliola columns and richly decorated ceiling, and mahogany tables placed at intervals all round the room. "What an animated, yet demure, hubbub is here!" says the French writer before quoted. "One might fancy that the sea, with the thoughts of which every brain is occupied here, had imparted some of its agitation and uproar to the business world. The current of news, transactions taking place, and chat going on, runs from one end of the hall to the other with a kind of deep murmuring roar." Those going to and fro are of two very distinct classes—the insurers of ships and the insurance brokers. The latter have become very necessary, the reason being as follows!—The merchant who wishes to insure a ship, or a certain kind of merchandise that he is about to export, may by no means always meet the underwriter who is prepared to take that particular risk. While he is trying to insure his ship she may have already started—may even be at the bottom of the sea. In the latter case a delay might be fatal, for the news once arrived that his ship had been wrecked, he could not, of course, effect any insurance. He, therefore, goes to a broker who knows the habits of the place, and probably the very underwriter whose means or known predilections for certain forms of investment will make him desirous of taking the risk. The business of Lloyd's is conducted by a committee of twelve influential members, while the working staff includes a secretary, clerks, and a staff of assistants technically known as "waiters," which would make it seem as though the odour of the original Lloyd's Coffee-house still clung to the body. The funds of Lloyd's Association, as it might be termed, are large, and are used to great advantage: partly in charity bestowed upon deserving, though unfortunate seamen, and partly in rewards in various forms, to special cases of merit. It costs an underwriter £50 entrance fee, and £12 annual subscription to belong to it; the brokers are let off for about half the above rates; an ordinary subscriber pays £5 per annum for the privilege of entering the rooms of the Association. We have now traced the history of the greatest maritime company of the world, one that could only belong to a great nation. No other could devise, much less support it.—From Cassell's "The Sea."



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| 4. FATHER TIME.           | 20. A CHIP FROM JOFFA.       |
| 5. A CORNER STONE.        | 21. A PILLAR OF MASONRY.     |
| 6. THE CRAFTSMAN.         | 22. BAYARD.                  |
| 7. THE GOWNSMAN.          | 23. A RIGHT HAND MAN.        |
| 8. AN EASTERN STAR.       | 24. OUR CITIZEN BROTHER.     |
| 9. THE KNIGHT ERRANT.     | 25. AN ABLE PRECEPTOR.       |
| 10. THE OCTOGENARIAN.     | 26. AN ANCIENT BRITON.       |
| 11. A ZEALOUS OFFICER.    | 27. THE ARTIST.              |
| 12. THE SOLDIER.          | 28. THE FATHER OF THE LODGE. |
| 13. FROM UNDER THE CROWN. | 29. A SHINING LIGHT.         |
| 14. OUR HERCULES.         | 30. AN ART STUDENT.          |
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A QUARTERLY GENERAL COURT of the Governors and Subscribers of this Institution will be held at Freemasons' Hall, Great Queen-street, Lincoln's Inn Fields, London, on Saturday, the 11th day of January 1879, at Twelve o'clock precisely, on the General Business of the Institution, to place Candidates on the List for Election in April next, to declare the number of Girls then to be elected, and to receive and consider the Report of the Sub-Committee on the Revision of the Laws.

Also to consider the following notices of motion:—

By Bro. H. A. Dubois—

"That Bro. John Faulkner be appointed as the Hon. Dental Surgeon to this Institution."

By Bro. F. W. H. Ramsay, M.D.—

"That Bro. W. H. Lovejoy be appointed as the Hon. Dental Surgeon to this Institution."

F. R. W. HEDGES, Secretary.

THE NINETY-FIRST ANNIVERSARY FESTIVAL will take place at the Freemasons' Tavern, on Wednesday, 14th May 1879. Names of Stewards will be thankfully received by the Secretary.

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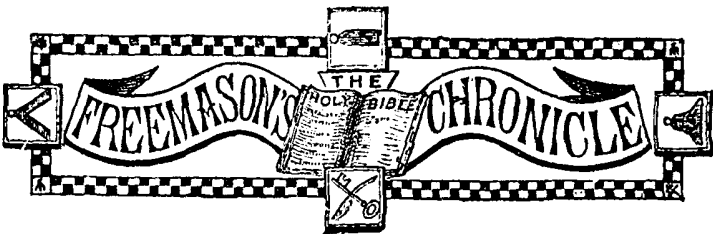
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### OUR WEEKLY BUDGET.

ON New Year's Day the usual presents of coal and meat made by Her Majesty to the poor around Windsor were distributed, the clergy of the neighbourhood acting as distributors. The Duke of Connaught left Osborne on Thursday, accompanied by Captain Fitz-

gerald. On Tuesday Her Majesty held a Council at Osborne. A letter addressed by the Queen to the Home Secretary has been published in the *London Gazette*, in which Her Majesty expresses her heartfelt thanks for the universal public sympathy shown to her on the occasion of the death of the Princess Alice. It was officially announced in the *London Gazette* of Tuesday that H.R.H. the Duke of Edinburgh had been promoted to the rank of Rear-Admiral.

The marriage of H.R.H. the Duke of Connaught, which was to have taken place in February, but now postponed in consequence of the death of the Princess Alice, will, it is expected, take place about the 13th March, at Windsor Castle.

One of the 38-ton guns exploded during the firing practice on board H.M.S. Thunderer on Thursday morning. The turret was entirely destroyed, seven men were killed, and upwards of forty wounded.

The liquidators of the City of Glasgow Bank have been obliged to defer payment of the first dividend to the creditors until July, as the books of the company will be required at the trial of the directors. Mr. Leresche the late Secretary has been released from custody, and it is expected will be examined as a witness upon the prosecution of the directors.

The final meeting of the Mansion House Committee in connection with the Princess Alice Relief Fund was held on Monday. From the report we learn that the total amount contributed was £38,246 2s 2d, and that the number of claims sent in was 599, of which 544 were, after inquiry, allowed, and 55 rejected. The Committee obtained admissions by purchase of 93 orphans to various orphanages, 4 being by this means placed in the Masonic Schools. Five others were provided for in a like manner by individual interest, and the Committee of the Soldiers' Home placed one child on the funds of that institution. Various amounts were granted for the education of other orphans, and in this manner the committee relieved no less than 113 children. Votes of thanks to those who had assisted in the work brought the proceeding to a conclusion.

On Thursday of last week General Roberts held a Durbar, at which the principal inhabitants of the Khurum Valley, together with the chiefs from Peiwar, and Ali Kheyl were present. Various presents, consisting of turbans, robes of honour, &c., were presented to those who had rendered assistance to the British troops. General Roberts, in the course of a speech made by him, stated that the Ameer's rule had for ever passed away in that part of the country, and warned the chiefs that henceforth they must look to England as their Sovereign Power, and give a loyal adhesion to the British Government. Under the rule of the Empress they might rely upon protection from all enemies, and would be able to live peaceably, and without the oppression to which they had long been accustomed. General Roberts, on concluding his remarks, presented Captain Rennick as their political officer, who would, he said, carefully attend to any questions they might address to him. On Friday part of the Khurum force left for Hubeeb Killa and other places, and where it is intended they should take up their winter quarters. During the journey it appears that some little trouble arose in consequence of an attack made by the Pathans on the camp followers, and in other parts annoyance is occasioned by the action of the hill tribes. It is stated that Yakooob Khan recently stated that he was prepared to pay his troops, but before doing so would require some guarantee for their fidelity. This being refused he declined to part with the money, upon which all but about 150 men of four regiments deserted.

## JAMAICA.

**Friendly Holy Royal Arch Chapter, No. 239.**—A Quarterly meeting was held on 28th November. Present—M.E. Companion Ashemien Z., G. C. H. Lewis H., E. Brandon J.; Companion E. De Pass sen. S.E., Companion Tripe S.N., A. Morais P.S., Dazovado and J. Mordecai Assistants, Delisser P.Z. Treasurer. There were also present—M.E. Companions Altamont De Cordova P.Z., J. J. G. Lewis P.Z., B. Stines jun. H., of the Friendly, R. Langley P.Z., of the Phoenix. One candidate was elected, but his exaltation, with other candidates, was postponed. According to by-laws, the following Officers were elected for the year:—M.E. Comps. B. Stines jun. Z., E. Brandon H., J. M. Ross J., E. De Pass sen. S.E. re-elected, M. Alexander S.N., J. Mordecai Treasurer, E. Dazovado P.S., G. Magnus Janitor re-

elected. The M.E. Companion Altamont De Cordova P.Z. then tendered his resignation, which is deeply regretted by the Companions as this Most Excellent Companion has served this Chapter for three years as Z., and it has not been long since when a P.Z.'s jewel was presented to him.

**Provincial Grand Lodge of Scotland.**—The Installation of Officers of the Prov. G. Lodge of Scotland for Jamaica and Grey Town was held at Sussex Hall, on 30th November, being the Festival of St. Andrew's day, when the Officers for the year were duly installed into office. The Right Wor. Hon. S. Constantine Burke, Provincial Grand Master for Jamaica and Grey Town, presided. There was a goodly number of Wor. Masters and brethren of the several sister Lodges, also the Right Wor. Hon. Dr. Hamilton, District Grand Master for East Jamaica, and several Officers of the Grand Lodge, after which the brethren retired to a supper, where ample justice was done, and the usual Loyal and Masonic toasts were proposed and heartily responded to, especially the toast on behalf of that distinguished brother who represents the Grand Lodge of England, which was received with great applause.

**Clifton Mount Keystone Mark Lodge.**—The Installation of Officers took place at the Friendly Hall, on 3rd December, when the following Officers were duly installed:—Wor. J. J. Lewis P.M., A. De Cordova S.W., J. Ashemien J.W., S. E. Preitz M.O., W. Dodson S.O., G. J. De Cordova M.O., O. Delgado sen. S.D., R. Da Costa J.D., G. C. H. Lewis Secretary, E. Wolfe Treasurer, R. Delisser Inner Guard, O. Delgado jun. M.C., D. C. Henriques R.M., G. Magnus Tyler. This is the second Mark Lodge under E.C. which has commenced operations, and shortly the Installation of Officers of the "Royal" and "Phoenix" will take place.

Two petitions, signed by several regular registered Mark Masons of the English Constitution, were forwarded to the Right Worshipful Hon. Dr. Hamilton, District Grand Master for East Jamaica, praying him to grant a Warrant for a Mark Lodge in Kingston, to be called the "Royal Keystone," and the other at Port Royal, to be called the "Phoenix Mark Lodge." Dispensations having been granted, a Special Mark Lodge was held at Friendly Rooms, on 27th November, presided over by the District Grand Master, assisted by the Right Worshipful J. W. Whitebourne, of the "Sussex Mark Lodge," the Right Worshipful J. J. G. Lewis, "Clifton Mount Keystone," the Right Worshipful B. M. Dias, of the "Sussex Mark Lodge," the Right Worshipful S. E. Preitz, of the "Sunny Mark Lodge," when the Worshipful G. J. De Cordova was installed as first Master of the "Phoenix Mark Lodge," Wor. O. Delgado sen. S.W., and O. Delgado jun. J.W., to meet on the second Tuesday in every Quarter. Also Wor. R. Langley as first Master of the "Royal Keystone," Wor. G. J. Sargeant as S.W., Bro. E. X. Leon as J.W., to meet on the third Wednesday of every Quarter.

Bro. J. J. Lynn has been elected Master of the "Caledonian Lodge," S.C., Port Maria, and his installation was fixed for 12th December.

## BOMBAY.

### CELEBRATION OF ST. ANDREW'S DAY.

ON Saturday, St. Andrew's Day, the Freemasons of Bombay held a grand celebration on the occasion. The annual meeting of the Grand Lodge of Scottish Freemasonry in India was held in the Masonic Hall, Nesbit Lane, Byculla, for the purpose of installing the Officers of the Grand Lodge for the ensuing year, and afterwards the Brethren marched in procession, in their Masonic clothing, from the Hall to the Byculla Church, where a special sermon was preached in behalf of the Byculla Schools and the Indo-British Institution by the Grand Chaplain, the Rev. Charles Gilder. There were present about 120 members of both Constitutions (English and Scotch), including the District Grand Master under England (M.W. Bro. J. Gibbs) and the Grand Master of Scottish Freemasonry in India (M.W. Bro. M. Balfour). When the procession arrived at the Church, the Brethren lined the centre isle, and waited the arrival of the Governor (Sir Richard Temple) and the Commander-in-Chief (General Warre) who had announced their intention of attending the service. Their Excellencies arrived soon after six o'clock, and were received by the Grand Masters. A special choral service had been arranged for the occasion, in which several members of the Cathedral choir took part.

The text, taken from Luke x. 29, "But be, willing to justify himself, said unto Jesus, And who is my neighbour?" In the course of the sermon, which formed a clear and eloquent exposition of the claims and beauties of Charity, the Preacher addressed himself specially to the Freemasons who were present as follows:—"Brethren in Freemasonry, the teaching of our Divine Master in the deeply affecting parable of the Good Samaritan is cherished in the precepts and taught in the emblems and symbols of our Order. No true Mason has any need to put the question of the lawyer, 'who is my neighbour?' Freemasonry does not seek to restrict our sympathy to any class, although many people suppose our charity is confined to our own Order; the truth is a Mason is bound to befriend to the best of his ability all who may be in need. All who are in distress, no matter of what race or religion, are the Freemason's care; the true Mason is one to whom the burdened heart may pour forth its sorrow, to whom the afflicted and distressed may plead their suit. His heart is to be roused by mercy and justice, and his hand extended in benevolence. Of his duties he is reminded by many a badge and symbol in which the uninitiated see no significance. He is bound to act on the square towards his fellow creatures, and in the corn and wine and oil he learns his duty to others, the corn teaching him to feed the hungry,



the wine to visit and cheer the sick, and the oil to soothe the wounded in heart. An appeal is made to your liberality, Brethren, on this occasion on behalf of two institutions, each of which shelters and trains many destitute children. The Byculla School, the largest of the two institutions, contains 300 inmates, most of whom are on the free list, being either orphans or children of parents in very straitened circumstances. There are few institutions more worthy or more time-honoured. As the Charity School of Bombay it had its location in the Fort for 100 years, in connection with St. Thomas's Church, now the Cathedral, and during the past 50 years it has been located at Byculla. It has done a great work. The Indo-British Institution has now existed for 40 years, having been established in the year 1838, for the benefit of the children of poor Indo-Britons and Europeans not admitted into Byculla Schools. It has its own sphere of usefulness, offering an asylum to the indigent poor, who though born in the country, are united to its rulers by ties of blood and faith. There are 93 children in the two schools for boys and girls, whose education and maintenance depends either wholly or in part on the liberality of the public. Let us to-day be worthy of our Order, worthy of the charity to which we are asked to contribute. And you, my Brethren, whom to-day's ceremonial has drawn within our Masonic circle, will, I am sure, also give a helping hand to these institutions for the poor. The collection realised about Rs. 640.

At the conclusion of the Service, the Masons returned to the Masonic Hall for dinner.

After dinner, M.W. Brother Balfour gave the usual "toasts of obligation," "the Queen," and "the Prince of Wales" were responded to with the usual Masonic honours. M.W. Balfour next proposed "the District Grand Master of Bombay, and the Lodge under his jurisdiction." He said the District Grand Master under England, R.W. Bro. Gibbs, was also an honorary member of the Grand Lodge of Scottish Freemasons in India. It afforded him great satisfaction to see R.W. Gibbs present on this occasion, and he felt great regret at the thought that they might not have an opportunity of seeing him again on such an occasion. His term of service was fast ebbing away, and before the next rains his time would be up, and most probably he would have left at least this side of India. During his long career in the Bombay Presidency, R.W. Bro. Gibbs had attained to the highest position which one in his honourable service could attain, second only to His Excellency the Governor. In the Craft, he had been District Grand Master (the highest appointment under England) for many years. As a member of the outer world therefore, and also in Masonry, he had attained to the highest position which it was possible to reach. And in both capacities, whether to the outer world as to Freemasonry, his conduct had given the highest satisfaction. When the time of his departure should arrive, those Lodges which worked under him would deeply mourn his loss, and the Grand Lodge of the Scottish Freemasons in India would also deeply regret the day when R.W. Bro. Gibbs should leave the Masonic throne he had occupied so long, for he had done his utmost to co-operate with the Scottish Constitution in promoting Freemasonry, and to make those working under Scotland and under England realise that Freemasonry is the same under whatever constitution their Lodges were enrolled. R.W. Bro. Gibbs had always done everything in his power to show that wherever there was a good object in view he was willing to take the lead and do all in his power to secure success. It was probable that R.W. Bro. Gibbs would not be in Bombay this time next year, and he could not allow the opportunity to pass without saying how much they all admired and respected him as District Grand Master under England, and how much all Masons would regret the time when he should take his departure from Bombay.

R.W. Bro. Gibbs returned thanks for the very kind manner in which M.W. Bro. Balfour had proposed his health, and the warm manner in which the toast had been accepted by the Brethren present. M.W. Bro. Balfour had alluded to his departure, which the rules of the service necessitated, and which would take place not many months hence. He could assure the Brethren present that he should leave Bombay, after a residence in the Presidency of more than 32 years, with the deepest feelings of regret. It was said that the whole class of Civilians made India their home. He thought they would all agree with him that one who had lived for 32 years in this country must feel giving it up and going back to England—though it was going back to his own native home—pretty much like taking up a full grown tree by the roots and planting it somewhere else. He had been 32 years in this Presidency, and he believed, as far as he could calculate, he had been for 31 years and 9 months a Mason. He joined Masonry after satisfying himself from some friends whom he met shortly after he came to India that it was not a bad thing to join, and he thought he might say, except he happened to be in places where there was no Masonic Lodge to attend, he had been pretty constantly a working member of the Order from the time he joined it. Within four months, he was elected Senior Warden of a Lodge. He went home on sick leave shortly afterwards, and was then made Senior Warden of another Lodge at home. Shortly after he came out again, he was made Master of a Scotch Lodge, and afterwards Master of an English Lodge, and he had been Master of other Lodges (both English and Scotch) since. On the occasion of a Provincial Grand Lodge under England being formed, he was as all present probably knew, first its Deputy Grand Master, and afterwards he had the honour of being District Grand Master. He therefore could speak from a tolerably long knowledge of Freemasonry in this Presidency. Some of his Parsee friends (and notably his friend on his right, Bro. Maneckjee Cursetjee) were members of the Order when he joined it, and he was chosen a member of Lodge Rising Star, and received the Founder's medal very shortly after he joined Masonry. He had since then seen Mahomedan brethren coming to join the Order; and he had very great pleasure, not many months ago, in consecrating a Lodge especially intended for Hindoo Brethren. His experience of Masonry in Bombay had therefore taught him that Masonry was universal, and that there was no limit to it except one which he was sorry to say he had lived to find, in one of the most distinguished and most intellectual nations of the world discarding the great landmark

of Freemasonry, the acknowledgment of the one true God, the Creator and Preserver of all things. The Architect of the Universe had in the year of grace 1877 been thrown over by the Grand Lodge of that nation; but the acknowledgment of that great truth had not been thrown aside by the Grand Lodges under which those present served, nor by any other Grand Lodge in the world, and he was sure that so long as Masonry flourished in India, the great landmark of the Order, the belief in the Architect of the Universe, the Creator and Preserver of us all, would never be forgotten. As he had said already, he had worked under both the English and Scotch banners, and he had met under both with equal kindness, and had found equally high principles of Masonry maintained. As M.W. Bro. Balfour had remarked, he would not have an opportunity of attending the Grand Lodge of Scottish Freemasonry in India again on St. Andrew's Day. He thanked the Brethren therefore, in taking leave of them, most sincerely for the great kindness and evidences of affection which he had received at the hands of all Brethren under the Scottish banner. He had visited their Lodges, he had met them in Grand Lodge, and he had received the high honour of having the distinction of an honorary member of the Grand Lodge of all Scottish Freemasonry in India. He acknowledged all this with thankfulness, and he assured the Brethren present that he should wear the badges of the Order with pride wherever he was permitted to wear them. He trusted that Freemasonry in India would flourish and that hereafter, as in the Dominion of Canada, a separate Grand Lodge should be formed for all India. There were difficulties in the way, but they might be overcome, and he thought the best way of overcoming those difficulties was to extend Freemasonry as it was now extending, among all classes and all creeds, and so civilise the whole of India—for Freemasonry was most decidedly a great civiliser—and bring all into one large fold. He felt sure that the spread of Masonry included the spread of civilization, but every high, and honourable principle which could actuate any class or sect of men in any part of the world.

The District Grand Master Hon. J. Gibbs:—Brethren,—I have great pleasure in proposing for your acceptance the toast of the Most Worshipful Grand Master of Scottish Freemasonry in India. Among the Scotch Freemasons he is too well known to require me to say anything about him on the present occasion. Among the English Masons he is also equally well known and respected, and I therefore call upon you all English as well as Scotch to acknowledge the toast which I am about to propose. Brother Balfour has now arrived at that highest honour that he could well arrive at—namely, the Grand Mastership of Scottish Freemasonry in India, and I am quite certain that his rule over you will be beneficial. Already Freemasonry is extending, and I am sure his thorough Masonic knowledge and *bonhomie* in the chair after dinner will tend greatly to the advancement of Masonry in this Presidency. I can speak of him myself with the utmost possible gratitude. He came forward and accepted the office of my Deputy at a time when I was very much pressed to find a good Deputy. I found in him a first-rate worker, and although I had to give him up when Scotland claimed a larger portion than I could possibly claim, he has ever since then given and will, I am sure, continue to give to the English Grand Lodge, as he has given to me, every possible support and assistance. Brethren, I call upon you to drink the health of most Worshipful Brother Balfour.

The Grand Master—Right Worshipful Sir and Brethren all,—I return you, Right Worshipful Sir, my very sincere thanks for the very kind manner in which you have proposed my health, and you, Brethren, for the manner in which you have been good enough to receive the toast. My career in Freemasonry is somewhat different from that of the Right Worshipful District Grand Master. I was first initiated in 1847 in an English Lodge and I held to English Freemasonry, because there was nothing else in Calcutta, till I came round here and was asked to join the Scottish Lodge. Being a Scotchman I did so, but I have never forgotten my old allegiance to England. It has always been a satisfaction to me that I could be of any use to English Freemasonry, and I consider it a high honour when Lodge St. George voted me into the chair and a still higher honour when the Right Worshipful District Grand Master asked me to become his Deputy. That office I had the greatest pleasure in assuming, because I felt that the more the two Constitutions could be drawn together the more certain they were to co-operate and work well in the interests of Freemasonry.

The Grand Master next proposed the health of the Past Grand Master of Bombay, R.W. Bro. Captain H. Morland, remarking that before a month was over he would be amongst them once more, able and ready to return thanks when that prominent toast in their list came up again. He (Bro. Balfour) was sure they would all be glad to hear that Captain Morland returned to them with restored health, able to do his duty whether as a Mason or otherwise, and they would all give him the warmest welcome which a P.G.M. could possibly receive when he came once more into the Grand Lodge.

R.W. Bro. Wilkinson proposed "Masonic Charities," and in doing so said he was happy to inform the Brethren that the collection at Church realised upwards of Rs. 640, whereas last year he believed they only obtained Rs. 370. As far as the Masonic Charities were concerned no words were needed from him to recommend the toast to their notice. Under Scottish Freemasonry they unfortunately laboured under a very great disadvantage as regards charity compared with their English Brethren. Under England all Lodges were compelled, whether they wished it or not, to subscribe certain amounts to the Benevolent Fund. Under Scotland it was optional. He trusted that in the new by-laws it would be an obligation upon them. Meanwhile, they should all, whether members of country lodges or not, impress upon their brethren the desirability of bringing the matter prominently forward and tell them how much the Benevolent Fund here was in want of their donations.

The remaining toasts comprised "The Land of Cakes," which was graphically proposed by G.M. Hon. Balfour; "The Pious Memory of St. Andrew," drank amid solemn silence; "The Lassies;" "Our Grand Officers;" "The Daughter Lodges;" and that from the Tyler, which brought the proceedings to a close.

## 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, 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.)  
1458—Truth, Private Rooms, Conservative Club, Newton Heath, Manchester.

## MONDAY, 6th JANUARY.

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. (Instruction.)  
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.)  
37—Anchor and Hope, Freemasons' Hall, Church Institute, Bolton-le-Moors.  
53—Royal Sussex, Masonic Hall, Old Orchard-street, Bath.  
61—Probita, Freemasons' Hall, St. John's-place, Halifax.  
119—Sun, Square and Compasses, Freemasons' Hall, Whitehaven.  
133—Harmony, Ship Hotel, Faversham.  
154—Unanimity, Masonic Hall, Zetland-street, Wakefield.  
156—Harmony, Huyshe Masonic Temple, Plymouth.  
190—Peace and Harmony, Royal Oak Hotel, Dover.  
236—York, Masonic Hall, York.  
264—Nelson of the Nile, Freemasons' Hall, New-road, Batley.  
302—Hope, New Masonic Hall, Darley-street, Bradford.  
307—Prince Frederick, White Horse Hotel, Hobden Bridge.  
338—Vitruvian, Royal Hotel, Ross, Herefordshire.  
381—Harmony and Industry, Smalley's Hotel, Market-street, Over Darwen.  
395—Guy, Crown Hotel, Leamington Priors.  
408—Three Graces, Private Room, Haworth.  
431—St. George, Masonic Hall, Norfolk-street, N. Shields.  
441—Three Grand Principles, Red Lion Hotel, Petty Curry, Cambridge.  
467—Tudor, Red Lion Hotel, Oldham.  
482—St. James, New Inn, Handsworth, Staffordshire.  
597—St. Cybi, Town Hall, Holyhead.  
613—Unity, Masonic Hall, Southport.  
622—St. Cuthbert, Masonic Hall, Wimborne.  
651—Brecknock, Castle Hotel, Brecon.  
694—Oakley, Masonic Hall, Church-street, Basingstoke.  
823—Evelton, Masonic Hall, Liverpool, at 7.30. (Instruction.)  
850—St. Oswald, Assembly Rooms, Ashbourne, Derbyshire.  
1045—Stamford, Town Hall, Altrincham, Cheshire.  
1060—Gundulph, Kings' Head Hotel, Rochester.  
1051—Rowley, Athenaeum, Lancaster.  
1054—Southam, Railway Hotel, Wilmslow, Cheshire.  
1077—Wilton, Red Lion Inn, Blackley, Lancashire.  
1108—Royal Wharfedale, Private Room, Boroughgate, Otley, York.  
1124—St. Oswald, Wynnstay Arms Hotel, Oswestry.  
1180—Forward, Masonic Rooms, New Hall-street, Birmingham.  
1211—Goderich, Masonic Hall, Gt. George-street, Leeds.  
1239—Wentworth, Freemasons' Hall, Sheffield.  
1264—Neptune, Masonic Hall, Liverpool.  
1302—De Warren, Masonic Hall, White Swan, Halifax.  
1380—Skelmersdale, Queens Hotel, Waterloo, Liverpool.  
1449—Royal Military, Masonic Hall, Canterbury, at 8 p.m. (Instruction.)  
1519—Albert Edward, Albion Hotel, Clayton-le-Moors, near Accrington.  
1542—Legiolium, Masonic Hall, Carlton-street, Castleford.  
1573—Caradoc, Masonic Hall, Caer-street, Swansea.  
1575—Clive, Corbet Arms, Market Drayton.  
1578—Merlin, New Inn Hotel, Pontypridd, South Wales.  
1674—Caradoc, Town Hall, Rhyl.  
1676—St. Nicholas, Freemasons' Hall, Grainger-street, Newcastle.  
R. A. 262—Salopian, Lion Hotel, Shrewsbury.  
R. A. 330—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds.  
R. A. 605—De Tabley, Seacombe Hotel, Seacombe, Cheshire.  
R. A. 827—St. John, Masonic Temple, Halifax-road, Dewsbury.  
M. M. 37—Wyndham, Masonic Hall, Church-street, Basingstoke.  
K. T.—Stuart, Freemasons' Hall, Watford.

## TUESDAY, 7th JANUARY.

Colonial Board, Freemasons' Hall, at 4.  
55—Constitutional, Bedford Hotel, Southampton-bldgs., Holborn, at 7. (Inst.)  
65—Prosperity, Hercules Tavern, Leadenhall-street, E.C., at 7. (Instruction.)  
141—Faith, 2 Westminster-chambers, Victoria-street, S.W., at 8. (Instruction.)  
172—Old Concord, Freemasons' Hall, W.C.  
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.)  
765—St. James, Bridge House Hotel, Southwark.  
860—Dalhousie, Sisters' Tavern, Pownall-road, Dalston, at 8.0. (Instruction.)  
1298—Royal Standard, Wellington Club, Upper-street, N.  
1381—Kennington, Surrey Tavern, Kennington Oval.  
1446—Mount Edgecombe, 19 Jernyn-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.)  
1683—Samson, Freemasons' Hall, W.C.  
1693—Kingsland, Jolly Farmers, Southgate-road, N.  
61—Angel, Three Cups Hotel, Colchester.  
70—St. John, Huyshe Masonic Temple, Plymouth.  
103—Beaufort, Freemasons' Hall, Bristol.  
117—Wynnstay, Raven Hotel, Shrewsbury, at 8. (Instruction.)  
120—Palladian, Green Dragon Hotel, Hereford.  
124—Marquis of Granby, Freemasons' Hall, Old Elvet, Durham.  
128—Silent Temple, Cross Keys Inn, Burnley.  
158—Adams, Masonic Rooms, Victoria Hall, Trinity-road, Sheerness.  
209—Etonian, Masonic Hall, Windsor.  
226—Benevolence, Red Lion Hotel, Littleborough.  
241—Merchants, Masonic Hall, Liverpool, at 6.30. (Instruction.)  
248—True Love and Unity, Freemasons' Hall, Brixham, Devon.  
265—Royal Yorkshire, Masonic Club, Hanover-street, Lichfield.  
373—Socrates, George Hotel, High-street, Huntingdon.  
393—St. David, Freemasons' Hall, The Parade, Berwick-on-Tweed.  
403—Hertford, Town Hall, Hertford.  
493—Royal Lebanon, Spread Eagle, Gloucester.  
553—Temple, Town Hall, Folkestone.  
673—St. John, Masonic Hall, Liverpool.  
734—Londesborough, Masonic Hall, Bridlington.  
804—Carnarvon, Masonic Hall, Havant.  
847—Fortescue, Manor House, Honiton, Devon.

897—Loyalty, Fleece Inn, St. Helens, Liverpool.  
928—Friendship, Masonic Hall, Petersfield, Hampshire.  
948—St. Barnabas, Masonic Room, Linslade, Leighton Buzzard.  
960—Bute, Masonic Hall, 9 Working-street, Cardiff.  
986—Hesketh, Grapes Inn, Croston.  
1002—Skiddaw, Lodge Room, Market-place, Cockermouth.  
1134—Newall, Freemasons' Hall, Salford.  
1214—Scarbro, Scarbro Hall, Caledonia-road, Batley.  
1244—Marwood, Freemasons' Hall, Redcar.  
1322—Waverley, Caledonia Inn, Ashton-under-Lyne.  
1336—Square and Compass, Corn Exchange, Wrexham.  
1473—Bootle, 116 Berry-street, Bootle, at 6.0. (Instruction.)  
1488—St. Eleth, Castle Hotel, Amlwch.  
R. A. 203—St. John of Jerusalem, Masonic Hall, Liverpool.  
R. A. 296—Loyalty, Freemasons' Hall, Sheffield.  
M. M. 69—United Service, Assembly Rooms, Brompton, Chatham.

## WEDNESDAY, 8th JANUARY.

Committee, Royal Masonic Benevolent Institution, at 3.  
9—Albion, Regent Masonic Hall, Air-street, Regent-street, W.  
15—Kent, Freemasons' Hall, Great Queen-street, W.C.  
87—Vitruvian, White Hart, College-street, Lambeth.  
147—Justice, White Swan, High-street, Deptford.  
193—Confidence, Railway Tavern, London-street, at 7. (Instruction.)  
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 Tolerance, Green Dragon, Maddox-street, W., at 7.45. (Inst.)  
781—Merchant Navy, Silver Tavern, Burdett-road, E.  
813—New Concord, Jolly Farmers, Southgate-road, N. at 8. (Instruction.)  
882—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 Courts, Salmon and Ball, Bethnal Green-road, at 8.30. (Inst.)  
1298—Finsbury Park, Finsbury Pk. Tav. Seven Sisters'-rd., at 8.0. (Instruction.)  
1306—St. John of Wapping, Gun Hotel, High-street, Wapping.  
1524—Duke of Connaught, Havoclock, Albion Road, Dalston, at 8.0. (Instruction.)  
1559—Duke of Connaught, Faunce Arms, Kennington Park, at 8. (Instruction.)  
1677—Crusaders, Old Jerusalem Tavern, St. John's-gate, Clerkenwell.  
1707—Eleanor, Angel Hotel, Edmonton, at 8. (Instruction.)  
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.)  
54—Hope, Spread Eagle Inn, Cheetham-street, Rochdale.  
125—Prince Edwin, White Hart Hotel, Hyde.  
128—Prince Edwin, Bridge Inn, Bolton-street, Bury, Lancashire.  
146—Antiquity, Bull's Head Inn, Bradshawgate, Bolton.  
191—St. John, Knowsley Hotel, Haymarket-street, Bury, Lancashire.  
204—Caledonian, Freemasons' Hall, Cooper-street, Manchester.  
210—Duke of Athol, Bowling Green Hotel, Denton.  
225—St. Luke, Coach and Horses Hotel, Ipswich.  
259—Amphibious, Freemasons' Hall, Heckmondwike.  
274—Tranquillity, Boar's Head Inn, Newchurch, near Manchester.  
277—Friendship, Freemasons' Hall, Union-street, Oldham.  
281—Fortitude, Athenaeum, Lancaster.  
288—Harmony, Masonic Hall, Todmorden.  
290—Huddersfield, Masonic Hall, South Parade, Huddersfield.  
330—Integrity, Masonic Temple, Commercial-street, Morley, near Leeds.  
347—Airedale, Masonic Hall, Westgate, Shipley.  
429—Royal Navy, Royal Hotel, Ramsgate.  
483—Sympathy, Clarendon Hotel, Gravesend.  
580—Harmony, Wheatsheaf, Ormskirk.  
606—Segontium, The Castle, Carnarvon.  
625—Devonshire, Norfolk Hotel, Glossop.  
666—Benevolence, Private Room, Prince Town, Dartmoor, Devon.  
755—St. Tudno, Freemasons' Hall, Llandudno.  
759—Ellesmere, Masonic Hall, Runcorn, Cheshire.  
851—Worthing of Friendship, Steyne Hotel, Worthing.  
852—Zetland, Albert Hotel, New Bailey-street, Salford.  
854—Albert, Duke of York Inn, Shaw, near Oldham.  
910—St. Oswald, Masonic Hall, Ropergate, Pontefract.  
972—St. Augustine, Masonic Hall, Canterbury.  
1018—Shakespeare, Freemasons' Hall, Salem-street, Bradford.  
1064—Borough, Bull Hotel, Burnley.  
1094—Temple, Masonic Hall, Liverpool.  
1101—Grey Friars, Masonic Hall, Reading.  
1209—Lewises, Royal Hotel, Ramsgate.  
1248—Denison, Grand Hotel, Scarborough.  
1264—Neptune, Masonic Hall, Liverpool, at 7. (Instruction.)  
1342—Walker, Hope and Anchor Inn, Byker, Newcastle.  
1356—De Grey and Ripon, 110 North Hill-street, Liverpool.  
1398—Baldwin, The Castle, Dalton-in-Furness.  
1424—Brownrigg, Assembly Rooms, Old Brompton, Chatham.  
1434—Nottinghamshire, George Hotel, Nottingham.  
1511—Alexandra, Masonic Hall, Hornsea, at 7.0. (Instruction.)  
1520—Earl Shrewsbury, Public Rooms, Cannock, Staffs.  
1547—Liverpool, Masonic Hall, Liverpool.  
1582—Llandilloes, Trewythen Arms, Llandilloes, North Wales.  
1643—Perseverance, Masonic Hall, Hebburn-on-Tyne.  
1645—Colne Valley, Lewisham Hotel, Slough.  
R. A. 24—De Swinburne, Freemasons' Hall, Grainger-street, Newcastle.  
R. A. 462—Bank Terrace, Hargreaves Arms Hotel, Accrington.  
R. A. 1260—Hervey, Freemasons' Hall, W.C.  
R. A. 1305—St. Marylebone, Eyre Arms, St. John's Wood.  
M. M. 145—Constantine, Three Cups Hotel, Colchester.  
M. M. 192—St. Cuthbert, Masonic Hall, The Parade, Berwick.

## THURSDAY, 9th 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.)  
206—Friendship, Ship and Turtle, Leadenhall-street.  
263—Bank of England, Albion Tavern, Aldersgate-street, E.C.  
435—Salisbury, Union Tavern, Air-street, Regent-street, W., at 8. (Inst.)  
534—Polish National, Freemasons' Hall, W.C.  
720—Panmure Gen. L. of Inst., Antelope Tavern, Lorn-road, Brixton, at 8.  
860—Dalhousie, Auderton's Hotel, Fleet-street, E.C.  
1227—Upton, King and Queen, Norton Folgate, E.C., at 8. (Instruction.)  
1321—Enlomatic, Tulse-hill Hotel, Tulse-hill.  
1349—Friars, Cheshire Cheese, Crutched Friars, E.C., at 7. (Instruction.)  
1425—Hyde Park, The Westbourne, Craven-road, Paddington.  
1426—The Great City, Masons' Hall, Masons'-avenue, E.C. at 8.30. (Instruction.)  
1553—Duke of Connaught, Surrey Masonic Hall, Camberwell, S.E.  
1614—Covent Garden, A-hley's Hotel, Henrietta-street, Covent Garden. (Inst.)  
1677—Crusaders, 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.)  
35—Medina, 85 High-street, Cowes.  
97—Palatine, Masonic Hall, Toward-road, Sunderland.  
112—St. George, Masonic Hall, Fore-street-hill, Exeter.  
139—Britannia, Freemasons' Hall, Surrey-street, Sheffield.  
203—Ancient Union, Masonic Hall, Liverpool, at 7.30. (Instruction.)  
215—Commerce, Commercial Hotel, Haslingden.  
216—Harmonic, Adelphi Hotel, Liverpool.  
249—Mariners, Masonic Hall, Liverpool, at 8. (Instruction.)  
333—Royal Preston, Castle Hotel, Preston.  
339—Unanimity, Crown Hotel, Penrith, Cumberland.  
346—United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn.  
350—Charity, Grapes Inn, Stoneclough, near Manchester.  
369—Limestone Rock, Masonic Hall, Church-street, Clitheroe.  
449—Cecil, Sun Hotel, Hitchin.  
462—Bank Terrace, Hargreaves Arms Hotel, Accrington.

469—Hundred of Elloe, Masonic Rooms, London Road, Spalding.  
 477—Mersey, 55 Argyle-street, Birkenhead.  
 546—Etruscan, Masonic Hall, Caroline-street, Longton, Stafford.  
 732—Royal Brunswick, Royal Pavilion, Brighton.  
 739—Temperance, Masonic Room, New-street, Birmingham.  
 784—Wellington, Public Rooms, Park-street, Deal.  
 786—Croxteth United Service, Masonic Hall, Liverpool.  
 945—Abbey, Abbey Council Chamber, Abingdon, Berks.  
 971—Trafalgar, Private Room, Commercial-street, Batley.  
 991—Tyne, Masonic Hall, Willington Quay, Northumberland.  
 1035—Prince of Wales, Masonic Hall, Kirkdale, Liverpool.  
 1055—Derby, Knowsley's Hotel, Cheetham, Lancashire.  
 1098—St. George, Private Room, Temperance Hall, Tredegar, Mon.  
 1125—St. Peter, Masonic Hall, Tiverton, Devon.  
 1141—Milton, Commercial Hotel, Ashton-under-Lyne.  
 1145—Equality, Red Lion Hotel, Accrington.  
 1147—St. David, Freemasons' Hall, Manchester.  
 1182—Duke of Edinburgh, Masonic Hall, Liverpool.  
 1204—Royal, Imperial Hotel, Malvern, Worcestershire.  
 1273—St. Michael, Free Church School-rooms, Sittingbourne.  
 1369—Bala, Plasgoch Hotel, Bala.  
 1416—Falcon, Masonic Hall, Castle Yard, Thirsk.  
 1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.  
 1514—Thornhill, Dearn House, Lindley, Huddersfield.  
 1583—Corbet, Corbet Arms, Towyn.  
 1697—Hospitality, Royal Hotel, Waterfoot, near Manchester.  
 R. A. 208—Three Grand Principles, Masonic Hall, Dewsbury.  
 R. A. 307—Good Intent, White Horse Hotel, Hebden Bridge.  
 R. A. 337—Confidence, Private Rooms, Commercial Inn, Uppermill.  
 R. A. 613—ridson, Masonic Hall, Southport.  
 R. A. 1393—Hamer, Masonic Hall, Liverpool.  
 K. T. 58—Fearnley, Masonic Temple, Halifax-road, Dewsbury.

### FRIDAY, 10th JANUARY.

Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
 25—Robert Burns, Union Tavern, Air-street, W., at 8. (Instruction.)  
 177—Domestic, Anderton's Hotel, Fleet-street, E.C.  
 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.)  
 1158—Belgrave, Jermyn-street, S.W., at 8. (Instruction.)  
 1260—Hervey, Punch's Tavern, 99 Fleet-street, E.C., at 8. (Instruction.)  
 1288—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.)  
 K. T. —Mount Calvary, Freemasons' Hall, Great Queen-street, W.C.  
 36—Glamorgan, Freemasons' Hall, Arcade, St. Mary-street, Cardiff.  
 401—Royal Forest, Hark to Bounty Inn, Slaidburn.  
 458—Aire and Calder, Private Rooms, Ouse-street, Goole.  
 652—Holme Valley, Victoria Hotel, Holmfirth.  
 697—United, George Hotel, Colchester.  
 780—Royal Alfred, Star and Garter, Kew Bridge, at 7.30. (Instruction.)  
 815—Blair, Town Hall, Stretford-road, Hulme.  
 1001—Harrogate and Claro, Masonic Rooms, Parliament-street, Harrogate.  
 1034—Eccleshill, Freemasons' Hall, Eccleshill.  
 1087—Beandesert, Assembly Rooms, Corn Exchange, Leighton Buzzard.  
 1102—Mirfield, Assembly Rooms, Eastthorpe, Mirfield.  
 1289—Rock, Bedford House, Bedford-road, Rockferry, Cheshire.  
 1536—United Military, Masonic Hall, Plumstead.  
 R. A. 993—Alexandra, Midway Hotel, Levenshulme.  
 K. T. —Hope, Freemasons' Hall, Fitzwilliam-street, Huddersfield.

### SATURDAY, 11th JANUARY.

Quarterly General Court, Girls' School, Freemasons' Hall, at 12.  
 1084—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8. (Instruction.)  
 1426—The Great City, Cannon Street Hotel, E.C.  
 1624—Eccleston, Grosvenor Club, Ebury-square, Pimlico, at 7. (Instruction.)  
 Sinai Chapter of Instruction, Union, Air-street, Regent-street, W. at 8.  
 149—Peace, Private Rooms, Meltham.  
 920—Lily of Richmond, Greyhound, Richmond, at 7.30. (Instruction.)  
 1391—Commercial, Freemasons' Hall, Leicester.  
 1556—Addiscombe, Surrey Club, West Croydon.

### NOTICES OF MEETINGS.

**Egyptian Lodge, No. 27.**—An emergency meeting of this Lodge was held on Thursday, at Anderton's Hotel, Fleet-street, E.C. Present—Bros. T. J. Maidwell W.M., Richards W.M. elect S.W., Chapman J.W., J. B. Poole Sec., H. G. Buss Treas., Grammer as S.D., Kemp J.D., C. J. Cuthbertson I.G., J. Murch Steward. Past Masters Bros. J. Walker, C. Atkins, F. Harrison, W. Libbis, S. A. Lambie, C. B. Payne, D. E. Jacobs. Visitors—Bros. C. Daniel I.P.M. 65, E. C. White 25, W. W. Morgan jun. 1385. After the regular opening of the Lodge, Bro. M. H. Hale proved his proficiency, and was raised. Lodge was then resumed, and Bros. F. W. A. Cossey, J. Hollyman, J. Easton, and D. H. Jones received from the W.M. the benefit of the second degree. Lodge was then closed, and the brethren partook of supper. On its conclusion, Bro. Maidwell briefly gave the usual toasts; with that of the Grand Officers he coupled the name of Bro. Buss Asst. G. Sec. The evening passed pleasantly, songs from various brethren interspersing the toasts.

**Prosperity Lodge of Instruction, No. 65.**—At the Hercules Tavern, Leadenhall-street, 31st December 1878. Bros. Moss W.M., Maidwell S.W., Hogarth J.W., Hamilton S.D., Roberts I.G., Hollands Sec., King. The Lodge was opened in due form, and the minutes of the previous meeting were read and confirmed. Bro. Moss vacated the chair in favour of Bro. Maidwell, who worked the second degree, Bro. Moss candidate. Bro. King worked the ceremony of initiation, Bro. Hamilton candidate. Bro. Moss resumed his seat in the East, and worked the third degree, Bro. King candidate. Bro. King was elected W.M. for the ensuing Tuesday.

**Royal Clarence Lodge, No. 68.**—A meeting was held on 27th December, at Freemasons' Hall, Bristol. Present—Bros. Francis Trull W.M., John Gard S.W., Henry White J.W., Geo. H. Perrin Secretary, R. Coaffee P.M. Treasurer, John Courtree S.D., E. J. Grubb J.D., Wm. Buzzard P.M. D.C., E. Gilbert I.G.,

Benj. Rice and Wm. Hazard Tylers. Past Masters Bros. Edw. Jones, Jabez Eastbrook jun. Among the Visitors was the W.M. of the Canynge's Lodge (Bro. Bingham), supported by a considerable number of the Officers and members of his Lodge, and many brethren of the Province of Bristol and elsewhere. The business comprised the installation of the W.M. elect, Bro. John Gard S.W. The ceremony was most efficiently performed by Bro. Francis Trull. The W.M. returned thanks, and invested his Officers as follow:—Bro. F. Trull I.P.M., H. White S.W., G. H. Perriu J.W., J. Courrice Secretary, R. Coaffee P.M. Treasurer, E. J. Grubb S.D., E. Gilbert J.D., J. Eastbrook P.M. D.C., H. Milsom I.G., the Tylers were re-elected. Cordial votes of thanks were given to the I.P.M. and Treasurer for their past services. The Lodge was closed, and the brethren retired for refreshment.

**Lodge of Joppa, No. 188.**—An emergency meeting of this Lodge was held on Monday, the 30th ult., at the Albion Tavern, Aldersgate-street, and was numerously attended by brethren and visitors. Bros. Miller W.M., M. Spiegel S.W., H. Hymans J.W., E. P. Albert P.G.P. Sec., L. M. Auerhaan Treas., Campion S.D., R. Baker J.D., Benjamin I.G., Woodstock P.M. Tyler. P.M.'s Bros. L. Alexander, J. Abrahams, J. Lazarns, M. Alexander, &c. Messrs. James B. Hart and M. Hart were duly initiated into the Order, and Bro. Robinson was passed to the second degree. The work of the W.M. and Officers was excellently performed. The Lodge was then closed.

**Strong Man Lodge of Instruction, No. 45.**—Held at the Old Rodney's Head, No. 11 Old-street, Goswell-road, on Monday last, the 30th December. Present—Bros. Wing W.M., Isaac S.W., Hallam sen. J.W., Tolmie Preceptor, Fenner Sec., Halford S.D., Sillis J.D., Hallam jun. I.G.; also Bro. C. K. Killick jun. and others. All formalities complied with, Lodge was advanced to the third degree and resumed to the second. Bro. Hallam sen. worked the second, Bro. Isaac the third, Bro. Fenner the fourth, and Bro. Tolmie the fifth sections of the lecture, assisted by the brethren. Lodge was resumed to the first degree. Bro. Killick gave proofs of his proficiency, was entrusted, and the ceremony of passing was ably rehearsed by the W.M. Bro. Isaac was appointed to preside at the next meeting. Bros. Hallam jun., Killick and Wing were appointed Auditors. Lodge was closed and adjourned.

**York Lodge, No. 236.**—The annual Festival of St. John the Evangelist was celebrated by this Lodge on Friday, the 27th ult., by the annual banquet in the Masonic Hall. An excellent menu was provided by Bro. J. Toes, of the De Grey Rooms, York, and there was an unusually good muster of the brethren. Bro. A. Buckle W.M. presided, and the vice-chairs were occupied by Bros. G. Balmford P.M. P.P.G.O., and M. Rooke J.D., both Wardens being absent through indisposition. Amongst the members of the Lodge present we also noticed Bros. R. W. Hollon P.M., Sir James Meek P.M., W. D. Husband P.M., J. Todd P.M., F. Rawling P.M., W. Valentine I.P.M., T. B. Whytehead P.M., Geo. Kirby Secretary, T. S. Camidge P.P.G.O. Organist, W. Powell M.C., T. G. Hodgson and W. H. Sampson Stewards, J. Redfere Tyler; M. Varvill, E. Oates, J. Ward Prov. G. Pursuivant, A. Hanson, G. Eastwood, E. J. Inman, J. Wellburn, S. Border, T. J. Russell, J. S. Rymor, P. Matthews, Wm. McKay, J. Young, T. Sanderson, H. Aitken, G. Seller, C. W. Simmons, H. Churchill, J. Stead, J. Smith, Wm. Smith, T. S. Brogden, E. Houlton, J. Terry; and amongst the Visitors, Bros. J. Hanly W.M. elect, St. Patrick's Lodge 295 (I.C.), Wm. Harris, J. Shaw, W. Flint, J. H. Pedley (ditto), J. A. White, J. Camidge, Constitutional 294, Prov. G. Org., T. Mills Richey, Peace and Harmony 199, T. Myers, De la Pole 1605, J. S. Cumberland W.M. Eboracum 1611, J. M. Meek W.M. Marquis of Ripon 1379, M. Millington, T. Humphries, J. Blenkin, Wm. Hill and A. T. B. Turner Eboracum 1611. The W.M. gave in pleasing terms the toasts of the Queen and Craft, H.R.H. the Prince of Wales, and the Pro G. Master and Grand Lodge, the latter being responded to by Bro. R. W. Hollon P.G.S.B. Eng. The W.M. then gave the Prov. G. Master, the Earl of Zetland, and P. Grand Lodge, responded to by Bro. J. Todd, Prov. G. Registrar. The Army, Navy, and Reserve Forces was replied to by Bro. Capt. Hanly (4th Dragoon Guards) and Bro. Capt. W. P. Husband (1st West York Rifles). Bro. Sir James Meek P.P.S.G.W., gave the health of the W.M., and in his reply the W.M. asked the brethren to join him in drinking Prosperity to the York Lodge from the silver loving cup subscribed for by the brethren last year, the centenary year of the Lodge, and this handsome cup was accordingly passed round the tables. Bro. Alderman Terry proposed the health of the Past Masters of the Lodge, which was responded to by Bro. the Rev. W. Valentine P.P.G. Chaplain. Bro. T. B. Whytehead Prov. G.D.C. gave the Lodges of the Province, to which Bro. J. S. Cumberland W.M. Eboracum 1611 responded. Bro. W. D. Husband P.P.G.W. gave the Visitors, and Bro. J. W. Meek W.M. 1379 replied. The Masonic Charities was given by the W.M., and the Officers of the Lodge by Bro. Councillor Rymer, replied to by Bro. G. Kirby Secretary, and the Tyler's toast brought a very pleasant and harmonious evening to a close.

**St. Patrick's Lodge, No. 295 (I.C.)**—The annual Installation meeting of this Military Lodge, which is attached to the 4th Royal Irish Dragoon Guards, at present lying in York Barracks, was held at the Masonic Hall, York, on Wednesday evening. There was a nice attendance of visitors, consisting chiefly of brethren from the local Lodges. In the unavoidable absence of the W.M. (Bro. Major T. B. Shaw-Hellier) the Lodge was opened by Bro. J. Todd P.M. and Treas. 236, amongst others present being Bros. J. S. Cumberland W.M. 1611, G. Balmford P.M. 236 P.P.G.O., W. C. Lukis W.M. De Grey and Ripon 837, T. B. Whytehead P.M. 1611 Prov. G.D.C., &c. The ceremony of Installation was ably performed by Bro. J.



Todd, assisted by Bro. T. B. Whytehead, and the W.M. (Bro. J. Hanley) appointed and invested his Officers as follow:—Bros. L. Murphy S.W., M. C. S. Tynte J.W., Wm. Harris Sec., James Podley Treas., J. Somerset S.D., Walter Flint J.D., Henry Lewis I.G., J. Gladman Tyler. An excellent supper, supplied by Bro. J. Toes, followed the closing of the Lodge, at which the W.M. presided, and proposed the usual loyal and Masonic toasts. Prosperity to the St. Patrick's Lodge, the health of the W.M., Prosperity to the York and Eboracum Lodges, the Visitors, and other toasts followed, and a pleasant evening was passed.

**Cornubian Lodge, No. 450, Hayle.**—The annual meeting of this Lodge was held on Friday, St. John's Day, when the principal business was the installation of the W.M. elect, Bro. H. Harvey Trevithick. Before, however, Bro. Husband, the W.M. for the past year vacated the chair, the proposed Memorial to the late Sir Frederick Martin Williams, the D.P.G.M. of Cornwall, which was originated in this Lodge, and approved of by the P.G.M., was further discussed. A letter was read from Bro. E. T. Carlyon P.G.S., stating that the idea which found most favour in the Lodges was, that each Lodge should vote a sum towards the Memorial, and that they should supplement such vote by the contributions of brethren, then signify to the P.G. Treasurer the amount raised, leaving it to the Prov. G.L. to determine the distribution of the fund. Bro. Hughan P.G.D. of England wrote, stating that the Phoenix Lodge, Truro, had voted ten guineas to the fund, and that as Steward of the Masonic School for Girls he had already received £250. The W.M. pointed out that by the death of their D.P.G.M., the Province had lost 172 votes in the Masonic Charities, and it had occurred to him and others that the raising of a Memorial Fund to purchase votes in perpetuity for the great Masonic Charities would not only to some extent repair the loss occasioned, but would perpetuate one of the noblest characters Masonry had ever had in the Province. Four Past Masters of the Lodge had offered to give £5 each to the fund. On the motion of Bro. N. West P.M., seconded by Bro. F. H. Pool, ten guineas were unanimously voted to the Memorial out of the funds of the Lodge, and, at the request of the Lodge, Bro. Coombe P.M. undertook to collect subscriptions from the brethren during the Festival, and the amount so collected reached the total of nearly £30, although the brethren were not generally canvassed. A report presented by the Treasurer, Bro. F. Harvey, showed that during the year the debt on the new Lodge rooms had been reduced by £25, and there was a balance in hand on the year of £17 6s. Bro. Harvey was re-elected Treasurer, with an expression of confidence and thanks for past services, and Bro. J. Coombe was re-elected as Steward of the Cornwall Masonic Annuity and Benevolent Fund, an office he has held for fourteen years. Bro. Gilbert B. Pearce I.P.M. ably and impressively performed the ceremony of installing Bro. Trevithick, and Bro. N. West P.M. acted efficiently as D.C. The Board of Installed Masters included W. Huthnance, H. J. Warren, F. H. Pool Prov. Grand Sword Bearer, James Pool, G. Stevens, F. Harvey, John Coombe, John Poole, and W. Husband of 450, F. Jeffrey jun. W.M. 328, W. Rowe jun. W.M. 1544, and H. S. Hill W.M. 223. The W.M. invested his Officers as follow:—W. Husband I.P.M., James Spray S.W., Rev. G. Kennedy J.W., N. J. West P.M. Chap., J. P. Smith Sec., F. Harvey Treas., H. J. Warren P.M. D.C., W. J. Jordan S.D., W. Bawden J.D., F. Vivian and Bray Tylers. The Lodge having been closed, the brethren repaired to the White Hart Hotel, where a sumptuous banquet was prepared. Nearly sixty sat down, under the presidency of the W.M. In addition to those already mentioned at Lodge, there were present G. H. Eastice P.M. 450, R. Sedgman James W.M. elect 318, W. E. Lakey D.C. 318, and W. Watkins Phoenix, Truro. In proposing the loyal toasts, the W.M. made a feeling reference to the death of the beloved Princess Alice, and in giving "The G.M. of England," spoke of the Prince of Wales's attachment to Freemasonry, and his liberal support of all its charitable and benevolent institutions as one among the many evidences of His Royal Highness's devotion to the country's interest—another evidence being his labours in connection with the Paris Exhibition, which won for him the esteem of all nations. "The Pro G. Master of England" was submitted by Bro. West, who recalled the splendour of the ceremony performed by Earl Carnarvon at the installation of the Prince of Wales, and made an appropriate reference to the fact that on the previous day his lordship's marriage had taken place. "The Prov. G.M. of Cornwall," was proposed by Bro. F. Harvey, who spoke of the Earl of Mount Edgembe as one who by his courteous and firm ruling in Lodge, and thorough entrance into the Masonic spirit was a worthy successor of Sir Charles Leman and Augustus Smith. Instead of the usual toast, "The D.P.G.M. of Cornwall," the brethren drank in silence to the memory of the late Sir Frederick Martin Williams. "The Prov. G. Lodge," was next toasted at the call of Bro. Husband, and Bro. Pearce Prov. G. Steward and F. H. Pool Prov. G. Sword Bearer, responded, the former giving expression to the regret of the brethren that they were denied the pleasure of the presence of Bro. Mudge, on whom had been placed high provincial honours. With a pleasant reference to the brotherly love engendered by Freemasonry, Bro. Warren proposed, "The Visiting Brethren," all of whom responded, the burden of their speeches being hearty good wishes for the W.M. and the Lodge, and gratitude for the cordial reception always awaiting visitors at the Cornubian. Bro. Husband followed with the toast of the evening, "The W.M. of 450," certain that in Bro. Trevithick they had elected one who was not only of good havage, but one who by his business tact and zeal was sure to reflect honour on the Lodge. Bro. Trevithick, in responding, trusted they would have a successful and prosperous year, initiating only those who would do honour to a noble institution; and referred with humour to Bro. Husband's remark that it was high time he remedied a defect which Masonry was reluctant to tolerate and which the ladies certainly would not. Bro. the Rev. G. Kennedy, in an eloquent speech, made response for "The Wardens

and Officers of 450." They would not, he was sure, expect any apology from him for being amongst them, for he claimed no fellowship with the spirit of a man who could never smile, or thought humour should have no part in a man's constitution. He could not always be grave, neither did he wish ever to be gay; but it was a real pleasure to meet his brethren in Lodge. A Mason, certainly of the third, if not of the fourth and fifth generation, Masonry had been his study from his seventeenth year. At first in Scotland he was very unfavourably impressed with it, for he found his father's servant could be initiated for 27s 6d and a bottle of whiskey, and learnt from a private correspondence that when his cousin, Robert Burns, was initiated, and the W.M. opened the Lodge door and called for the second bottle of whiskey, the landlady shouted up, "De'el a drop more will go down your dirty throats till the last bottle's paid for." But since he had come to England Freemasonry had commended itself to his admiration, and it was one of the happiest days, whether as man, Christian, or minister, when he was permitted to join in it. They were now in a very proud position—at perfect peace with the Government. No man who wrote the history of the 19th century would be able to leave out the history of its organisations and institutions, and of Freemasonry it would have to be written that it required the attention of no spy or secret police, that no rightful government or lawful sovereign had anything to fear from it, and that if the throne of England rested more securely in one place than another it was in the profound loyalty and personal attachment to the Queen of all true Masons. English Masonry had no sympathy with those associations on the continent that strove in hot haste to be rid of monarchs by the cowardly stroke of the assassin, to sweep away the nobility and the aristocracy, and dye their hands with the blood of priests and the representatives of all true religion. And he trusted that day would be ever distant from them that brought the slightest faltering in the matter of reverencing all true religion and the name of the Great Architect of the Universe. With some degree of disturbance and surprise, and apart from professional or partisan spirit, had he regarded the movement on the part of the Grand Orient of France. If they took society merely as an architect would take it, and look at it from foundation to topstone, there was no hope of holding it together, no hope of lifting it higher apart from the central thought of a Ruler over all; and he could not but think that no kind of brotherhood could survive for very long that did not carry before it and all through it the idea of the great God above everything. The awful results of a previous attempt of France to ignore the fact of the Great Architect of the Universe ought surely to have prevented the Grand Orient from falling into this fatal mistake. Often the equality of Masonry was not clearly understood or intelligently worked out. In the Lodge working brethren were brought up to a level of perfectly equality, but the difference of brain power, of application, the difference that lay in a man's temperament and sentiments would surely make themselves felt. Any attempt at an unnatural equality, would be worse than useless to try to crush out the superiority that distinguishes the mighty brain and native talent, and which should never beget envy in others unable to approach it. No man, in his opinion, could be a Mason without being much better or much worse for it. Those who made Masonry merely the relaxation of an idle hour, who thought it a matter of clothing and gaiety, must be convicted at the bar of their own consciences of a splendid and useless hypocrisy. But his experience was that if a man lay Masonry to heart, made it a matter of conscience, and work it in the woof of his very being, and dwelling in his heart, speaking in his voice and living in his life, he was a better man, a better Christian, a better citizen, and even a better saint. He was proud of being appointed a Warden; he had learned to love and esteem all the brethren, and he should do his best to promote the principles of brotherly love, peace, and unity, and to commend Masonry in general, the round world round, and the Masonry of the Cornubian Lodge in particular, with heart and voice. Other toasts followed, and Bro. J. Thomas, Redruth, who warmly supported the movement, but expressed a desire to see the fund made available for educational purposes in the Province of Cornwall, instead of, as the letter of Bro. W. Husband, sent to the various Lodges, suggested, obtaining voting powers in the Boys' and Girls' Schools, &c. Bro. Husband explained that his proposal was merely a suggestion, and that it would be for the P.G.M. and Prov. Grand Lodge to determine upon the form the memorial should take. The proceedings were characterised by enthusiasm and harmony throughout.

**Royal Alfred Lodge of Instruction, No. 780.**—At the Star and Garter Hotel, Kew-bridge, on Friday, 20th December 1878. Present—Bros. Blasby W.M., Gunner S.W., Goss J.W., Dorey S.D., Fenner (S.D. 1227, 1693, &c.) J.D., Talbot I.G., Gow, Skinner, Brand, Roe P.M. Preceptor, &c. Lodge opened. Bro. Fenner presented a handsome cushion for the Lodge Volume of Sacred Law, a former gift by him. Bro. Skinner offered himself as a candidate, and was carefully taken through the ceremony of initiation. Lodge was then advanced to the third degree. At the request of the W.M. of the evening, and of the brethren, Bro. Fenner took the chair, and in an impressive manner rehearsed the ritual of raising, and delivered the Traditional History. Upon resolutions, severally proposed by Bros. Roe and Goss, and seconded by Bros. Dorey and Gunner, votes of thanks were carried and accorded to Bro. Fenner, 1, for his handsome present, and 2, for his highly instructive working. Bro. Fenner acknowledged the compliment, and stated that his store of Masonic knowledge had been acquired by regular attendance at, and hard work in Lodges of Instruction; he believed that Lodges of Instruction, properly conducted, were the very foundation stones of Freemasonry. Bro. Gow, of Good Hope Lodge, Cape of Good Hope, Dutch Constitution, was unanimously admitted a member. The W.M. for next meeting was elected, and the Lodge was then closed and adjourned.

**Ancient Carthage Lodge, No. 1717.**—A meeting was held on the 22nd November, at the Masonic Hall, Tunis. Present—Bros. A. M. Broadley D.G.S.W. Malta W.M., J. H. Stevens S.W., Dr. A. Perrini J.W., M. Lumbroso Sec., A. Blanch Treas., G. Pentecost S.D., P. M. Paleologo J.D., V. C. Clement D.C., Dr. Cassanello and E. Gardello Stewards, M. Le Gallais I.G., J. Eymon Tyler. Past Master Bro. P. Sulema. Visitors—Bros. Léon Milliard, Forti, and others, and forty-six members. The minutes of the last meeting having been read and confirmed the W.M. initiated three candidates who had been previously elected viz., Messrs. Michael Morana, Abraham Attias, and Sampson Boccara. Bros. Jessel and Coppola were passed to the second degree. The meeting and banquet on St. John's Day was fixed to take place at 4 p.m. The Lodge was then closed.

The meeting to celebrate the Festival of St. John was held on the 27th December, at the Masonic Hall, Tunis. Present—Bros. A. M. Broadley D.G.S.W. Malta W.M., J. H. Stevens S.W., Dr. A. Perrini J.W., M. Lumbroso Sec., A. Blanch Treas., G. Pentecost S.D., P. M. Paleologo J.D., V. C. Clement D.C., E. Gardelle, Dr. Cassanello, and V. Finzi Stewards, M. Le Gallais I.G., J. Eymon Tyler. Past Masters, Bros. P. Suleman, Dr. Mugnaini 32°, and S. Vais 33°. Visitors—Bros. Dr. Funaro representing the Italian Lodge Risorgimento, Torresi, General Musali, Professor Ayra, and others. There was a very large attendance of members, more than fifty being present, amongst them the Chevalier Tulin de la Tunisie, Consul General for Germany; Cabisol, Consul for Belgium and Denmark; J. E. L. Barker, C.E.; W. Castelluovo, C.E.; E. Nurri, &c., &c. The Officers wore, for the first time, embroidered gauntlets and collars, which were greatly admired. The Lodge being duly opened the Secretary read a dispensation from the District Grand Lodge of Malta, empowering it to initiate the sons of two members of the same at the age of nineteen. Mr. Joseph Gardalle and Julius Lumbroso were then introduced and initiated by the W.M. into Freemasonry, their fathers both being present. The Secretary read an original address composed by him on the Aim of Masonry, and directed his remarks especially to the young initiates. At its conclusion he received the thanks of the Lodge. The W.M. then gave a slight sketch of the progress of the Lodge since its opening in October 1877. They had initiated, passed, and raised nearly seventy candidates. He was glad to say that up to the present time none of these initiates had given the Lodge any reason to regret their entrance in its midst. The translation of the Bye-Laws in Italian had been circulated, and an Italian edition of the Book of Constitutions was ready to be printed at the sole expense of the Lodge. The Committee of Arabic translation had made good progress with the Ritual. He urged the members, one and all, to continue in that path of active co-operation and friendly feeling which had hitherto made his task so pleasant and the Lodge so successful. If they did this he was always ready to devote himself to the interests of Ancient Carthage. He hoped soon to see a Masonic school and hospital flourishing in Tunis. They had experienced very heavy calls for local charity and expenses, which had in a manner restricted their contributions to the benevolent institutions in England, but of their large receipts he was glad to say the refreshment of fifteen months had only lessened the Lodge funds by 15s. He hoped, however, before the summer to remit a further contribution for the Boy's School to their distinguished Honorary Member W. Bro. J. M. P. Montagu, Grand Deacon of England. The W.M. concluded by congratulating the representatives of the sister Italian Lodge, Risorgimento, on their presence amongst them, and the prosperity of their Lodge. Dr. Funaro returned thanks, and said he could not do better than imitate the exertions of W. Bro. Broadley. The whole assembled members then greeted the W.M. with hearty applause. The charity collection was made, and the brethren adjourned to their annual banquet.

## WILLIAM OF WYKEHAM.

FROM THE "KEYSTONE."

**H**IGH on the roll of fame among the famous architects and Operative Masons of the Middle Ages, must be placed the name of William of Wykeham. Professor Cockerell, of the Royal Academy of England, a few years ago said of him: "Wykeham was one of the last to possess and maintain the secrets of the Craft schools of the Freemasons of the thirteenth and fourteenth centuries; and which were lost shortly after the triumphs of the art had been achieved in Henry VII's Chapel (King's College Chapel) at Cambridge." As Freemasons we have reason to be proud of his architectural achievements, and also of his almost universal genius, for he was not only an able engineer and skilful architect, but also a Bishop of the English Church, a Lord Chancellor of the realm, a statesman of broad and wise views, a scholar of unusual ability, and a beneficent patron of the arts, sciences and religion. So little is popularly known of his career that we shall give a brief sketch of his remarkable life and achievements.

This master of the *ars regina* was born at Wykeham, Hampshire, in A.D. 1324, of inconspicuous parentage. His father was unable to give him a liberal education, but some generous patron (and he never lacked one throughout his extended career) maintained him at school at Winchester, where he gave early evidence both of ability and piety. His first noble patron was Usedale, Lord of Wykeham, and Governor of Winchester Castle, who introduced him to Edington, Bishop of Winchester, who in turn made him known to King Edward III. In 1356 His Majesty appointed him Clerk of the King's Works in the vicinity of Windsor, and the following year Surveyor of the Castle of Windsor, and two years later Chief Warden and Surveyor of the King's Castles of Windsor, Leeds, Dover and Hadham. All of these offices were tributes to his skill as a surveyor, engineer and architect.

As Freemasons, we are chiefly interested in William of Wykeham's triumphs as an architect, and in order that the reader may understand the extent and importance of his labours, we will mention the famous edifices that still remain to testify to his peerless skill.

Windsor Castle (founded by William the Conqueror) was his first great work, and the foundation of his subsequent fame. Here he had three hundred and sixty masons working under his directions, and in seven years he rebuilt it, expending what was equivalent to 250,000 dollars of our money.

It is related that upon one of the towers of Windsor Castle was inscribed: "This made Wykeham." King Edward took offence at this, when the builder dexterously explained that it should be understood to record that the building of the Castle was "the making" of the architect!

Before it was rebuilt, Lord Campbell states that Windsor Castle consisted of a few irregular buildings, with pepper-boxes at the corner of them. William of Wykeham furnished designs for the new Castle, such nearly as we now behold it, making it, for simplicity and grandeur, superior to any royal residence in the world. Every county in England was required to send a contingent of masons and other workmen, and in a surprisingly short period the structure was completed. The King celebrated this event by founding the illustrious Order of the Garter.

In 1361 he built Queensboro' Castle, on the Island of Sheppey. In 1371, while Bishop of Winchester, he repaired and rebuilt the various Episcopal palaces in his See, expending, largely of his own private funds, some 800,000 dols. thereon. In 1394 he rebuilt Westminster Hall. Winchester College, and New College, Oxford, were also the fruits of his genius. Probably his greatest work was his latest—Winchester Cathedral. A Church was founded on its site in the second century, by the British king, Lucius. Bishop Walkelin began the Cathedral in 1079. In the twelfth century Bishop de Lacy formed a confraternity of builders—who were among the progenitors of our modern Craft—for its rebuilding and extension. Its style of architecture was then Romanesque, or Saxon and Norman. Bishop Wykeham found it so decayed that he resolved to rebuild it, and did so in its present perpendicular Gothic style. He was ten years completing it, and happily accomplished this great work just prior to his death, at a cost of one million dollars. His handsome effigy in marble reposes in an oratory erected by his order, on the south side of the nave of the Cathedral. On all of his works he expended two millions and a half of money, and to his credit be it said, he completed every work he undertook.

William of Wykeham's civil and ecclesiastical careers were as distinguished as his architectural. He was one of the mediæval monk-architects—a priest in the church as well as an eminent artist. For thirty-eight years he was Bishop of Winchester, dying while presiding over that See. He sat twice upon the woolsack, as Lord Chancellor of England, in 1367-71, and 1389-91. His popularity was long continued and only once interrupted. Froissart, the historian, says:—"He reigned at Court, everything being done by him, and nothing without him." Of course he could not be entirely without enemies. Wickliffe, the reformer, was scandalized by his identification, as a Bishop, with the arts. In consequence, he said in a sermon: "They would not present a clerk able of God's word, and of good life and holy example, but a kitchen clerk, or a penny clerk, or one wise in building castles and other worldly doings." This was a thrust at Bishop Wykeham. For some two years he was under a cloud, from being charged by his enemies with misappropriations of money, but when the charge was examined into, the evidence was narrowed down to his forgiveness of one-half of a fine of £80. The year following he was a second time created Lord Chancellor—a complete vindication of his character.

Wykeham was an indefatigable patron of learning, and a munificent giver in behalf of public improvements, education, and the Church. He enjoyed his wealth by bestowing it upon others—he was his own executor. He merited Lowth's noble eulogium: "By the time that he had reached the meridian of life, he had acquired great wealth; and the remainder of his days he employed, not in increasing it to no reasonable end, but in bestowing it in every way that piety, charity and liberality could devise. The latter half of a long life he spent in one continuous series of generous actions and great designs, for the good of his friends, of the poor, and of his country." When there were no castles, palaces or churches to be repaired or rebuilt, he would mend the roads—for example the almost impassable one between London and Winchester, rebuilding the bridges thereon at his own cost. He was also an ecclesiastical reformer, visiting and correcting abuses in the monasteries, although he was not a Protestant reformer, like Wickliffe.

Such was Wykeham's varied career. Great as a statesman and ecclesiastic, he was always proud of his character as an architect. On his coat of arms, adopted after he had achieved fame, was this motto: "Per carpentarios et domorum factores olim portabantur."

His life has often been written—first in 1597, in Latin, by Dr. Thomas Martin; next by Dr. (afterwards Bishop) Lowth, in 1759; while briefer sketches of his life are given by Lord Chancellor Campbell, in his lives of the Lord Chancellors of England, and by Prof. Cockerell, of the Royal Academy, in a paper read before that body some years ago, and afterwards printed. There was no Mediæval Freemason who excelled him in purity of life, ability as an architect, or success as a statesman and jurist. The Craft has, therefore, reason to be proud of him, and does well to cherish his memory. In glorifying him, it glorifies itself.

The ceremony of installation will be rehearsed at the High Cross Lodge of Instruction, No. 754, held at the Coach and Horses, Lower Tottenham, on Thursday next, the 16th January, at 8 o'clock p.m., by Bro. J. Driscoll P.M. No. 30 and Prov. G.P. Middlesex.



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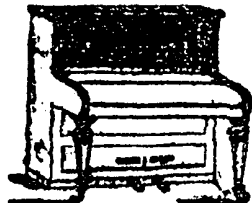
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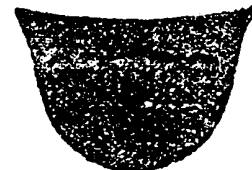
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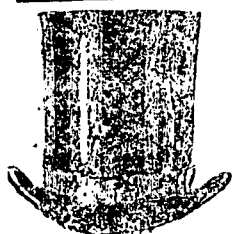
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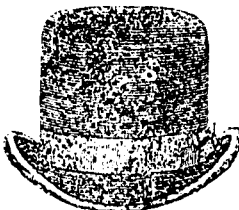
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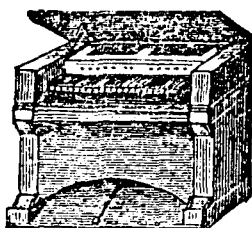


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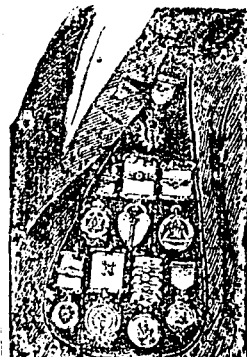
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