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Vol. 7, No. 260.]

SATURDAY, FEBRUARY 28, 1874.

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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

ST. JAMES'S UNION LODGE (No. 180).—The above lodge held its annual ball at the Freemasons' Tavern on Thursday week, when a brilliant assembly of between 200 and 300 ladies and gentlemen were present under the presidency of Bro. Gallico, W.M. Dancing commenced shortly after 9 o'clock, and was persevered in with great spirit till about midnight, when the company adjourned to an excellent supper, which gave great satisfaction. Bro. Gallico, W.M., occupied the chair; Bro. Bubb, P.M., the vice-chair. After supper the chairman rose and proposed in truly loyal and eloquent terms "The Health of the Queen," which was received, as it always is in Masonry and elsewhere, with unqualified approval. The Chairman then rose and proposed "The Health of The Ladies," who by their charming presence that evening had made the St. James's Union ball such a grand success, that the gentlemen who were present could not fail to look back on that evening as one of the brightest pages of their existence. The Chairman concluded a very eloquent and genial speech by calling on Bro. Parsons, S.W., to return thanks, who in a few well-turned sentences, succeeded in raising the risible muscles of his audience to such a degree that he was enabled to resume his seat in a perfect storm of laughter. Bro. Bubb, P.M., then rose, and said it gave him mingled feelings of pain and pleasure in having been elected Vice-President of the Ball; pain, because he felt that he had occupied that position so often before that he thought it was time that some one else should have been elected, and pleasure, in that he should now have the right of proposing a toast that would, he felt sure, be as acceptable to them as it was pleasurable to him. The toast he had to bring to their notice was that of "The President, Bro. Gallico," who by his efforts had made the ball such a success, as indeed he did everything he undertook. He could tell them that he had so persevered in Masonry that, although an Italian, he was able to fulfil the duties of W.M. with the greatest possible efficiency. After a few more remarks, Bro. Bubb concluded by wishing him (in Italian) long life, health, and happiness. The toast having been received with great applause, Bro. Gallico returned thanks in an able manner, and proposed "The Health of the Stewards, coupled with the names of Bro. Stacey, P.M., and Bro. Bubb, P.M., who both responded. Dancing was then resumed, and continued with unflagging spirit till an early hour, when one of the most enjoyable parties of the season came to an end. Great praise is due to Bro. Pannel, Honorary Secretary, and the rest of the Stewards, for the successful arrangements made for the comfort of the visitors.

IPSWICH.—*Perfect Friendship Lodge* (No. 376).—At the request of the W.M., Bro. Arthur Gamman, P.G.P., the brethren of the lodge, and one or two other Masonic friends, met at the house of Bro. Mills, M.D., on Saturday last, as a mark of respect to the memory of Bro. Franks, P.M., P.P.G. Registrar, to attend his funeral which took place at the Cemetery on that day. Amongst others we noticed Bros. A. Gamman, W.M., Dr. Mills, Dr. Elliston, Emra Holmes,

W. Spalding, S. B. King, J. A. Pettit, R. Taylor, J. Pitcher. The brethren, who, of course, all appeared in black, and wearing hat-bands and white gloves, wore no Masonic insignia. The pall-bearers, six old Past Masters, wearing scarves, then proceeded in procession to the residence of the deceased, which is just opposite the quaint little church of St. Mary-at-Elms. Opening out right and left to allow the relations and other mourners to pass between their ranks, the Masons followed them into the church, where the first part of the simple but solemn and touching service for the burial of the dead was read by the vicar, the Rev. Godrich Langley, assisted by Bro. the Rev. R. N. Sanderson, P.P.G.C. Before leaving the church the brethren formed in procession, and preceding the hearse and mourning carriages, marched to the pretty Cemetery just outside the town, where the remainder of the funeral service was read with singular impressiveness by Bro. Sanderson, and the body of our greatly esteemed brother consigned to the tomb. Each Mason, as he gave a last look at the grave, dropped a sprig of acacia upon the coffin, and passing by, gave the sign of sympathy. The sad procession then reformed, and wended its way homewards. A contemporary, *The Suffolk Mercury*, speaking of our late brother, who was Master of the Blue School (two of the directors of which joined the procession as a mark of respect to the deceased), thus alludes to him:—"He was the perfect type of the true old English gentleman, and his benevolence will make him very much missed by the poor of St. Mary Elms. His purse was always ready to relieve distress, and no man carried out the duties of life better, his high moral character being enriched by the lenient construction he was ever anxious to put upon the mistakes of others. In politics he was a staunch old Conservative, and the recent borough election was the first he had missed taking an active part in. As a Freemason he will be greatly missed, having been one of the best examples of a true Mason, both by his outward conduct and the deep research he had made into the details of the Craft itself. So great was his knowledge and acquaintance with all the details of the Order, that his presence and advice were frequently sought by many lodges in the neighbourhood. He was a member of the 'Perfect Friendship' Lodge, No. 376, of which he had been twice W.M. He was also a member of the Royal Sussex Chapter." We have often in these columns borne our testimony to Bro. Frank's extensive erudition in all matters pertaining to the Craft, and particularly to his admirable working in the Royal Arch degree, and which we have never seen surpassed. Bro. Franks was also a Knight Templar, Knight of Malta, and was a member of the Prudence Preceptory, in which he had held high office. It was only a few weeks since that he was presented with a handsome silver goblet by the members of the Royal Sussex Chapter of Perfect Friendship, on his retiring from that chapter in consequence of increasing age and infirmity. The cup, which no doubt will be cherished as an heirloom in the family, bears the following inscription on one side:—"Presented to James Franks P.Z., by the companions of the Royal Essex Chapter, as a slight tribute of respect for his highly valued services during the period of twenty years." Upon the other was a brief record of his Masonic career: "Bro. James Franks, initiated March 20th, 1844, passed 17th April, 1844, raised 15th May, 1844, elected W.M. 19 Dec., 1849, installed 28, Dec., 1849, re-elected 20 Dec. 1865, exalted 29, Dec., 1849, installed M.E.Z April, 1856. The following letter, which reflects credit to the head and heart of the noble writer, was read at the meeting at the house of Dr. Mills, prior to the funeral, and the kindly sympathy expressed therein was much appreciated by the brethren present:—

"Flixton Hall, Bungay, Feb. 20, 1874.

"Worshipful Sir and Brother,

"I beg to express my sincere regret with which I have learned the decease of our respected brother, Past-Master Franks, to whose memory I should have been most prompt to pay my tribute of respect had it been in my power. Within a short time the craft have had to regret the loss of truly valuable members, whose services have

been eminent, and will not fail to be held in due honour.

"I remain, Dear Sir and Brother, faithfully and fraternally yours,

"WAVENEY,  
 "Prov. G. M. Suffolk.

"W. Bro. Gamman, W.M., 376."

Lord Waveney alluded to the recent death of Bros. Tracy P.Z., J. Townsend, and H. Richmond, but there are few will be so missed as Bro. Franks.

WAVERTREE.—*Duke of Edinburgh Lodge* (No. 1182).—The usual monthly meeting of this popular suburban lodge was held on Wednesday, the 18th inst., at the Coffee-house, Wavertree, where two candidates were initiated into the mysteries of the Order by Bro. J. Watkin Williams, W.M., in a most effective manner. In accordance with ancient custom, the bye-laws of the lodge were duly read, and after several propositions of candidates for Masonry had been made, the lodge was closed in solemn form, and the assembled brethren subsequently partook of an excellent supper, provided by Mrs. Wright, the hostess, at which the greatest harmony prevailed. Amongst those present at the lodge were, Bro. J. W. Williams, W.M.; P.M.'s Thornton, Pughe, Woods, Cookson,; Bros. Edginton, S.W.; T. B. Myers, J.W.; Bro. Brown, Treas.; Bro. Bales, Sec.; Bro. R. Martin, S.D.; T. Davies, I.G.; Mucker, S.; W. Crawford, Tyler; H. J. Hughes, J. Haslam, N. Walker, J. Jacobs, A. D. Hesketh, J. E. Ellison, Newbold, H. Sawyer, J. Whitfield, R. Pennock, W. Thomason, G. Byford, Snelson, and others, with Bro. J. Bush, J.D. 220, and G. Farmer, 823, as visitors.

STOCKWELL LODGE (No. 1339).—The installation meeting of this young but prosperous lodge took place on Thursday, the 19th inst., at the Half Moon at Dulwich. At the opening of the lodge, the W.M.'s chair was occupied by Bro. P. M. Morrell. The W.M. himself, who is an officer in a volunteer regiment, being under the necessity of attending a prize meeting of his corps to receive his reward as a rifleman, was unable to be present at the working of his lodge. However a very efficient substitute was found in Bro. Worrell, who performed the ceremony of initiating Mr. H. Hart into the Order, and did the work like a good mason. At the conclusion of the ordinary business, the chair was assumed by Bro. Francis, P.M. and Secretary of the lodge, to whom Bro. Klenck, the W.M. elect, was presented by Bro. Worrell, and having taken the usual obligation, and given his assent to the principles laid down in the Book of Constitutions, a Board of Installed Masters was formed, and Bro. Klenck was duly installed into the chair of K.S. He was then formally proclaimed by Bro. Worrell, who delivered the usual addresses to the brethren in a very impressive and able manner. Bro. Klenck then proceeded to appoint and invest his officers. Bro. Klenck, it may be remarked, has passed from the J.W. chair into that of the W.M., in consequence of the (no doubt unavoidable) frequent absence of the S.W. at the meetings of the lodge; and in again appointing him to the S.W. chair, the W.M. expressed his regret that Bro. Payne did not on this occasion occupy the distinguished position to which he (Bro. Klenck) had just been elevated, but expressed a hope that the time would yet come when Bro. Payne would have that honour equally with the other founders of the lodge. The other officers were Bros. Benham, J.W.; Hammerton, P.M. Treasurer; Francis, Secretary; Basnett, S.D.; Bowyer, J.D.; Coe, I.G.; Pillinger, D.C.; and Bro. Harris, Wine Steward. To each the W.M. gave a few pleasant words of encouragement to work diligently, or commendation for what they had done in the past, and when the business of the evening had thus been brought to a satisfactory conclusion, the lodge was closed in due form, and the members of the lodge and their guests sat down to a well spread board, and did ample justice to the excellent viands provided by mine host of the Half Moon. On the cloth being removed, the customary loyal and Masonic toasts were given, and responded to with true Masonic cordiality. In proposing "The Health of the Initiates," the W.M. remarked, for the information of Bros. Rogerson, Faith, Hazard, and H.

Hart, that five was the greatest number they could initiate at one time, and the fact that they had four-fifths of that number present, he said, augured well for the future of the lodge. They could not do without initiates; the initiation of new members into the Order was the means by which they were making for the lodge a position in the Craft, and proving their usefulness to the great cause of Masonry. He believed the initiates present to be the right men in the right place. He said this because they were very careful as to whom they initiated into the Stockwell Lodge; and believed that they had made a wise choice in selecting these initiates as fit and proper persons to be made Masons. The Immediate P.M., Bro. Brighton, having now arrived, proposed "The Health of the W.M.," who, in replying, proposed "The Health of the Past Masters," and presented and invested Bro. Brighton with a P.M. jewel, which had been voted to him by the lodge. The "Health of the Visitors" was responded to by several brethren, the neatest speeches of the evening, perhaps, being those of Bros. Webb and Cooper Wyld, who likened the traditions of Masonry to the waves of the ocean rolling one after another from the far, far, past, and which would continue so to roll on into the dim, dim future. Some very good songs were sung by a few of the brethren present, and this delightful meeting was not brought to a close till a late hour. The visitors present were Bros. Whiting, 87; Chesterton, 72; Dodson, 72; Crump, 764; Laskey, 72; Cooper Wyld, 420; H. A. Hart, 975; J. Webb, Poore, 720; Sutcliffe, 1139; and Pringle, 766.

### Royal Arch.

**BOLTON.**—*Chapter of Concord* (No. 37).—The regular meeting of this chapter was held in Freemasons' Hall, Church Institute, Bolton, on Monday, Feb. 16th, when there were present, Comps. Thos. Entwistle, P.Z., Prov. G. Scribe N., as Z.; John Robinson, P.Z., as H.; Jas. Pilkington, J.; Jas. Newton, P.Z., Prov. G. Steward, E.; Wm. Slater, and others. The chapter being opened the minutes of the previous meeting were read and confirmed. The ballot was taken for Bro. James Heap, of Lodges 1045 and 1170, and being unanimously in his favour, he was admitted and exalted to the degree of the Holy Royal Arch, Comp. Entwistle, officiating as Z., and Comp. Newton, as P.S. This being the meeting for election of officers, the following companions were elected, viz:—J. H. Winder, Z.; James Pilkington, H.; William Slater, J.; James Newton, E.; Robert Luthy, N.; James Brown, P.S.; John Sharples, Treas. All business being concluded, the chapter was then closed.

**SUNDERLAND.**—*Chapter of Strict Benevolence* (No. 27).—The annual meeting of the members of this Chapter was held at the Masonic Hall, Sunderland, on Thursday, February 19th, for the purpose of installing the Principals and investing the officers for the ensuing twelve months. There was a large attendance of members and visitors, among whom were Comps. W. H. Crooks, P.Z. P.G.S.E.; J. Stainsley, P.Z., P. Prov. G.S.N.; M. Allison, Z., P.G.R.; W. W. Leddell, H., P.G. Ast. Soj.; W. Skelton, J., P.G. St. B.; P. Hvistendahl, P.Z. No. 80, P. Prov. G. St. B.; J. Riseborough, P.Z. 94, P. Prov. G. Asst. Soj.; G. Wandless, H. 94; and E. Companions E. D. Davies, P.Z.; A. Clapham, P.Z.; W. Foulsham, P.Z.; and H. Hotham, P.Z., the four latter being members of chapters in Newcastle-on-Tyne. After the transaction of the usual business, the companions dined together in the banqueting room of the hall, the newly installed Z., Bro. Leddell, in the chair, supported by the newly-installed H., W. Skelton, and J., R. Humphrey, and a large number of Past Principals. The following is a full list of the officers appointed, viz:—W. Leddell, Z.; W. Skelton, H.; R. Humphrey, J.; T. Younger, E.; S. P. Austin, N.; James H. Coates P.S.; Alderman John Lindsay, J.P., Treas.; J. Thompson, Janitor; J. Turzell, and R. J. Ward, Assistant Sojourners.

### Scotland.

**GLASGOW.**—*Lodge Thistle and Rose* (No. 73) met on Tuesday the 17th inst., Bro. G. Weston, R.W.M., in the chair, assisted by A. McLeod as S.W.; and G. W. Wheeler, as J.W. There were three candidates for initiation, after which Bro. Jackson, R.W.M., of Lodge Glasgow, 441, by kind permission of the lodge, raised Bro. George Rowe to the third degree. A proposed alteration in the bye-laws, relative to the Benevolent Fund, was deferred till after the Annual Festival, which was fixed to take place on the 26th inst.

**GLASGOW.**—*Lodge Clyde* (No. 408) met on Friday, 21st inst. In the unavoidable absence of the R.W.M., the chair was filled by Bro. J. B. McNair, the R.W.M. of No. 332. On the dais were Bros. D. Reid, R.W.M. of 465; and G. H. Wheeler, of 73; the S.W., J. McInnes, and J.W.W. Bro. Manns, were in their places, and Bro. Stewart acted as S.D. The work consisted of one passing. Bro. Newbury, of 332, and Bro. Morley Bascot, of 665, were by the kind consent of this lodge, raised to the sublime degree. Both ceremonies were very efficiently rendered by Bro. McNair.

**GLASGOW.**—*St. Mungo Encampment* held their monthly meeting on Monday, the 16th. The E.C., R. Bell, presiding, G. W. Wheeler, Acting Prelate; M. Clanachare, G.C.; G. M. Allister, S.C.; T. Chadwick, J.C.; when Comps. R. Main, J. Stuart, William Bell, R. Grange, H. H. Henry, and C. Cochran, were duly received and created Knights of the Temple. A letter was read from the E.C. of the Royal Veterans' Encampment, Plymouth, thanking officers and members of St. Mungo for the great kindness shown and the fraternal greeting given to their P.E.C., Captain Shanks, since his sojourn in Scotland and expressing a hope that they might have the pleasure at some future time to return the kindness to the Knights of St. Mungo. Sir Knight Wheeler, in moving that the letter be entered on the minutes, said that their kindness had already met with its reward, for in Captain Shanks they had found a kind friend and good fellow worker, and as he was about to try to open an encampment at Greenock, he hoped the Sir Knights of St. Mungo would be willing to go over there for a few times to assist their kind Frater in opening his encampment and getting it into working order. Some of the Sir Knights present gave in their names for this purpose. The following three Sir Knights were then elected to attend the Supreme Chapter General Meeting, on March 11th, R. Bell, M.N.G.; G. W. Wheeler, Recorder; and J. E. Speirs, C.G. Captain Shanks thanked the Sir Knights for their offers of assistance, stating there were a number of Royal Arch Masons in Greenock who wished to join the Temple Order, but it was too far to come to Glasgow, so that in asking them to assist him there he did not wish to act as a rival to his friends and co-workers in Glasgow, but only to extend the blessing of this most Christian Order of Masonry.

### FREEMASONRY IN WEST LANCASHIRE CONSECRATION OF A NEW LODGE AT BOOTLE.

[FROM OUR SPECIAL REPORTER.]

The almost unprecedented increase of the Masonic body in the province over which Bro. Lord Skelmersdale rules with popular sway, has been abundantly shown by the remarkable addition to the roll of new lodges in the district of Liverpool within the last few years, and there is no doubt that when the new Masonic Hall in Hope-street, now rapidly approaching completion has been consecrated, the increase will be still greater. In all this there is an evidence of healthy vitality, and happily no apparent diminution in the desire to make Freemasonry, in the additions both of lodges and members, a worthy and estimable fraternity, notwithstanding all that bigoted and ignorant ecclesiastics may say to the contrary.

The need for a new lodge in the young and rising borough of Bootle, so intimately associated with Liverpool in many of its interests, has for

a long time been felt by brethren resident within the borough, and in its immediate neighbourhood, and therefore steps were taken some time ago, by a number of esteemed and worthy brethren, for the establishment of a lodge in their midst. Their efforts were happily crowned with success, and the long-felt want was supplied on Thursday, the 19th inst., by the consecration of the Bootle Lodge, No. 1473, with all the solemn and impressive ceremonial peculiar to the interesting occasion. That the ceremony was looked upon with more than ordinary interest was clearly evinced by the attendance of not only the largest gathering of brethren, perhaps 150, representing nearly every lodge in the district, which has ever been seen in connection with any consecration, but by the presence of an unusual number of P.G. Officers, W.M.'s, P.M.'s, and officers. Most admirable and complete accommodation has been found for the new lodge in the Assembly Rooms, Merton-road, owned by our esteemed Bro. H. M. Molyneux, P.M. 823, and M.P.S. of the Liverpool Conclave of the Knights of Rome and of the Red Cross of Constantine; and the elegant appearance of the lodge room on Thursday induced many to remark that it was superior to anything in the province. The *tout ensemble* was heightened to a very great degree by the elegance, completeness, and thoroughly artistic character of the furnishings for the lodge, all of which were supplied by Bro. George Kenning, whose Masonic depots are in London, Liverpool, and Glasgow. Before the opening of the lodge, the chairs, tripod, floorcloth, working tools, &c., were closely examined by many brethren, and the general opinion was that nothing more complete or artistic could have been produced. It should be mentioned, *imprimis*, that the following donations were made by several members of the new lodge: A tripod from Bro. Donkin, ashlar from Bro. T. D. Pierce, a ballot-box from Bro. Barker, columns for the Senior and Junior Wardens from Bro. Wyatt, working tools from Bro. M'Arthur, swords from Bro. J. Johnson, floorcloth from Bro. Clemmey, emblems from Bro. Dr. Wills, a bust of the late Earl of Zetland, by Bro. Hough, a Bible and cushion by Bro. Ibbs, the "charity plate, used in the first degree, by Bro. J. W. Turley.

Amongst the brethren present were Bros. J. Prescott, P.J.G.W.; the Rev. J. F. Goggin, P.G. Chaplain; T. Armstrong, P.G. Treasurer; R. Wylie, P.P.S.G.D.; P. Maddox, P.P.G.S. of W.; W. Doyle, P.G.J.D.; J. Skeaf, P.G.O.; G. Broadbridge, P.P.G.C.; G. De la Perelle, P.G.D.C.; C. H. Hill, P.G. Reg.; J. Hamer, P.P.G. Treas.; J. W. J. Fowler, P.P.A.D.C.; P. Ball, P.G. Tyler; J. W. Williams, W.M. 1182; W. Pugh, P.M. 1182; W. Sephton, W.M. 1068; J. Pemberton, P.M. 1264; J. P. Gamble, 1264; T. Evans, W.M. 1356; J. Sharpe, 823; R. Ing, P.M. 594; W. D. Rowse, W.M. 594; A. Winkup, P.M. 667; B. B. Marsden, P.M. 1356; E. Rothwell, S.W. 1356; W. Thomason, 1182; G. Morgan, P.M. 1305; R. W. Holt, P.M. 1276; H. Pearson, P.M. 249; J. Vaughan, S.D. 86; H. Vaughan, I.G. 86; P. W. Oglesby, 823; M. Williams, 1182; Peter M. Larsen, P.M. 594; J. Whitfield, 594; J. W. M'Wear, 1035; I. W. Robinson, 823; the Rev. T. W. Richardson, Chaplain 1086; S. Broadbridge, 251; J. M. Eccles, W.M. 1325; W. Scott, 102 (S.C.); H. Ashmore, J.W. 1325; J. F. Newell, P.M. 1035; W. Overend, 524; J. E. Jackson, J.W. 667; A. Morrison, Sec. 594; J. Wells, W.M. 580; Joseph Jones, Sec. 1356; J. Ireland, Treas. 1356; R. Roberts, 1356; P. G. Purves, H. Glover, 203; the Rev. J. W. L. Burke, 899; T. Chisworth, P.M. 724; W. Shortis, P.M. 724; W. G. Veale, Org. 1359; W. L. Jones, 594; J. Glover, 580; C. Haswell, 203; J. Ireland; W. J. Lunt, P.M. 813; T. Welch, 241; J. Falsham, 673; W. T. May, P.M. 673; J. Wilson, Sec. 1393; T. Paddington, 1393; J. Busfield, 216; J. H. Plaw, 823; R. R. Martin, W.M. 1094; J. R. Cook, P.M. 178; W. D. Rowse, W.M. 564; H. Mandy, 594; Joseph Wood, Treasurer, 1094; George Peet, J.D. 241; G. Turner, P.M. 86; R. Washington, J.W. 1094; H. M. Molyneux, P.M. 823; J. Thornton, P.M. 673 and 1182; W. Woods, 1182; A. Thoms, 1182; &c. The members of the new lodge present were Bros. S. E. Ibbs.

594, 1326, P.P.G.B., W.M. designate; T. D. Pierce, P.M. 823; W. S. Barker, H. Hough, G. Turner, J. W. Cave-Brown-Cave, G. Parry, J. P. M'Arthur, James J. Johnstone, Harold, Wyatt, Dr. T. M. Wills, J. Turle, P.M. 1035; W. Blake, W. H. Clemmey, Richard Roberts, J. J. Birch, J. J. Mills, A. Bucknall, I. Patis, J. A. Ross, J. A. Simpson, I. Farry, J. Humphreys, T. Grant, E. Donkin, J. E. Davies, J. Leecomber, J. C. Caley, J. Sergeant, J. W. 580; J. C. Paterson, W. Hughes, S.W. 292; E. M. Jones, and E. Griffiths.

The brethren of the new lodge, numbering about 40, having been ranged on the right hand of the throne, and the visiting brethren placed on the other side of the room, the chair was taken by Bro. H. S. Alpass, P.G. Sec., the presiding officer being supported by Bro. J. Prescott, P.J.G.W., acting as S.W.; Bros. J. W. J. Fowler, P. Prov. A.D.C., 86 (Prescot) as J.W.; the Rev. J. F. Goggin, P.G.C., as P.M.; W. Doyle, P.G.J.D., as S.D.; C. H. Hill, P.G. Reg., as J.D.; and J. W. Turley, as I.G. The lodge was solemnly opened in the three degrees, and the usual preliminaries having been observed, Bro. R. Wylie, acting as P.G. Sec. read the petition for power to establish the new lodge and the warrant of Grant Lodge to do so.

After the brethren had signified their approval of the officers named in the petition and warrant, Bro. the Rev. J. F. Goggin, P.G.C., delivered an eloquent and impressive oration on the principles of the Order and the lessons to be drawn from that day's ceremonial. It was an admirable enforcement of the great truths by which the members of the Masonic fraternity are guided in the discharge of their daily avocations, as well as within the hallowed precincts of a lodge.

The consecration prayers were also offered by Bro. J. F. Goggin, whose presence gave additional weight to the interesting proceedings.

The corn, wine, and oil used during the consecration were borne by Bros. P. Maddox, P.P.G.S. of W.; T. Armstrong, P.G. Treas.; and G. De la Perelle, P.G.D.C.; and Bro. J. Hamer, P.P.G. Treas., acted as Director of the Ceremonies. Bro. J. Skeaf, P.G.O., presided at the harmonium, the other musical brethren being Bros. J. Busfield, 216; H. Ashmore, J.W. 1325; T. Welch, 241; C. Haswell, 203; and D. Jones, 115. Bro. Skeaf's fine anthem "Behold, how good," and his other consecration music, were very effectively sung during the ceremony, the "Hallelujah Chorus" being given at the close.

The chair was then taken by Bro. Hamer, who proceeded with the installation of Bro. Samuel Ellis Ibbs, as the first W.M. of the new lodge. After a Board of Installed Masters had been held, at which 40 W.M.'s and P.M.'s were present, being the largest assembly ever held in the province, and the brethren, on their re-admission, had saluted the newly-chaired W.M. in the several degrees, the following brethren were invested officers of the Bootle Lodge for the ensuing year:—Bros. Harold Wyatt, S.W.; J. W. Turley, J.W.; J. P. M'Arthur, Honorary Treasurer; Thomas D. Pierce, Secretary; Richard Roberts, S.D.; Dr. T. M. Wills, J.D.; W. S. Barker, I.G.; W. H. Clemmey, S.S.; and W. Hughes, J.S. Bro. W. Blake was unanimously elected Tyler of the lodge, and invested by the W.M.

Seven propositions for initiation and one for joining were subsequently made, and votes of thanks were ordered to be recorded on the minutes to the Consecrating Officer, the Installing Master, the P.G. Chaplain, and other officers of the P.G. Lodge, Bro. Skeaf, P.G.O., and the musical brethren. After these compliments had been duly acknowledged, the lodge was closed in proper form.

A grand banquet was served in the large hall, shortly after five o'clock. Covers were laid for upwards of 100 brethren. Bro. Samuel E. B. Ibbs, W.M., presided, supported on the right by Bro. H. L. Alpass, P.G. Secretary; and on the left by Bro. the Rev. J. F. Goggin, P.G. Chaplain, and Bro. the Rev. H. G. Vernon, P.P.G.C. Bro. Harold Wyatt, S.W., and Bro. J. W. Turley, G.W., were in their respective places. A sumptuous repast was served by Bro. Milbourn, of St. Anne-street, Liverpool, and after the removal of the cloth the usual loyal and Masonic

toasts were given and responded to with Masonic honours.

The W.M. proposed "The P.G.M., D.P.G.M., and P.G. Officers of West Lancashire," which was acknowledged by Bro. H. S. Alpass, P.G. Sec., who said that, great as Bootle had been in the past, he believed its necessities had never been completely supplied until that day, when Lodge No. 1473 had been consecrated. No locality could be complete without its Masonic lodge, and therefore it gave him all the greater pleasure to be present on that occasion, to consecrate the Bootle Lodge, which he was sure, judging from the quality as well as the quantity of its membership, even at the beginning, had a brilliant and prosperous future before it. Lord Skelmersdale would have been present that day to consecrate, if the momentous events of the last few weeks had not monopolised his time; and he (Bro. Alpass) might state that when the warrant was applied for, his lordship said he thought it was one which should be granted. In conclusion, Bro. Alpass said he strongly repudiated the foul calumnies which had been made against the Order, and counselled every one connected with the Bootle Lodge to see that they admitted none but honourable men. Bro. Alpass then proposed "The West Lancashire Masonic Educational Institution," and in doing so spoke of the immense advantages which had been conferred upon the children who had been sharers in its benefits. The Institution stood in the place of the deceased parent to the child, and enabled him to take his place in society as if that parent had been alive. Bro. G. Broadbridge, P.P.G.D.C., proposed "The Health of the W.M., Bro. S. G. Ibbs," and in doing so said their esteemed brother was well known to every brother in the province. He was the first Master of the De Grey and Ripon Lodge, and they all knew that in that capacity, as well as a P.G. Lodge Officer, he not merely pretended to do his duty, but he really did it heartily and well. He (Bro. Broadbridge) was quite sure there was a prosperous future before the new lodge, and he was equally certain that while Bro. Ibbs ruled over its affairs he was certain its dignity would be fully maintained. The toast was received with the greatest enthusiasm. Bro. Ibbs, the W.M. of No. 1473, in acknowledging the compliment, thanked the brethren for the honour which they had conferred upon him, an honour of which he did not feel worthy. He would endeavour to do his duty during his connection with the lodge, and thus repay in some measure the honour of the trust which had been reposed in him. Bro. P. M. Turner gave "The Consecrating Officer and Installing Master," which was responded to by Bro. Alpass. The W.M. proposed "The Musical Brethren," acknowledged by Bro. Skeaf, and the remaining toasts were "The Officers," also given by the W.M., which was responded to by Bro. H. Wyatt, S.W.; J. W. Turley, J.W.; T. D. Pierce, Sec.; and J. P. M'Arthur, Treasurer. The toast of "The Visitors," given by the W.M., was acknowledged by Bro. Captain G. Turner; and "The Ladies," "The Masonic Press," responded to by Bro. J. B. MacKenzie, and Tyler's toast, brought the list to a close. During the evening excellent songs were given by Bros. Busfield, H. Ashmore, Dr. Wills, Glover, Patterson, Veale, Robert Roberts, and others.

The want of a lodge in Bootle, which has long been felt by a number of brethren residing in the borough and neighbourhood, has been supplied by the consecration of the Bootle Lodge of Ancient Free and Accepted Masons, No. 1473, at the Molyneux Assembly Rooms, Marton-rd., with all the solemn and impressive ritual peculiar to the interesting ceremony. The occasion was one of the greatest importance to the mystic Order, and this was evinced by the attendance of an unusually large and influential gathering of brethren connected with the Provincial Grand Lodge and representatives from the majority of the lodges in this part of the province of West Lancashire. It would be difficult to find a more convenient and handsome lodge room in the province than that which the new lodge has found in the Assembly Rooms; and as all the brethren whose names appear in the petition for

consecration are known to be earnest and honest members of the craft, there seems every probability that the new lodge will occupy a position second to none in the division. By appointment of Bro. the Right Hon. Lord Skelmersdale, R.W.P.G.M., the ceremony of consecration was to have been performed by Bro. Sir James Ramsden, W.P.S.G.W.; but, in consequence of absence from illness, his place had to be taken by Bro. H. S. Alpass, P.G. Sec., who efficiently fulfilled the duties of presiding officer.

After the brethren had assembled in the lodge room, the chair was taken by Bro. Alpass, as presiding officer, Bro. J. W. J. Fowler, P.P.A.D.C., as J.W.; Bro. the Rev. J. F. Goggin, P.G.C., as P.M.; Bro. W. Doyle, P.G.J.D., acting as S.D.; Bro. C. H. Hill, P.G. Reg., as J.D.; Bro. J. W. Turley, as I.G. The lodge was duly and solemnly opened, after which Bro. Alpass proceeded to consecrate the new lodge in conformity with ancient and established usage. During the ceremony a most appropriate, thoughtful, and instructive oration was delivered by Bro. J. F. Goggin, P.G.C., which was listened to with the greatest attention by the assembled brethren. The consecration prayers were also given by Bro. Goggin. The corn, wine, and oil used during the consecration were borne by Bros. P. Maddox, P.P.G.S. of W.; T. Armstrong, P.G. Treas.; and G. De la Perelle, P.G.D.C.; and Bro. J. Hamer, P.P.G. Treas., acted as Director of the Ceremonies. Bro. J. Skeaf, P.G.O.; presided at the harmonium, the other musical brethren being Bros. J. Busfield, 216; H. Ashmore, J.W. 1325; T. Welch, 241; C. Haswell, 203; and D. Jones, 115. Bro. Skeaf's fine anthem "Behold, how good," and his other consecration music, were very effectively sung during the ceremony, the "Hallelujah Chorus" being given at the close.

The chair was then taken by Bro. Hamer, who proceeded with the installation of Bro. Samuel Ellis Ibbs, as the first W.M. of the new lodge. After a board of Installed Masters had been held, at which 40 W.M.'s and P.M.'s were present, being the largest assembly ever held in the province, and the brethren on their re-admission, had saluted the newly-chaired W.M. in the several degrees, the following brethren were invested officers of the Bootle Lodge for the ensuing year:—Bros. Harold Wyatt, S.W.; J. W. Turley, J.W.; J. P. MacArthur, honorary Treasurer; Thomas D. Pierce, Secretary; Richard Roberts, S.D.; Dr. T. M. Wills, J.D.; W. S. Barker, I.G.; W. H. Clemmey, S.S.; and W. Hughes, J.S. Bro. W. Blake was unanimously elected Tyler of the lodge, and invested by the W.M. Seven propositions for initiation and one for joining were subsequently made, and votes of thanks were ordered to be recorded on the minutes to the Consecrating Officer, the Installing Master, the P.G. Chaplain, and other officers of the P.G. Lodge, Bro. Skeaf, P.G.O., and the musical brethren. After these compliments had been duly acknowledged, the lodge was closed in proper form.

It is worthy of notice that the general furnishing of the lodge, entrusted to Bro. G. Kenning, of 2, Monument-place, Liverpool, was superior to anything yet seen in this part of the province, eliciting universal admiration. The following presentations were made by the several members of the new lodge:—Bro. Donkin, the tripod; Bro. T. D. Pierce, ashlar; W. S. Barker, the ballot-box; Harold Wyatt, columns for S.W. and J.W.; J. P. MacArthur, the working tools; J. J. Johnstone, the swords; W. H. Clemmey, the floorcloths; Richard Roberts, three gavels; Dr. T. M. Wills, emblems; H. Hough, bust of Lord Zetland; and Bro. S. E. Ibbs, Bible and cushion.

In the evening, about 100 brethren sat down to a sumptuous banquet, in the large room of the building, which was provided and served in a very satisfactory manner by Bro. Milbourn, of the town. Bro. S. E. Ibbs, W.M., presided, and he was supported on the right and left by a number of the Provincial Grand Lodge officers. The loyal and Masonic toasts were proposed by the W.M. in short and pointed terms. Bro. Alpass, who responded to the toast of "The Right Hon. Lord Skelmersdale, P.G.M., the D.P.G.M. (Hon. F. Stanley), and the P.G. Officers of West Lancashire," also proposed the

toast of "The West Lancashire Masonic Educational Institution," and in doing so referred to the many blessings conferred by that charity. Bro. Broadbridge proposed "The W.M.," which was acknowledged by Bro. Ibbs. Bro. P.M. Turner gave "The Consecrating Officer and Installing Master," which was responded to by Bro. Alpass. The W.M. proposed "The Musical Brethren," acknowledged by Bro. Skeaf; and the remaining toasts were "The Officers," also given by the W.M., which was responded to by Bro. H. Wyatt, S.W.; Bro. J. W. Turley, J. W.; Bro. T. D. Pierce, Sec.; and J. P. M'Arthur, Treasurer. The toast, "The Visitors," given by the W.M., was acknowledged by Bro. Captain G. Turner; and "The Ladies," "Press," and Tyler's toast, brought the list to a close. During the evening excellent songs were given by Bros. Busfield, H. Ashmore, Dr. Willis, Glover, Patterson, Veale, Robert Roberts.—*The Liverpool Mercury.*

A grand Masonic ceremonial took place yesterday in the Town-hall, Merton-road, Bootle. The occasion was the consecration of the Bootle Lodge No. 1,473, and it was attended by an unusually numerous muster of the brethren from various parts of the province. Bro. Sir James Ramsden, W.P.G.S.W. had been appointed by the Right Worshipful the Provincial Grand Master to perform the ceremony, but as he was unable to attend, his place was taken by Bro. J. S. Alpass, P.G. Secretary. The new lodge, for which a warrant was recently obtained from the Grand Lodge of England, already numbers about fifty members, and its inauguration was most auspicious. The brethren assembled in the hall at half-past one o'clock, and shortly afterwards Bro. Alpass took the chair, and appointed Bro. William Doyle as Senior Warden and Bro. J. M. J. Fowler as Junior Warden *pro tem*.

The brethren of the new lodge having been arranged in order on the right of the chair, the lodge was opened on the first and raised to the third degree, and after a preliminary prayer and the performance of a solemn piece of music, the presiding-officer addressed the brethren on the nature of the proceedings. Bro. R. Wylie, acting P.G. Secretary, then read the petition for the formation of the lodge, which had been forwarded to the Grand Lodge by several brethren resident in the district belonging to other lodges, and the warrant for the consecration, signed by Bro. the Earl of Carnarvon, Deputy Grand Master of England. The members of the lodge then formally signified their approval of the officers named in the petition and warrant as given above.

Bro. the Rev. J. F. Goggin, P.G.C., then delivered an eloquent oration on the principles of the Order and the lessons to be drawn from that day's ceremonial. It was an admirable enforcement of the great truths by which the members of the Masonic fraternity are guided in the discharge of their daily avocations, as well as within the hallowed precincts of a lodge. An anthem composed by Bro. Skeaf was sung by the choir; and, after the consecration prayer, chant, and invocation, the lodge was uncovered, and three Past Masters carried the cornucopia, wine, and oil, three times round the lodge, strewing and pouring portions, as they went, upon the mosaic pavement. A halt being made in the east, the censer was carried three times round the lodge by the P.G. Chaplain, amidst the performance of sacred music. After some additional ceremonial and more music, the presiding officer dedicated and constituted the lodge, and this was succeeded by a closing prayer and anthem.

Bro. Alpass then installed the Worshipful Master designate, Bro. Samuel Ellis Ibbs, P.M. 594 and 1,356. The chair was then taken by Bro. Hamer, P.G. Treasurer, as Installing Master, and the following officers were appointed for the ensuing year:—Bros. Harold Wyatt; S.W.; J. W. Turley, J.W.; J. P. M'Arthur, Treasurer; T. D. Pierce, Sec.; R. Roberts, S.D.; Dr. T. M. Wills, J.D.; W. S. Barker, I.G.; W. H. Clemmey, Sen. Steward; W. Hughes, Jun Steward and Blake, Tyler.

Notes of thanks were passed to Bro. Alpass (the presiding officer), Bro. Hamer (the installing Officer), Bro. Goggin, and the other Provincial grand officers, and to Bro. Skeaf and the musical brethren, whose performances had added so much to the beauty and harmony of the proceedings.

A grand banquet was served in the hall shortly after five o'clock. Covers were laid for upwards of 100 brethren. Bro. Samuel E. Ibbs, W.M., presided, supported on the right by Bro. H. S. Alpass, P.G. Secretary; and on the left by Bro. the Rev. J. F. Goggin, P.G. Chaplain, and Bro. the Rev. W. H. Vernon, P.P.G.C. Bro. Harold Wyatt, S.W., and Bro. J. W. Turley, J.W., were in their respective places. A sumptuous repast was purveyed by Brother Milbourne, of St. Anne-street, and after the removal of the cloth the usual loyal and Masonic toasts were given and responded to with Masonic honours. The programme embraced "The Marquess of Ripon and Grand Officers," "The Right Hon. Lord Skelmersdale, R.W.P.G.M.; the Hon. F. Stanley, W.D.P.G.M.; and the Provincial Officers of West Lancashire," "The West Lancashire Masonic Educational Institution," "The Worshipful Master," "The Installing Master," "The Musical Brethren," "The Visitors," and "To all Poor and Distressed Freemasons and speedy relief." The toasts were alternated with glees and songs, and the meeting was brought to a close at a suitable hour, after such a pleasant evening had been passed as only "brethren of the mystic tie" can possibly enjoy. The musical party, consisting of Bros. Skeaf, P.G.O.; Haswell, 203; Busfield, 276; T. Welch, 241; D. Jones, 155; and H. Ashmore, J.W. 1325; contributed greatly to this result.

The scene at the consecration was one of the most impressive which we have ever witnessed, even amidst the always sublime mysteries of the Masonic Craft. The hall itself is a lofty, spacious and pretty one, and the insignia and paraphernalia of the order were at once so perfect and so artistically arranged as to constitute a striking picture. Amongst the articles displayed were the following donations from brethren who take an interest in the lodge, viz., a tripod from Bro. Donkin, ashlar from Bro. T. D. Pierce, a ballot box from Bro. Barker, columns for the Senior and Junior Wardens from Bro. Wyatt, working tools from Bro. M'Arthur, swords from Bro. J. Johnson, floorcloth from Bro. Clemmey, emblems from Bro. Dr. Wills, a bust of the late Earl of Zetland, for many years Grand Master of England, by Bro. Hough, and a Bible and a cushion by Bro. Ibbs. All the presents named, as well as the other tasteful furniture of the lodge, were supplied by Bro. George Kenning, of London, and Monument-place, Liverpool, publisher of the *Freemason*, who is represented here by Bro. Joseph Wood. As an example of the interest taken in the new lodge, and the influential nature of the attendance, we may mention that no fewer than forty-three Past Masters were present at the installation of Bro. Ibbs, when the Master Masons had to retire to the adjacent apartments. This attendance of advanced members of the fraternity is almost unprecedented.—*Liverpool Daily Courier.*

#### GRAND MASONIC BALL AT GREENOCK

A Grand Masonic Ball took place at the Town Hall, on the 13th February, under the auspices of the Greenock Kilwinning Lodge, No. 12, and proved to be in every respect superior to any ball ever given in Greenock; everything connected with it being of the most excellent character and leaving nothing to be desired, for no point that could ensure success was overlooked. The magnificent Town Hall required little in the way of decoration to be added to it save something to mark distinctly the peculiar nature of the festive gathering; therefore, beyond the graceful grouping of a few national flags, scarcely anything in the way of adornment was attempted; but the splendid tracing boards—themselves a fine ornament to any room—lately presented to the lodge by Bro. Captain

Shanks, K.M., Royal Marines Light Infantry, were placed on the front edge of the band platform, and excited the curiosity of all present, who were not acquainted with the sublime mysteries of Freemasonry; over the central picture was placed a five pointed star, and underneath the three there was a scroll with the Masonic injunction, "Audi, Vide, Tace," also triple taus, etc., upon it. All these words and emblems were most exquisitely made with silver and white paper rosettes on a blue ground, and were the work of the wife of the honorary Secretary. These devices, with a few squares and compasses, completed the Masonic portion of the decorations, and were simply perfection. The hall never looked so well, and the greatest credit is due to all those who had the management in their hands.

The ball was under the most influential patronage, including the Grand Master Mason of Scotland, the Prov. Grand Master of East and West Renfrewshire, and others, and the working committee consisted of:—Bros. D. Cunningham, W.M.; J. B. Tarbet, J.W.; J. D. Walton, J. Agnew, H. King, W. B. Rodger, R. Rennie, J. M. Buchanan, and G. Shanks, Hon. Secretary and Treasurer; who all helped most materially to make the affair pass off well, but the lion's share of praise is due to Bro. Shanks, who would not be satisfied unless everything was perfect, and was most indefatigable in his efforts to ensure complete success; the satisfactory result, however, amply rewarded all who had any share in the arrangements.

The fine supper room was well provided with the choicest viands and wines, and drew forth the unlimited praise that is always given to such liberal preparations.

The brethren in their various and rich Masonic clothing, the military and naval uniforms of the officers in H.M. service, together with the elegant dresses of the ladies, made the scene such an one as is rarely equalled and never surpassed, and it will not readily be forgotten by those who were fortunate enough to witness it. We would remark, en passant, that we only noticed two ladies with the blue sash which it is *comme il faut* to wear at all Masonic balls; these were supplied by Bro. George Kenning, of Glasgow, London, and Liverpool. One of the most pleasant novelties at this ball was a vase of Eau-de-Cologne which was kept constantly filled during the whole night and was found very refreshing by the ladies; for this idea the dancers were indebted to the thoughtfulness of Bro. Shanks, who originated it, and carried it out at his own cost, and we regret to hear that in doing so he had a handsome and rare Japanese vase broken.

Dancing was kept up with unabated spirit until four a.m., then, with universal regret that so good a ball was terminated, and many a wish that it might soon be repeated, the votaries of Terpsichore wended their way homeward. The Stewards were distinguished by very beautiful badges which were designed, made, and kindly presented to them by Mrs. Shanks.

#### "BURNS AS A FREEMASON" (page 750).—

The life of Burns as a Freemason was written by Bro. William Hunter, R. W. Master of the Lodge Journeymen, Edinburgh, No. 8 S.C. and published nearly ten years ago by Bro. W. Paterson, Bookseller, Edinburgh. It is now out of print.

CHALMERS I. PATON.

HOLLOWAY'S PILLS.—The stomach is the seat and centre of universal sympathy throughout the human system, upon the full performance of its functions, strength, energy, and tone depend, whereon life itself rests. These invaluable pills exert a greater and more beneficial influence over digestive disorders than any other medicines. Their mode of action is thoroughly consonant with reason. They completely purify the blood, purify both head and stomach of all faulty functions, and expel all oppressive accumulations from the bowels. With the blood purified and all poisons purged from the system, regularity must prevail throughout the body, aches and pains must cease, healthful energy must supplant weariness, and the shaky nerves must regain their wholesome tone.—ADVT.

LAYING A FOUNDATION STONE  
IN RENFREWSHIRE, EAST.

The foundation-stone of the first houses built by the Glasgow Working Men's Investment and Building Society was laid with Masonic honours on Saturday afternoon in presence of several thousand spectators. The Co-operation of the brethren in Glasgow having been invited. A procession was formed at the washing-house in the green and marched to the field. The hour at which the Masonic body and members of the society fixed to be at the foundation stone was four o'clock, but they did not arrive till three-quarters of an hour there-after. Col. Campbell, P.G.M., of Renfrewshire, East, in which province the new houses are situated, proceeded to the Old Council Hall, Rutherglen and there opened the Provincial Grand Lodge of Renfrewshire (East), consisting of Colonel Campbell, P.G.M.; J. Caldwell, J.W.; W. T. Smillie, A.M.; W. Lind, J.D.; Fisher, B.B.; Forrest, J.G.; Somerville, acting S.D.; M'Pherson, L.B.; M'Leod, S.D.; Wallace, J.S.; Buchanan, L.B.; Robertson, S.M.; Carswell, M.; Duncan, acting Secretary, and Kirkwood Architect, brethren from lodges, 27, 38, 73, 103, 116, 128, 153, 177, 219, 275, 307, 332, 347, 354, 362, 400, 408, 426, 458, 512, and two bands of music proceeded to the spot. Colonel Campbell having requested the Chaplain to ask a blessing before they proceeded with the work in hand, the Rev. Mr. Simpson offered up a prayer.

Mr. James Miller, manager of Strathclyde Print Works, and president of the society, presented the trowel which bore the following inscription:—"Presented to Colonel Campbell of Blythswood by the Glasgow Working Men's Investment and Building Society (Limited), on the occasion of his laying the foundation stone of their first houses.—21st Feb., 1874."

The foundation stone having been laid in the usual manner.

Colonel Campbell was received with cheers. He said—Mr. Miller and gentlemen, I now declare that this stone has been duly laid with Masonic honours. I have to thank you, sir, for the kindness with which you have presented me with this most beautiful trowel; indeed I look upon it as a reflex of your opinions, and the kind way in which you have spoken of the past will ever be riveted and cemented in my mind. I can assure you that the words of wisdom with which you concluded your remarks will never be forgotten by one who has received such universal kindness from all and sundry in and around this part where I have the honour and the happiness to live, and I trust no actions of mine, under any circumstances will ever lower the estimation in which I am held at the present moment. (Cheers.) I consider it an honour of no mean character to occupy the position in which you have placed me to-day, and I trust that the foundation stone which we have now laid may be not only figuratively but actually the foundation stone of fortunes yet to be made by those whom I have always been led to respect, the working classes of this country. (Cheers.) I feel, and no one more than I, the misery which unthrift causes to many a home. I have often noticed that in those homes which have not been comfortable unthrift has often been greatest. I trust that this movement, which has now been inaugurated here may go on to flourish, and that those whom it is intended to benefit may find in their comfortable homes that their own personal comfort is not the only matter to be thought of, but also the comfort of their families, and the great future that must come to us all. (Cheers.) I have to thank you again for your great kindness. I know no words of mine can do more at present for the work that is in hand, but I assure you I shall always hold it as a great honour that I have this day been allowed to lay this stone. I shall not forget it, and I trust, if I am spared, that at all events the Provincial Lodge of Renfrewshire East will ever assist me in helping forward all good works for the furtherance of that which is just, honest, and true. (Loud cheers, and repeated calls for Dr. Cameron.)

Dr. Cameron, M.P., said I have very great pleasure in taking part in this ceremony, because I have long been convinced of the very great necessity which existed in Glasgow for the provision of proper accommodation for the working classes. (Cheers.) In Glasgow, unfortunately I was going to say, houses have been too substantially built. (Laughter and cheers.) The consequence is that they outlast their use. Fashion changes, but the houses remain, and the house which was admirably adapted for a single family is utterly unsuited to its present use now that it has come to be the receptacle of some forty or fifty families. I have taken great interest in the housing of the poorer population of Glasgow, and I can assure you, gentlemen, that I have never been more deeply impressed with anything than with the squalor and misery in which a very large portion of our population live. I intended to say a few words upon the evils of overcrowding, but I myself have suffered so much within the last five minutes—(great laughter)—from overcrowding, and I think you also, gentlemen, must at the present moment be suffering so painfully from those evils, that I need say very little on that subject. (Laughter and cheers.) There was recently a very terrible catastrophe from fire in London, at least so far as loss of property was concerned. A great deal has been said relative to the fire in the Pantechnicon, and it has been laid down as a rule which, I think, admits of no contradiction, that if we would have buildings fire proof—if we wish to prevent the spread of fire—we must have the buildings sub-divided by brick partitions. If we would render our vessels safe against the incursions of the sea, we must provide them with water-tight bulk-heads; and if we would render our dwelling-houses to any extent fever proof we must provide them with separate entrances. (Cheers, and a Voice, "Very good.") Earth-works have been found most efficacious in stopping cannon shot, and an outwork of fresh air is the best defence we can have against the artillery of disease. (Cheers.) I shall not at this late period of the afternoon detain you upon a subject on which I should much wish to dilate—the subject of the necessity for thrift, and I pass over that the more willingly in consequence of the very pointed and excellent remarks which have fallen from Colonel Campbell. (Hear, hear.) I will say, however, gentlemen, that when a man has acquired one of these houses which you see before you, he must have done so through an amount of self-sacrifice and thrift which will be the best possible moral training which he could undergo. (Cheers.) I am not an advocate of meanness or of parsimony, but I thoroughly believe in the advice of our national poet—

"An' gather gear by every wile  
That's justified by honour.  
Nor for to hide it in a hedge,  
Nor for a train-attendant,  
But for the glorious privilege  
Of being independent."

(Cheers.) It has been said, if we would elevate the working classes, talk as we may of the schoolmaster, we must in the first place seek the assistance of the Mason. You have to-day received the assistance of the Mason, and I am satisfied that in the colony in which the foundation-stone has to-day been laid the schoolmaster will find an honoured place. (Loud cheers.)

The Rev. Robert Thomson expressed his cordial sympathy with the movement for the erection of workingmen's houses in the outskirts of Glasgow, and observed that as he had lived 45 years in that city he could well coincide with the remarks which had fallen from their gallant friend Col. Campbell and their representative Dr. Cameron. (Cheers.)

Colonel Campbell and the members of the Provincial Grand Lodge then returned to the hall in Rutherglen, where representative of the society thanked them for the services they had so kindly and efficiently performed. The lodge was afterwards closed in due and ancient form.

## THE BUILDING OF THE TEMPLE.

There is a beautiful significance in the recorded fact, that no sound of iron tool was heard at the building of the Temple. The stones and the timbers were perfectly squared and finished in the quarries or the forests, and each, when it reached the sacred mountain, intelligibly marked, was at once fixed in its proper place, without confusion, with silence, celerity and accuracy. A master mind planned and superintended the whole work; fit agents were selected to oversee the carrying out of the details; and faithful obedience was found in the workmen who performed the labour. These three were necessary to success: the want of either would have been fatal.

The Temple was both a type and a model. It was a type of the great Temple of God, not made with hands, of which the worlds are the stones, and the Deity the builder. When matter hung drear, dark and shapeless in space; when the worlds were formless and waste, and the Spirit of God brooded over the abyss, the command of the Great Architect went forth, and the building of the Temple began. Then, as the design became apparent to celestial minds, the "morning stars sang together, and all the sons of God shouted for joy," because every stone in that wondrous edifice was found to be exactly fitted to the place it was designed to fill. Whether it was the central sun of a system, so vast that its proportions may not be grasped by human intellect, or the atom so small that the most powerful glass does not bring it to light, all were perfectly finished, and each fixed in its proper place without the sound of iron tool. The rivers carried to the ocean, and the ocean silently deposited vast accretions of lime and other stone; insects lived by countless millions, and died, and their carcasses formed chalk; forests of giant ferns grew and fell, and were buried, and formed coal; volcanic forces thrust the crude metals through the hardening crust to be ready to the hand of man when the proper time should come. And the worlds whirl in their vast orbits through space; system upon system wheels on its immeasurable course, regularly, smoothly, silently, irresistibly, because the great Temple was planned by Infinite Wisdom, and constructed by Infinite Power. So nicely balanced are all these worlds, that no confusion ever takes place. None ever break away from their orbits and fly wildly through space, and none ever sink into and are destroyed by their central sun. But all move smoothly and certainly—

"What though in solemn silence all  
Move round this dark terrestrial ball;  
What though no real voice nor sound  
Amid their radiant orbs be found;  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing as they shine:  
"The hand that made us is divine."

The Temple should be a model for every Masonic Lodge. The material selected should be carefully examined to begin with. No unsound stones or timbers can ever do any good. They will only rot or crumble away, and endanger the structure. They should be firm, and true and sound; and they should be carefully fitted, and made perfect ashlar in Lodge of Instruction, so that they will exactly fit their places in the Masonic Temple. They should be prepared by Prudence and Wisdom, adorned by Charity, and cemented into the Temple by Brotherly Love. A Masonic Temple, built of such material, so fashioned, so adorned, and so cemented, will stand all the storms of adversity and all the assaults of enmity. It hath its foundation sure; peace is within its walls, and prosperity within its gates. Its labours are labours of love, and its works, seen and known of men, bring it honour, and insure to it peace and prosperity.—*The Craftsman.*

THE SOCIÉTÉ ROYALE DES SAUVETEURS DE BELGIQUE.—The Royal Humane Society of Belgium has conferred upon Major C. J. Burgess the title of *Membre Honoraire*, with the Silver Medal of the Society.

NOTICE.

The Subscription to THE FREEMASON is now 10s. per annum, post-free, payable in advance.

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NOTICE.

All Communications, Advertisements, &c., intended for insertion in the Number of the following Saturday, must reach the Office not later than 6 o'clock on Wednesday evening.

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"The edition we are now considering is a second English edition, which had the great advantage of Bro. D. M. Lyon's able superintendence and editorship in its English dress. There can be no doubt but, that so far, Bro. Findel's work is the most complete work on Freemasonry which has yet appeared, and that he deserves the greatest credit for his careful and accurate treatment of all evidence on the subject, and for his honest desire after truth. Bro. Findel gives up in the view he has so clearly and consistently put forth our early Masonic history, the older theory of the Roman Colleges, &c., and limits the origin of Freemasonry to about the twelfth century, and as then arising from the operative Masons, and specially the "Steinmetzen" and "Bauhutten" of Germany. Bro. Findel gives us a good deal of evidence on this head, and one thing is clear from his work, that the German Freemasons were, at a very early period, organized into lodges with a Master over them, and with outward regulations and inner ceremonies peculiar to the Craft. Bro. Findel rejects all the views which have been from time to time put forward of a Templar or a Rosicrucian origin. Whether or no Bro. Findel's theory of the date of the rise of Freemasonry be correct, matters very little: we do not ourselves profess to accept it; but this we can fairly say of Bro. Findel's work, it is marked from first to last by the most remarkable token of industry, ability, and care, of patient research, and of skilful criticism. We know of no work which so clearly sets before us our amount of knowledge up to the present time on the great question of Masonic Archaeology, and there can be little doubt that what Preston's works to English Freemasonry, Findel's work is to cosmopolitan Freemasonry. Indeed no student in Masonry can now dispense with it, and it is a perfect storehouse both of Masonic evidence and Masonic illustrations. We earnestly recommend all the lodges in this country to obtain a copy for the lodge library before the work is bought up for America; and we believe that no Mason will rise from the perusal of its pages without a higher idea both of the historical truth and intrinsic value of Freemasonry, and of fraternal regard and recognition to the latest and not the least well-informed or effective of our Masonic historians. The present century has produced no such equal, in authority and usefulness, to the great work of our Bro. Findel, and we wish him and it, in all of fraternal sympathy and kindly intent, many earnest readers, and more grateful students."—The Masonic Magazine.

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Bro. GEORGE KENNING, 198, FLEET STREET, LONDON, E.C.

Answers to Correspondents.

WYNN-BURROUGHS.—(Calcutta).—The August issue of the "Masonic Magazine" is out of print—it will shortly be reprinted, when a copy shall be sent you.

"FIAT JUSTITIA."—Letter received, but too long. Will appear in an abbreviated form next week.

Births, Marriages, and Deaths.

DEATHS. SMITH.—At Liverpool on the 2nd inst., William Ferguson, son of Dr. Kellett Smith, aged 2 years.

BRASIER.—On Feb. 17th, at 37, High-street, Margate, Mary Susannah Asworth (Bebsie), fourth and dearly loved daughter of Bro. William Church Brasier, P.M., and Treasurer of Union Lodge, No. 27, aged 19.

The Freemason,

SATURDAY, FEBRUARY 28, 1874.

MASONIC NEWSPAPERS AND LITERATURE.

Bro. McCalla, in a very able article of his in the Philadelphia Keystone, makes use of the somewhat solemn exclamation, "Let there be Light." He seems to look on the diffusion of Masonic Literature and the success of the Ma-

sonic Press, as the most effective agents in such a wished-for consummation of things and of events.

And though we can perhaps in this old country, hardly follow our able and eloquent brother in his flights both of imagination and hope, we yet can heartily go with him, alike in the belief and the expectation, that, much intellectual and moral good will accrue to the world and to Freemasonry, by the wider diffusion, and the permanent success of a sound Masonic Literature.

In the United States, the Masonic journals are many, and the readers are counted in large numbers, while here in England, one solitary Hebdomadal journal, and one unpretending magazine, make up the sum and substance of any efforts in favour of Masonic intellectuality.

And even these alike in their cheapness and character, we venture to say, most creditable to their enterprising publisher, somewhat resemble those unfortunate persons, who are kept up, amid the surging waves, by the help of a safety belt.

It never seems to occur to some of our good brethren, who expect to have a Masonic periodical supplied to them, somehow, that, such an undertaking entails necessarily a considerable outlay on the publisher, and that whether they give to his efforts to afford the Order a good, a sound and a welcome literature, all the support they can, and all the patronage he has a right fraternally to look for at their hands, printers must be paid, and a staff of workers must be kept up.

We are led into these remarks by the remembrance, that, while the *Freemason* is the only Masonic paper in England, and while at the same time its publisher, after some years of sacrifice, has evinced a laudable desire to increase its power and efficiency in every way, some of our good brethren, forgetful of the past and regardless of the future, simply send the excessively flattering and encouraging message "discontinue"

We then would once more beg to remind our readers of the claims *The Freemason* has on all members of our Order, and ask them kindly to use their influence, in lodge and out of lodge, in seeking to extend its support, and increase its circulation.

It is undoubtedly true, that, of late, we have been favoured with much increased sympathy and countenance everywhere, and that, "discontinuing" subscribers have been happily overbalanced by new friends and zealous supporters; but still we look forward to a greater measure of fraternal encouragement than we have ever yet received, and we hope that our numerous subscribers and correspondents will add to their fraternal favours, by urging others to follow their good example.

Were the support of the Craft at all commensurate with the sacrifices entailed on our publisher, no effort would be wanting, and no expense would be spared, to make *The Freemason* still more worthy of such kindly support and patronage. It is somewhat curious to remember here amid the singleness of our Masonic journalism, the general aspect of the newspaper and serial literature of England,

From the *Newspaper Press Directory* for 1874, we extract the following, on the present position of the newspaper press:—

There are now published in the United Kingdom 1,585 newspapers, distributed as follows:—England, London, 314; Provinces, 915—total England, 1,229; Wales, 58; Scotland, 149; Ireland, 131; British Isles, 18. Of these, there are 95 daily papers published in England, 2 in Wales, 14 in Scotland, 17 in Ireland, and 2 in British Isles. On reference to the edition of this useful Directory for 1854, we find the following interesting facts—viz., that 1854 in there were published in the United Kingdom 624 journals; of these 20 were issued daily—viz., 16 in England, 1 in Scotland, and 3 in Ireland; but in 1874 there are now established and circulated 1,585 papers, of which no less than 130 are issued daily, showing that the Press of the country has very greatly extended during the last 20 years, and more especially so in daily papers, the daily issues standing 130 against 20 in 1854. The magazines now in course of publication, including the Quarterly Reviews, number 639, of which 242 are of a decidedly religious character, representing various religious communities of the United Kingdom.

As Bro. MacCalla hopes, so do we sincerely, that, a brighter day is yet to be, for Masonic literature in our good old Craft.

THE MASONIC CHARITIES.

Strangely enough with our leader of last week, came an advertisement for the next Boys' School Festival, which appeared in our last issue, and is repeated in our impression of to-day.

We are very glad to acknowledge it, and call attention to it, as we think this resolution of the Stewards to advertise in our columns a step in the right direction. We trust, that, the spirit of our last remarks on the subject will be fully understood and appreciated by the Craft.

They were not penned, we feel sure we shall be credited when we say so, from any selfish considerations, or a mere anxiety for paid advertisements, but they were prompted, by a sincere and heartfelt anxiety to promote the interests of our great charities.

We think at the same time, and we fancy our brethren will agree with us in the opinion, that, when there is one Masonic paper like *The Freemason*, it deserves all the patronage that can be given it, all the fair fraternal encouragement that can be offered it, instead of having to witness, as we often do, such support and encouragement so valuable to us, tendered to non-Masonic papers.

We should not have adverted to the subject at all, but, that, it seemed desirable that a change should be made, in the customary system of our charities in this respect, the more so, as they require all the support the Order can render to them.

Our pages have always been open to reports of their proceedings, reports which could not be obtained without expense, and we therefore thought it well to call attention, once for all, to what we felt to be unjust to ourselves, and in itself a great mistake, as regards the interests of the charities. We feel sure, that, such "penny wise and pound foolish" policy only requires to be pointed out, to be at once amended, and while we thank the Stewards of the Boys' School for their remembrance of *The Freemason*, we beg leave to express our hope, that henceforth what-

ever other papers may be favoured with the notice of our charities, we may be enabled to disperse the same advertisements, much to the advantage of the charities themselves, in those localities Freemasons most do congregate, and where *The Freemason* is habitually read.

WEEKLY SUMMARY.

Her Majesty has returned from Osborne to Windsor Castle, where she remains for the present.

The Prince and Princess of Wales are still at St. Petersburg, but it is understood they leave this week. Prince Arthur has reached this country, and arrived at Windsor Castle on Saturday. The Duke and Duchess of Edinburgh are expected at Gravesend March 7th.

His Royal Highness the Prince of Wales will hold a levee at St. James' Palace, on behalf of her Majesty, on Wednesday, the 11th of March next, at 2 o'clock.

Mr. Gladstone resigned his office of Premier to her Majesty on Tuesday the 17th, and Mr. Disraeli was charged by the Queen to form an administration.

His Cabinet is as follows:—  
 First Lord of the Treasury Mr. Disraeli.  
 Lord Chancellor ... Lord Cairns.  
 Lord President of the Council Duke of Richmond.  
 Lord Privy Seal ... Lord Malmesbury.  
 Foreign Affairs ... Lord Derby.  
 India ... Lord Salisbury.  
 The Colonies ... Lord Carnarvon.  
 War ... Mr. Gathorne Hardy.  
 Home ... Mr. R. A. Cross.  
 Admiralty ... Mr. Hunt.  
 Chancellor of the Exchequer Sir S. Northcote.  
 Postmaster-General ... Lord John Manners.

They were sworn in on Saturday at a Privy Council, held at Windsor Castle, when their respective predecessors in office resigned their appointments.

The following appointments have also been made:—

First Commissioner of Works Lord H. Lennox.  
 Chief Secretary for Ireland Sir M. Beach.  
 Vice-President of the Council ... Lord Sandon.  
 Attorney-General ... Sir J. Karslake.  
 Solicitor-General ... Sir R. Baggallay.  
 Under Home Secretary ... Sir H. Selwin-Ibbetson.  
 Under-Secretary for Foreign Affairs ... Hon. R. Bourke.  
 Secretaries to the Treasury { Mr. W. H. Smith.  
 { Mr. Hart Dyke.

THE ROYAL HOUSEHOLD.

Mistress of the Robes ... Duchess of Wellington.  
 Lord Chamberlain ... Marquis of Bath.  
 Master of the Horse ... Earl of Bradford.

Mr. Gladstone has recommended that peerages should be granted to Mr. Chichester Fortescue, Mr. Cardwell, Mr. Hammond, Sir J. Fremantle, and Lord Enfield, and that baronetcies should be conferred on Sir C. Trevelyan, Mr. C. Foster, M.P., and Mr. Matthew Wilson, M.P.. Mr. Reed, M.P., Chairman of the London School Board, and Mr. Charles Alexander Wood have received the honour of knighthood. Sir Louis Mallet is appointed Permanent Under Secretary at the India-office, in place of Mr. Merivale, and several changes have taken place at the South Kensington Exhibition in consequence of the retirement of Mr. H. Cole, C.B. Sir Francis Sandford, Secretary of the Education Department, will also be Secretary of the Science and Art Department; Major Donnelly, R.E., Official Inspector for Science, will be Director of Schools of Science and Art and affiliated institutions; Mr. Norman MacLeod will remain Assistant Secretary of the Science and Art Department; and Mr. Philip Cunliffe Owen, Assistant Director of the South Kensington Museum, will be the Director of that Museum. Mr. F. W. Burton will it is understood succeed Sir W. Boxall as Director of the National Gallery.

It has been announced that the Marquis of Westminster has been created Duke of Westminster; Lord Enfield, Lord Stratford; and Sir John Pakington, Lord Hampton.

The Rev. Sir Jex Blake, D.D., Principal of Cheltenham College, has been chosen Head

Master of Rugby School, in the place of Dr. Hayman.

The Castro trial continues, probably the summing-up of the Lord Chief Justice will be concluded before our impression appears, but we defer necessarily to next week, any comments on the trial itself.

If the news from Coomassie may be relied on, Sir Garnet Wolseley is in possession of the town, of the King and the Royal family. We have to lament the loss of Captain Huyshe, on the staff of the army. Some interesting details of the march have arrived, but the jungle does not improve in acquaintance, and the roads are susceptible of Macademic amelioration. Our soldiers seem to have shown of what good stuff they are made of as usual, as their principal enemies have been so far, the "climate," and want of transport, and a great many, we are sorry to say, are coming home invalided!

The search of the salvage corps continues at the Pantechnicon, but much has been irreparably lost to depositors.

Four railway accidents, more or less serious, occurred on four different lines of railway, which is rather an unusual number, in one week. As is commonly the case, they are all apparently unaccountable.

Up to Friday evening the fund now being raised in the City of London, under the auspices of the Lord Mayor and an influential committee, composed of Lord Lawrence, Mr. N. de Rothschild, M.P., the Hon. R. Bourke, M.P., Sir Albert Sassoon, Mr. Dudley Smith (banker), and other gentlemen of consideration, towards the relief of suffering by the impending famine in the province of Bengal, amounted far towards £18,000, and subscriptions were still coming in. The subscriptions included Mr. John Baring, £200; the Marquis of Bristol, £50; Matheson and Co., £500; the Mercers' Company, £525; the Borneo Company, £100; Messrs. Copestake, Moore, and Crampton, £105; Messrs. Allsopp and Co., £100; the Peninsular and Oriental Steam Navigation Company, £100; N. R. B., £100; Sir John Macleod, £50; Messrs. Harker and Co., £52 10s.; and the Tiphook Tea Company, £50. A telegram received yesterday morning by the Lord Mayor from the Viceroy of India stated that the Chairman of the Central Relief Committee at Calcutta had been informed of the first remittance of £10,000, from the City of London Committee.

A most desperate highway robbery took place in the Fulham-road, of Mr. G. F. Dillon Croker, on Monday last, at midnight, by two interesting strangers. We trust these amiable footpads will soon be in the custody of the police.

Doubts are still thrown on the report of Dr. Livingstone's death, and we confess that we still do not believe it. If, however, the last telegram may be relied on, there is but little hope left.

Nothing more has been said about the Chatham Scandal, and Mr. Cuffe's combative propensities; the truth is, the least said, the soonest mended.

With regard to foreign news we have little to record.

France is tranquil, and trade apparently reviving generally, though in Paris many are suffering greatly.

Madame MacMahon has assisted at a meeting to commence a system of soup kitchens for the indigent.

In Japan, it seems, a civil war has broken out and Nagasaki is threatened with the "happy dispatch."

The Emperor of Austria was to leave St. Petersburg for Moscow on the 22nd, and was to be back at Vienna via Smolensk and Warsaw on the 17th.

Cardinal Tarquini is dead, one of the last appointed Cardinals, Cardinal Antonelli is unwell, and Cardinal Barnabo is in great danger. It is asserted that a new batch of Cardinals will shortly be created, among whom, will be Archbishop Manning, the Bishop of Orleans (Dupanloup), and the Archbishop of Malines.

In Spain, General Morione's movements are in such a state of doubt and mystery, that we are inclined to think they will all end in smoke.

We have to announce the deaths of Sir George Campbell, of Succoth, of Sir Thomas W. Hol-

borne, of W. Vesalius Pettigrew, M.D., of J. Pearce Parker, M.D., of Charles Kidd, M.D., of C. Wordsworth, Q.C., of Lieutenant-General Sir Sydney Colton, Governor Royal Hospital Chelsea, of Colonels Jeakes, George Green Nicholls, John James Hamilton, of Lieutenant-Colonel Reed, Major Henry Chase, Major Mant, R.A., Captain De Lancey, Surgeon-Major A. F. Richard, 38th Regiment, J. C. S. Freemantle, late 2nd Life Guards, W. G. Andrews, late 1st Hussars, of William Bruce, retired Captain R.N., Comm. Hon. J. Vivian, R.N., and Lieutenant Hon. Basil Napier, R.N.

#### UNITED GRAND LODGE.

The following is the agenda of business to be transacted in Grand Lodge on Wednesday, 4th March, 1874:—

1. The regulations for the Government of Grand Lodge during the time of public business will be read.

2. The Minutes of the Quarterly Communication of the 3rd December, 1873, will be read and put for confirmation.

3. The election of a M.W. Grand Master.

4. Election of a Grand Treasurer.

5. Report of the Lodge of Benevolence for the last quarter, in which are recommendations for the following grants, viz. —

The Widow of a brother of the Alexandra Lodge, No. 993, Levenshulme ... .. £50

A Brother of the Royal Union Lodge, No. 382, Uxbridge ... .. £50

A Brother of the Portsmouth Lodge, No. 487, Portsmouth ... .. £50

6. Report of the Board of General Purposes to the United Grand Lodge of Ancient Free and Accepted Masons of England:—

"The Board of General Purposes have to report that memorials or complaints having been received from Brother Hemming and others of the British Oak Lodge, No. 831, Mile End, in which, amongst other things, it was alleged and charged, and acknowledged by the W. Master to be true, that, on a regular lodge night the W. Master, of his own motion, called the lodge off and left the room with his officers, remaining away five hours; when he returned and resumed the lodge, the board duly proceeded to the consideration of the said matters, and summoned before them the several parties.

"The W. Master, Brother Hackwell, delivered up the Warrant and Minute Book of the Lodge.

"The complaining brethren, the W. Master and others, were severally heard at considerable length, and the Board bestowed great trouble and pains to ascertain the state of feeling amongst the members, and it is with deep regret that the Board feels itself imperatively called upon, in the interests of the Craft, to report that the antagonistic feelings prevailing amongst the members of the British Oak Lodge, No. 831, are such that it appears quite certain that the continued existence and assembling of the lodge cannot possibly be attended with favourable results, either to its own welfare or that of the Craft. Under these circumstances the Board, unwillingly but unanimously, recommend that the lodge be erased and the warrant declared forfeited.

"The Board consider they should not close this report without stating, for the information of Grand Lodge, that complaints of a very grave character were heard before them from members of this same British Oak Lodge, No. 831, on August 26th, 1873, when, although the warrant was returned to the W. Master, he and the brethren were severely reprimanded by the President, and were then informed by him that the members of the Board had grave doubts as to whether they ought not then to suspend the lodge, and earnestly cautioned them as to the future.

"(Signed) JOHN A. RUCKER,  
"Vice-President."

To the report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on Friday, the 13th day of February instant, showing a balance in the hands of the Grand Treasurer of £4,905 11s. 6d.; and in the hands of the Grand Secretary for petty cash, £75; and for servants' wages, £90 17s.

7. Report of Bro. R. P. Harding, Auditor of Grand Lodge Accounts of Receipts and Disbursements during the year 1873.

#### Original Correspondence

[We do not hold ourselves responsible for, or even as approving of, the opinions expressed by our correspondents, but we wish in a spirit of fair play to all to permit within certain necessary limits—free discussion.—ED.]

#### THE PRESENT POSITION OF OUR MASONIC CHARITIES.

To the Editor of *The Freemason*.

Dear Sir and Brother,—

There is much in the leading article, with the above heading, in your issue of Saturday last, and in articles recently published on the same subject, which appears to me to be worthy of, if not to demand, notice.

The pamphlet which you take as your text is not by Bro. Walker, but by Bro. Henry Watson, S.W. of S. Hugh Lodge, No. 1386, Lincoln, who has done himself much credit, and the Masonic Institutions good service by his disinterested advocacy. This is rendered more valuable as being the result of a minute analysis of expenditure and management, which it is hoped will prove as acceptable to the Craft at large as it must have been satisfactory to Bro. Watson.

Let me, however, first notice your complaint, of non-advertising in your paper. Now is it not a singular coincidence that in the same number in which contains this complaint there appears the advertisement of our ensuing Anniversary Festival, the first of three insertions, for which instructions have been given, the *Freemason* being the only paper in which this announcement has appeared up to the time of this present writing. In my humble opinion class institutions do not gain much by publicity, but at the same time I do not advocate its entire avoidance, and if the great majority of the Craft did but subscribe to and support *The Freemason*, the only English Masonic paper existing, that paper would unquestionably be the most proper, and the best, medium of information to our friends. But have we not your own repeated utterances that such is not the case. To reach our friends, therefore, who from lack of discrimination will not carefully and diligently peruse your columns, we are driven to resort in cases where publicity is desirable, to the prints which are generally read, by those in, as well as out of, our pale, and of these the paper you prominently instance—the *Times*—is, by common consent, accepted as best calculated to serve the object in view.

For myself I can assure you that there is no wish to withhold any advertisements which may legitimately find place in your paper.

There are difficulties in the way of advertising some of our meetings, but these and other questions connected therewith may be fairly considered, with a view to devise means for arrangements more generally satisfactory.

In perusing your leader does it not strike you how we meet on common ground? You quote my remarks as to the small proportion of the members of our Order by whom the institutions associated therewith are supported, and you complain of the "cold shoulder" to which *The Freemason* is treated.

If our complaints are both well-founded, in what way can a remedy in each case be best sought and applied?

Is there any intrinsic weakness in our institutions which renders them so comparatively unattractive, or which justifies the "cold shoulder" to which they and their advocates are occasionally treated?

Is there anything radically defective in the conduct and management of *The Freemason* which can reasonably account for the neglect you complain of?

To these questions we should both undoubtedly answer firmly, perhaps indignantly, in the negative. Where then is to be found the solution of the difficulty in each case, so often obtruded on the attention of the Craft?

Clearly, and at once, is the fact patent to all observers, that in all the various walks of life,

the earnest and the zealous are in the minority. The commercial world may be an exception, but is not this exemplified in the political, religious, and social world?

To argue this out and to prove it the Q.E.D. of the problem under consideration would occupy more of my time, and your space, than either of us would like to spare.

But the knowledge of this fact is no reason why there should be any cessation of effort, to alter the proportions of the two classes or sections into which our community, as others, is divided. On the contrary it affords the best incentive to continued patient work, unremitting labour, and persevering toil.

My figures, as quoted by you, may not be found on investigation to be strictly accurate, but I am persuaded they are sufficiently approximate for all purposes of our argument, and I do not see how anyone properly impressed with a sense of responsibility can for a moment think of relaxing his exertions in behalf of our noble institutions.

It may be that if these prove eminently successful, an increased interest would be created in Masonic periodical literature. It may also be that if a more lively interest were created in Masonic literature a more extended sympathy with our charitable organizations would be the result.

On your part, I do not for one moment question the honest desire by which you are actuated, that of rendering every assistance in your power to the great, but too much neglected—spite of all that has been accomplished and is being done—cause of Masonic charity.

When the great bulk of Freemasons can be induced to adopt the maxim of universal philosophy, "Homo sum nihil humani a me alienum puto," and regard Masonry in its varied aspects, and its multitudinous capacities for good, and not be content lightly to estimate it from any one particular point of view, then the "consummation so devoutly wished," will be in a fair way of realization, with every probability of success in the directions indicated in your article—of more attentive study of Masonic literature, and the many interesting topics of discussion presented therein—of more wide-spread benevolence—of still further generous substantial support for the relief of distress, and the mitigation of suffering, based upon motives more exalted, upon knowledge more cultivated, upon convictions more deeply rooted and enduring.

As usual, I have trespassed unduly upon your space, but I am anxious to see the subjects treated of still further discussed, as I am confident general good will be the result. Thanking you for your kindly expressions towards myself, undeserved in many respects as they are,

I am, dear sir, and brother, yours faithfully and fraternally,

FREDERICK BINCKES,  
Secretary, Royal Masonic  
Institution for Boys.

6, Freemasons' Hall, W.C.,  
24th February, 1874.

ROMAN CATHOLICS AND FREEMASONS.

To the Editor of the Freemason.

Dear Sir and Brother,

One naturally asks, under recent circumstances especially, why the Church of Rome excommunicates all Freemasons alike. What is there in Freemasonry itself to merit excommunication?

On referring to the Book of Constitutions, published in 1867, I see at page 7, pledges given by Masons to be peaceable subjects, and cheerfully to conform to the laws of the country, and other pledges, "not to be concerned in plots or conspiracies against Government, but patiently to submit to the decisions of the supreme legislature, and to pay a proper respect to the civil magistrate." Similar passages may be produced from the initiatory charge. It appears then that loyalty and obedience to law are exacted from all Masons.

One would hope that there is nothing in all this inconsistent with the Roman Catholic Faith. Yet "Fraser's Magazine" for this month (pages

187, 197), speaking of certain "Select Reading Lessons" used by twenty-three thousand Roman Catholic boys in Ireland, says, "This fourth book is on the very principle of the Nationalist newspapers, which scrape together the abuse of England from all the journals of every country under the sun, with the view of feeding the anti-English resentment of the Irish masses. It is in fact a first-rate school manual for Fenianism. Its most pungent extracts point to insurrection."

Here we have loyal Freemasonry, and disloyal Fenianism side by side, and the bearing of the Church of Rome we forbear to comment on in these two cases.

Yours fraternally,

P.

FREEMASONRY AND ROMANISM.

To the Editor of the Freemason.

Dear Sir and Brother,—

In reference to the recent refusal of a Roman Catholic Chaplain to officiate at the burial of a Roman Catholic Freemason, as I cannot concur in the general expression of indignation at his conduct, I would ask your space for a brief statement of why I think the ground taken by the Rev. Mr. Cuffe is not only sufficiently distinct but logically quite tenable.

I need hardly say, I have no sympathy with the system of which he is the exponent, but looking at that system as it exists, it must, I think, be admitted that he acted consistently with his duty as a Minister of the Romish Church.

The very foundation of that church is practically implicit obedience to Clerical Authority. This dogma underlies all her teaching, and if in controversy, that teaching be proved to be irrational, non-scriptural, and contrary to history and fact, the argument, "The Church says so" is unanswerable for those who hold her divinely commissioned to dictate to the consciences of her subjects, and divinely authorized to compel their unquestioning submission.

If then, in her infallible wisdom, she thinks fit to proclaim that reception into Freemasonry is, de facto, excommunication for any of her members so offending, and if excommunication deprives her members of their rights and privileges as Roman Catholics, whatever their rights and privileges may be worth, why should we blame a Romish Priest for refusing to perform his usual offices, beside the grave of one who, I presume, died excommunicated and unabsolved.

The question is one for the serious consideration of our Roman Catholic brethren. They will now probably realize their true position in relation to the church to which they nominally belong, and it may possibly have an effect the reverse of that intended by those whose decree it is, and may compel them to look more closely into the grounds for the authority claimed, and exercised, over purely secular matters by the ecclesiastical luminaries constituting the Church of Rome, as she herself understands the title.

JOSEPH H. WOODWORTH

Dublin, February 21.

(To the Editor of the Freemason.)

Dear Sir and Brother,—

I have read your leader of the 14th inst., embodying an attack of the *Tablet*, copied by the *Church News* of Jan. 4th, entitled "Freemasonry in Italy and the Roman Catholic Church," and as probably the only English M.M., also W.M., and 30°, in Italian Freemasonry, feel called on to beg your insertion of a few lines in explanation of the present crisis in Italian Freemasonry.

I would first however point out that the *Tablet* is incorrect in some of its statements for instance, the G.M. is Bro. G. Mazioni, M.P., Bros. Maresca, Mussi, and Col. Tamajo being deputy G.M.'s Bros. Gen. Garibaldi and Campanelli, are honorary P.G.M.'s, as is the Prince of Wales in England. Bro. Pianciani, Mayor of Rome, is simply Treasurer of G.L., and not either a prominent, or distinguished member of the Craft.

I am ignorant of the writings of the "Bro. (?) Guiseppe Ferrari quoted, but can safely aver

that the Cross, as the Holy Symbol of the one great sacrifice, on which the foundations of all Christianity are built, receives in Italy at least as much as in England, the respect of every Freemason. It is, (in its character, given to it by the Papacy) as badge of an usurping, tyrannical, and soul-oppressing priesthood, that Italian Masons endeavour, and hitherto with limited success, to resist, overthrow, or destroy it.

In the consideration of a question so nearly affecting the hearths and homes of our Italian brethren, it must not be forgotten, that, though to-day Protestants, Roman Catholics, and a host of dissenters, live happily and peacefully in intimate and friendly relationship, in our free England, yet the fires of Smithfield have burned. Is it surprising then, that in a country, where the doors of the Inquisition closed but yesterday, where many still live who have passed their lives in ecclesiastical dungeons for no other crimes than non conformity with the letter of papal ordinances in matters of faith, that the masses, liberated from their physical and moral slavery by the wars of independence, seek to provide against a recurrence of the thralldom of they still so vividly remember.

Surely the English reverence for, and practice of "tolerance," cannot mean the shutting of the eyes to the war our fellow men and Masons are waging against arch-intolerance.

The recent refusal of burial by the Priest Cuffe, to the remains of a deceased Freemason, is a case in point. Few of us can approve the Priest's conduct, but it must not be forgotten that in England Roman Catholicism bows, where in Italy and Germany it would, and endeavours to ride rough-shod over all.

In regard to the question of burial, some years back, Bro. Gustot, W.M. of the "Pyramides" Lodge of Alexandria, Egypt, on his death bed was refused extreme unction and burial, he being a Freemason (I may explain also a most devout Roman Catholic.) The Consuls-General of France and Austria, in their position of joint protectors of the Roman Catholic Church in Egypt, with every wish to side with the Church, were compelled to decide, that if the body of the deceased Freemason was refused admission to the Roman Catholic cemetery, the cemetery must be closed to all. Surely in the "Chatham case" some one has some equally cogent argument ready for Father Cuffe, and his friends.—

Yours faithfully and paternally,

A. H. 30°,  
130 and 1157 English Constitution, M.M.  
Oriental Lodge, Mario Pagano R.C. Chapter,  
and Roman Consistory Italian Constitution.  
Portsmouth, 16 Feb., 1874.

[We publish this letter in a spirit of fairness, but we do not think the subject is altogether, for many reasons, suitable to our columns. The correspondence must end here, and we have not thought it well to print the letter of the Italian Grand Lodge.—ED.]

To the Editor of the Freemason.

Dear Sir and Brother,—

As Bro. Hughan has taken notice of my letter about the Roman Catholic Chaplain at Chatham, refusing to bury the remains of Armour-Sergeant Johnstone because he was "a Freemason." I write to say I have heard from very high authority in the Roman Catholic Church that "a Freemason cannot be a Catholic, and a Catholic cannot be a Freemason," and "an Unbaptized child is in a better condition than a Freemason." I could tell you all that was said upon the subject, but refrain as I think the less said the better. All I can see that Grand Lodge can do, is to ventilate the subject, and warn all Roman Catholics for the future that they are under the greater excommunication if they join us. I cannot make "the Infallible Papa" alter his decision about Freemasonry; but I glory in being one more than ever!

Yours fraternally,

AUGUSTUS A. BAGSHAWE.  
W.M. 1235. P.S.G.W. and P.P.G.C.  
Derbyshire.

Wormhill Vicarage, Buxton.

To the Editor of the *Freemason*.

Dear Sir and Brother,—

I feel much disappointed in not hearing of or seeing a protest or letter from the Senior Provincial Grand Officer, residing in these towns, respecting the unchristianlike conduct of Mr. Cuffe in refusing to pay the last sad office to a worthy soldier (who was also a worthy Freemason).

I, as an humble individual, a Catholic of Christ's Holy Apostolic Church, do denounce Father Cuffe as being unworthy to act in any way for the welfare of the flock entrusted to his keeping.

I feel such conduct would not have dared to be shown by him under any other circumstances so pressing. Had this refusal been known by the members of the Craft, there is no doubt the Grand Lodge would have taken immediate steps to have had the funeral rites respectfully completed to a much loved brother. Great credit is due to the Christian minister who performed the burial ceremony at a moment's notice.

As a Freemason, I will ask Mr. Cuffe, "What he will do when he is called upon to perform *Mass* for the repose of the soul of His Holiness, the Pope?" It is a well-known fact that the Pope is a Mason, and none the worse for it. Respecting Mr. Cuffe's letter to the *Times*, "What does he know, or how can he know about Freemasonry?" It shows his narrowness of mind and simplicity of those grand principles which he ought to know, and if known, forgets to teach—Brotherly love, kindness, hope, and charity.

I shall be pleased to contribute a guinea towards a fund to defray the expenses, that this case may be at once laid before His Royal Highness, the Commander-in-Chief, who is the soldier's friend, and who will most assuredly see that justice is done, for without doubt Mr. Cuffe has most deservedly brought upon himself the odium of the British army. He receives his pay from the State, and his duty is to teach and to inculcate the principles of kindness, love, and charity to those who are entrusted to his care. I most fervently hope that the military brethren will at once take such steps as may be legal, and show their *confrères* that the conduct of Mr. Cuffe cannot be tolerated. His contumacy should be at once resented, for as a Roman Catholic priest, he is entirely unfitted for that office, or as a Chaplain, and ought at once be turned out of the army with disgrace.

If the most eminent men of the present age do not feel it derogatory to use the Trowel, is it not daring insolence and cool effrontery on the part of Mr. Cuffe to refuse to do what he is actually paid for as a servant?

If Mr. Gladstone's Government feel satisfied with Mr. Cuffe's conduct, I most sincerely hope that Mr. Disraeli's Government will take a different view of the case, and through the proper authorities cause an inquiry at once to be made, which will not only satisfy the friends of the deceased, brethren of the Roman Catholic persuasion, but members of the Craft in general.

I am, Sir,  
Your obedient servant,  
Feb. 24, 1874. CHARITY.

#### OUR MASONIC CHARITIES.

To the Editor of the *Freemason*.

Dear Sir and Brother,—

In your excellent leader on the above subject in last Saturday's *Freemason*, you asked the pertinent question, "How can we make the support of our great charities more general and more regular in our order?"

Your assertion that they are not sufficiently known and advertised must be acknowledged by all who examine the subject in the most cursory manner, and if the money spent in advertising in non-Masonic journal were partially spent in making known the claims of our various charities, through the recognised organs of the Craft, a better knowledge of these institutions would prevail amongst us, and a subscription list increasing year by year would be the result.

All our charities stand much in need of assistance in the shape of increased annual or

other subscriptions. There is a great need for a scheme that would collect amounts (in many cases in smaller sums than one guinea) from the very large number of the brethren who do not subscribe. No doubt there are very many of these brethren who, without any detriment to themselves or connections, could subscribe largely, and materially assist our charities. There are also, it must be admitted, many who though filling a respectable position in life, yet hardly feel justified, considering the many claims they have daily upon their purses, in subscribing the minimum amount required to appear on the subscription lists as individual donors or annual subscribers, but the great majority of whom would subscribe a small sum annually in support of one or all of the Masonic charities. Within a recent period a sum of £10 10s., and a further sum of £15 15s. was readily raised in my own lodge in this manner. In the latter case a worthy Past Master (who desired his name to be kept secret) giving £5 5s. additional on condition that the other members subscribed £15 5s. An appeal was made, and the amount was quickly raised, principally in sums of five and ten shillings each. Could not the managers of our charities devise and carry out some scheme by which an annual appeal could be made to every member of our craft for a subscription, be it ever so small? A joint appeal would, in my opinion, be best, as if an appeal was made separately on behalf of each charity it might become irksome, and tend to defeat the object in view. But to carry a plan of this sort out would require thorough organisation to reach every lodge and member, and should, to be effectual, receive a large measure of *countenance* from the *higher powers* in Masonry, some of whom ought to take an active part in the formation and permanent working of a special charity committee in connection with each Province, Lodge, and Chapter, for the purpose of collecting these small subscriptions. How many would refuse to pay a small amount yearly towards such a committee, and if only half the non-subscribers contributed five shillings each, a further sum of £5,000 would annually be added to the income of these very deserving charities. And what an amount of good this would do every year amongst us? There are also very many Chapters and Lodges who either do not appear at all as subscribing to the charities—or, if they do subscribe, the amount is not at all worthy of them. Could the claims of the charities be brought prominently before the notice of individual members, I am confident a large increase would soon be perceived in the amounts subscribed by Lodges and Chapters also, and Masonry pure and simple would become more and more a living reality, and would become less and less a series of gatherings, the only apparent aim of which appears to be the display of glittering jewels and a participation in the joys of the banqueting table.

Will some distinguished brother take the lead? A small beginning steadily worked out must in the end—and that not far off—become successful, and produce great results. Can Bros. Binckes, Little, and Terry, induce some good hardworking Mason whose name is well known, to make a commencement, and appeal to his brethren for their active co-operation. I need not add, that what little aid I could give would be ready and cheerfully given, and I have no doubt the *Freemason* would give its active support in every way.

Yours fraternally,  
24, Holmeside, JAS. H. COATES,  
Sunderland, Feb. 24, 1874. W.M., No. 949.

#### OLIVER'S MASONIC JURISPRUDENCE.

To the Editor of the *Freemason*.

Dear Sir and Brother,—

The Grand Master who declared that, a "Masons' Lodge is a Masons' Church, and that no qualified brethren could be legally refused admittance, &c." as quoted by you, in last week's issue, from the new Edition of "Oliver's Masonic Jurisprudence" was H.R.H. the Duke of Sussex.

Yours fraternally,  
WALTER SPENCER,  
26, Great Queen St., W.C.

#### THE NEW WORK STYLED "VERITAS."

To the Editor of the *Freemason*.

Dear Sir and Brother,—

Would you kindly allow me space in your periodical to draw your attention and that of your readers to a work of a very unique character which has just made its appearance, as will be seen by the following Trade circular.

The subjoined obituary notice of our Brother, the author of *Veritas*, was published in the *London Illustrated News*, on the 3rd of January instant:—

"On the 22nd ult., in London, Henry Melville, aged 72. He was the author of a very intelligent work on the Australian colonies, where he was known as the father of the Australian press. More than forty years ago he was engaged in printing a work on Buddhism, which led him to investigate the origin of Eastern religions; and, as his vigorous intellect took no historical tradition for granted, he tested as he went, until rewarded by the discovery, one by one, of the Median and Persian laws, heretofore the oral, religious secret of Freemasonry, as well as by the discovery of the use of the keys of knowledge, still worn by Royal Arch Masons. His great work '*Veritas*,' solving biblical and historical problems, by means of the laws and keys, was in the hands of the bookbinders at the time of his death, and is a solemn termination of his work in the Divine cause of Truth."

The opinions of religious reformers hitherto having been based upon their reasoning faculties alone, gave rise to various biblical interpretations and hence to conflicting creeds. But, it would now appear, from the discoveries set forth in "*Veritas*," that science is to supersede reason by demonstrating that the Bible is a record of Celestial and not of Terrestrial history, whence the cause of so many mysterious passages therein. Therefore it becomes an all absorbing question to know whether the discoveries are true or false? For if the former, then the future religion of civilization will necessarily become Masonic, or finely and simply theistic; but if the latter, then sectarianism will, peradventure, as heretofore, continue to abound to the end of time.

A friend whom I wished to write a review of "*Veritas*," thus replied:—

"If I had ever written a review—which I have not—and if I had written a hundred on unscientific subjects this would be no preparation for the task which you propose to me. In the first place the whole matter of Bro. Melville's discoveries was thrust upon me unexpectedly. I never entered earnestly into his science—never acquired more than the most superficial smattering of it—and was only interested in it as one of the interior senses of Scripture—going hand in hand with the spiritual sense of Swedenborg in shewing forth the inspiration of the Great Book written like no other. I could never devote time or patience now to the accurate acquirement of knowledge, which however wonderful, is a purely mechanical system—or to the practical application of it to Scripture or to history, &c., &c. Such a review should be undertaken by a man of profound insight into the relations between different mythological systems—should have gone deep into Philology—should have a passion for puzzles, and the long-suffering of a chess player—surely there can be no lack among Masons of able and learned men—men of science and research, who would take up and do justice to the subject, which I could never do were I to give my life to it. I got a copy of "*Veritas*" which is every thing that can be desired in the way of typography, illustration, &c., and I sincerely hope it may have an extensive sale."

"Yours Sincerely."

Individually I regard the discoveries as a precious means of restoring man to the unmythified worship of his Omnipresent and adorable Creator—the Great Architect of the Universe.

I remain dear Sir,  
Yours fraternally,  
WM. N. CRAWFORD,  
Orchard Hill, Guernsey.

## THE GREAT MASONIC MYSTERY.

The first, last, and greatest mystery into which man ever was or shall be initiated, is death. In comparison with its sublime realities, the mysteries of Freemasonry are the faintest types or shadows. None have penetrated the darkness of the grave, and returned; its portals open only to the advancing, never to the retiring traveller. No *expose* of the secrets of the grave has been published, or ever will be; the obligation taken at death *cannot* be broken. And death is the gateway to eternity, the introduction to that incomprehensible celestial mystery, the immortality of the soul, the crowning glory of human nature, the link which affiliates man to God. We never tire of contemplating this great Masonic Doctrine, so positively taught both at the making and the burial of a Master Mason. At the Mason's birth and the Mason's death our Fraternity vividly impresses upon every Brother present the truth "that we have an immortal part within us which shall survive the grave, and shall never, never die." We propose to trace the *dawning* of this truth upon the human understanding, whence we may perhaps derive some curious and profitable thoughts.

To this day, we say that in the tomb man rests from his labors, and we express the wish that the earth may rest lightly upon him. These identical expressions are to be found in Homer's *Iliad*, and the other early Greek and Latin classics. Their origin was derived from the quaint belief of the ancient Romans and Greeks that the soul was buried with the body in the grave, and remained there, they never dreaming that any save their heroes were translated after death to a celestial home. They buried their dead as our American Indians do theirs, with their clothing and arms by their side; and once a year wine and milk were poured on the tomb, and cakes, fruits, flowers and perfumes were placed upon it. They had no idea of rewards and punishments in the hereafter, but their dead were to them purified, sacred beings—subterranean gods.

The idle belief in ghosts, which has survived, to a certain extent, until this nineteenth century, probably had its origin in the ancient custom to which we have referred. Burial was thought to be necessary to the happiness of the dead; the soul *un-*entombed was a vagrant upon the earth, a phantom, a ghost, miserable itself, and the cause of misery to others. Criminals found guilty of heinous offences were adjudged to be slain, and left unburied—a punishment which even the most degraded shuddered at, since it involved their souls as well as their bodies, and was well nigh eternal in duration.

We have mentioned the fact of annual offerings of food being made at the graves of the deceased; this was for the physical sustenance of their bodies and souls. Plutarch relates that after the Battle of Plataea (B. C. 479), when the slain were buried the Plataeans volunteered to offer the funeral repast every year; and he makes this remarkable statement in his life of Aristides—that this ceremony was *still* performed, to his personal knowledge, and he himself witnessed the *six hundredth* anniversary of it. This affords a wonderful testimony to the lasting hold this curious partial doctrine of the immortality of the soul had taken of the minds of those who were unenlightened by our Great Light, the Holy Bible.

This worship of the dead, or rather of the immortal part of man after death, is not yet obsolete. The Hindoos to-day make offerings upon the graves of their ancestors, to their spirits, and the sacred books of India refer to these as constituting the most ancient worship among men.

As Freemasons we place our trust in one only true and living God, the Grand Architect of the Universe. The primitive heathen religion to which we have been referring was and is exactly the reverse of this. Every family had its god, who belonged to it alone. This god was the father of the family, if deceased—or if still living, the last lineal ancestor who was deceased. All the children gathered around one altar, that of the home. Their house was their sanctuary. This religion of the household was a powerful family tie. There is at once an analogy and a contrast to Freemasonry suggested by it. The members of each family were united by a tie in some respects as strong as that of our Fraternity, in that their worship separated them from the whole outside world. They were a unit, severed from all other family units; and each man loved his home as we now love our church or our Lodge. It was the centre of his belief, his hopes and his love. But, by way of contrast, charity was a principle unknown to ancient morality. Its family religion was exclusive and selfish. All outside of it were enemies, and even the god of one's neighbour was a hostile god. Not so with us. The Lord of the Universe, the World Builder, is also our family God; and we respect the religion of every member of the Craft, be he Christian or Hebrew, Greek or Mohammedan. Our charity is not only as broad as the Craft, but as wide as the world.

There is another analogy between the primitive morality and that of Masonry. A repast, or banquet, constituted an integral part of the former. This meal was accompanied by prayer and libations. We have an exemplification of it most clearly in the municipal religion of ancient Rome. Tables were spread in the streets, and the whole people ate at them. Homer's *Odyssey* gives us an account of the same custom in Greece that Virgil describes in his *Æneid*. As each family in Italy had its god, so had each city, and it was in his honour that the sacred meal was partaken. We may here remind the reader that the most important observance of the Christian Church is a feast—the Lord's Supper; and Freemasons have not been forgetful of the value of the banquet as a powerful means of cementing Brother to Brother in the bonds of fraternal love.

Freemasons have cause for earnest congratulation, in that they possess the true faith, in the unity of God and the immortality of the soul; and the true practice—that of a charity which never faileth. Rejecting the superstitious, and adopting the most approved customs of the past, we stand the pattern Fraternity of the world. The mysteries of Freemasonry are many, but the greatest of them all is the immortality of the soul.—*The Keystone*.

## A HISTORIC BIBLE.

In St. John's Lodge No. 1, A. F. and A. M., of Newark, N. J., there is an old black letter Bible, printed in 1549. This bible is of Thomas Matthew's translation, a folio in the Gothic letter, and was printed by "Ihon Day and William Seres." The title-page to the Bible is gone, but the title-page to the New Testament is there, and perfect, with the date 1549, and it is, otherwise, in good condition, having the last leaf

with the colophon and printers' names. It was presented to the lodge in the last century, by an emigrant from the mother country, the emigrant having previously affiliated with the lodge. In the year 1825, it was stolen from the lodge, and remained away for twenty-five years, and in 1850 was traced to Philadelphia, and finally recovered and returned to the lodge in 1857. During the wanderings of these thirty-two years it lost its first title-page, but also gained something, in having pasted on the inside of the cover a rare engraved portrait of Washington, one which the writer, although having seen many collections of Washington portraits, never remembers seeing before.

At the time Washington had his head-quarters in Morristown, N. J., a part of the jewels and furniture of St. John's Lodge was loaned to the "Travelling Lodge," formed in the part of the Colonial army then wintering at Morristown. Among the things so loaned was this Bible, and during the winter, General the Marquis of Lafayette, then with the army, was entered, passed, and raised to the sublime degree of a Master Mason. This Bible was used in the ceremonies, and Lafayette took his obligations upon it. It is known that Washington officiated as "Master" on these occasions. The associations connected with this Bible make it an interesting object to all Masons, while its age and antiquity give it value to the book lover and antiquarian. Lowndes gives its first title thus:—

The Byble  
Nowe lately with greate industry and Diligence  
recognized  
(by Edm. Becke).  
Lond. by Ihon Daye and William Seres.  
17 Aug. 1549.

And further says that there are copies of this impression in the Lambeth, British Museum, Bodleian and other libraries. A copy, with one leaf wanting, sold at auction for £6 16s.; other copies sold for various sums, one as high as £40. The facts in reference to the Bible having been used during the "making" of Lafayette were obtained from several old members of the lodge, one of these members being now eighty years of age. He, with the others, had the circumstances related to him by other earlier members who assisted at or were known to those who did so assist at the ceremonies above related. It is unnecessary to tell any member of the Craft that information derived from thorough Masons in regard to matters of this kind are likely to be very correct. The Master's chair used on the occasion, though much worn, is looked on with veneration because it once sustained the form of the Father of his Country.—*American Bibliopolist*.

## AN ACROSTIC.

Onward thro' this life, a path unknown we tread;  
Under different aspects, to seek our daily bread.  
Raised far from want are some, who to others  
lend  
Most willingly a helping hand, and the poor  
befriend.  
Assistance to the aged freely give, without dis-  
play,  
Succouring the orphan, and deem it duty, every  
day.  
On behalf of our charities we make this appeal,  
Needing your aid, the widow's wounds to heal.  
Illimitable the wealth contained throughout the  
land;  
Collegued are men as stewards by the Creator's  
hand.  
Collecting and dispensing, each according to his  
Trust,  
Humbly; rich and poor, this duty do they must.  
Assistance for the decayed Mason, wife and  
child we ask—  
Render your aid freely: then easy is our task.  
In turn at the coming Festivals your stewards  
will deliver  
To each charity an account—we pray thee be  
giver.  
Impelled by sympathy; in charity's great name  
Each give his mite—if small, 'tis just the same.  
Should means prevent a larger sum; still good  
your aim. F. F.

## WHAT IS FREEMASONRY?

BY BRO. E. NAVARRE, P.M.

In consequence of the repeated attacks of which Freemasonry is continually the object, we think it necessary to present a few observations which, although far from being new, cannot nevertheless be too often repeated.

What is Freemasonry, and what is its object? In its essence Freemasonry is nothing less than the practice of virtue and good breeding works fraternity and the love of well doing. As such it presents itself from its origin, although it may have experienced changes in its modification, organization, or government, required by the wants of the times, it has never deviated from those noble principles which make the richness of its science, and which render it eternally invincible. To every man who desires to know, it says, knock and it shall be opened unto thee, ask and it shall be given unto thee, seek and thou shalt find. How many men of the world who have come under its influence have been thankful for the great benefits they have obtained; how many ignorant or unjust have seen themselves, to their great astonishment, become brothers virtuous, if not learned, the consequence of the principles of light and truth which have been inculcated?

In our temples the profane axiom, "Mondus vult decipi ergo decipiatur," (The world wants to be cheated then let us cheat it), is altogether unknown, and the whole truth is one of its most brilliant lights. Concord and friendship are held in the highest veneration, and as a father pitieth his children, so Freemasonry cherishes its children. It has the same anxious solicitude for all its offspring, whether princes, nobles, merchants, or artisans, and it never recognises the slightest difference in them, whether English, French, Americans or Greeks, Russians, or Spaniards, or Prussians, the same path is open to all, for it is only by work that the fruit is gathered. But to be recipients of those generous gifts, there are duties which we must perform (we cannot shrink from), but which, nevertheless, are easy to fulfil to a man of noble and generous heart animated with sentiments of well doing, of beauty, and of truth. We will consider for a moment this essentially capital point, because it constitutes precisely the strength of our Great Family, and causes at the same time the vain attack of the prejudiced, the falsehood, hypocrisy, ignorance, or wickedness of societies of men which will fall the day when the principles of Light and Truth shall prevail. In our temples the "Bond of Unity," which animates us, obliges us to contract express obligations from which we dare not deviate, without running the danger of a terrible chastisement, which will meet us at every point, by the means of the fifteen millions of children possessed by Freemasonry on the face of the earth. It may be understood by that alone how much the Freemason is urged to meditation before committing an action which may by one fell stroke, cause his destruction. On the other side we see every day the profane thoughtless commit a wrong action as easy as he would commit a right. Nothing binds him, nothing attracts him. He feels himself alone, and hence, careless of his actions, hence, our strength. By the means of a sign, by a word, everywhere a brother is found, a friend who can console you and succour you, love you. Without constraint, without affectation, you can tell your all, you can confide in him, and nothing will ever transpire; you can receive without shame the help he offers you, because in "Freemasonry," the left hand knoweth not what the right hand doeth. In fact, never in this wicked world a society practices better these beautiful maxims of the philosopher "par excellence"—Christ—Love, succour and honour one another—"Do unto others as you would they should do unto you"—Peace and concord, union and friendship, fraternity and solidity (unity), among all. Such is Freemasonry.

To receive all men with indulgence who are willing, instruct them if they know not, correct them if imperfect, give them to understand if they are ignorant of the art of well-doing, of beauty, and of truth, the respect we owe to each other

the protection of the weak against the strong, of the widow and orphan, the love of brethren the consolation of the afflicted, the tolerance of all high aspirations when based upon honest sentiments. Freemasonry, as we have already said, numbers about fifteen millions of children upon the earth, all capable of understanding each other. Who knows but that one day it will solve that great problem so long sought for by the learned, "an universal language."

Oh, profane world! tell us is there in thy bosom a group of men who understand to such perfection the love of well-doing, of justice, and fraternity.

## Mullum in Parbo, or Masonic Notes and Queries.

THE "SCARBOROUGH MS." CANADA.

The Masonic students of both hemispheres, and particularly those in the United States and Great Britain, will be delighted to hear that the MS. to which we directed attention some little time since, and which Bros. Norton and Hyneman, of the United States, have been most energetic in their exertions to trace, has at last been discovered, and is now in the possession of an accomplished Mason, resident in Hamilton, viz., Bro. J. B. Harris, Grand Secretary. Bro. Hyneman, per Bro. Norton, kindly sent me a transcript of the MS. in question which appeared in the *Mirror and Keystone* (edited by the former) on August 22nd, 1860, and as reference was made therein to its being dated 1505, we felt quite certain that the early period ascribed to it was an error, but alas, on enquiries being made of the Rev. J. Wilton Kerr, who owned it, he had lent it, and the brother to whom he had loaned the precious document having died, his books and papers were scattered?

However, his friends renewed the search, and advertised right and left for the MS. and the result is that the valuable record is placed for security in the hands of the Grand Secretary of Canada.

A copy of this "old charge" has been published in the *Craftsman* and *Canadian Masonic Record* for this month, and in an editorial notice we find that 1705 is the right date of the MS. and not 1505, the 7 having been altered to 5, and hence the erroneous date of the sixteenth century.

The editor informs us that a microscopic examination shows a difference in the colour of the ink between that part of the figure which makes a good seven, and that part which has been added if the seven has been transformed into five. It is a very awkward and unsymmetrical five as it stands; remove the part supposed to be added, and a very good seven remains. Our excellent Bro. the Rev. A. F. A. Woodford, M.A., and myself have christened this document the "Scarborough MS." because it was evidently transcribed for the Masons who assembled in that town, 10th July, 1705, in all probability by virtue of a deputation from the Old Lodge of York. We shall have occasion to refer to this old MS. again shortly, meanwhile we desire to express our delight at its discovery, and to thank Bro. George Kenning, the spirited Proprietor of the *Freemason* for the copy of the *Craftsman* announcing the fact.

W. J. HUGHAN.

Truro, 24th Feb., 1874.

## MASONIC BIBLIOGRAPHY.

Mistakes will occur in the "best regulated families," and even among that excellent and useful body of men, "Printers." I have to call attention to three misprints in my last little communication, which otherwise might fairly lead Bro. Hogg to say to me "Physician heal thyself." By a redundancy of type, "Bremiens" is printed for "Brahmins," and "Regnars" for "Reymers," in my notice of Cleland's book. While as regards the Latin, it is clearly "canine" as it appeared in print. The quotation in the work is, "Antiquos ausus recludere fontes."

A. F. A. WOODFORD.

I wish also to call attention to a curious and somewhat scarce work, entitled "Rosæ Crucis

Frater," with a very long title page, which I need not transcribe. It is written by S. Mundum Christophori F. Theosophiæ ac Pansophiæ Amantem, and is printed in 1619, though no name of place is given. The work is in German, and has as the heading of the pages, "Bruder Spiegel," and is in truth a most violent attack on the Rosicrucian Fraternity.

In it allusion is made to another work of the writer, termed "Speck auf der Fallen," and also to a Rosicrucian work, "Clypeum Veritatis," which I have not seen. Perhaps Bro. Hughan has.

A. F. A. WOODFORD.

METROPOLITAN MASONIC MEETINGS.  
For the Week ending Friday, March, 6, 1874.

The Editor will be glad to have notice from Secretaries of Lodges and Chapters of any change in place or time of meeting.

Saturday, February 28.

- Consecration of the Thames Valley Lodge, Ship Hotel, Shepperton, at 3.30.
- Lodge 1297 West Kent, Forest Hill Hotel, Forest Hill.
- Red Cross Conclave No. 6, Roman Eagle, Anderton's Hotel, Fleet-street.
- Manchester Lodge of Instruction (179), Yorkshire Grey, 77, London-street, Fitzroy-square, at 8; Bro. H. Asht, Preceptor.
- Lily Lodge of Instruction (820), Greyhound Hotel, Richmond, Surrey.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. G. Dilley, Preceptor.

Monday, March 2.

- Lodge 2, Fortitude and Old Cumberland, Ship and Turtle, Leadenhall-st.
- " 25, Robert Burns, Freemasons' Hall.
- " 72, Royal Jubilee, Anderton's Hotel, Fleet-st.
- " 83, United Lodge of Prudence, Albion Tavern, Aldersgate-st.
- " 144, St. Luke's, Masons' Hall, Masons' Avenue.
- " 188, Joppa, Albion Tavern, Aldersgate-st.
- " 256, Unions, Freemasons' Hall.
- " 1319, Asaph, Freemasons' Hall.
- Chap. 1056, Victoria, Masons' Hall, Masons' Avenue.
- Mark Lodge 139, Panmure, Balham Hotel, Balham.
- Red Cross Conclave, Premier, Freemasons' Tavern, Great Queen-st.
- Prince Leopold Lodge of Instruction (1445), Lord Stanley Tavern, Sandringham-road, Kingsland, at 7; Bro. T. Austin, Preceptor.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 8; Bro. Beckett, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gotheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile-end, at 7 for 8.
- St. James's Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite the Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. C. G. Dilley, P.M. 1155, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 8; Bro. T. Mortlock, Preceptor.
- West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor.
- Metropolitan Mark Lodge of Instruction, Coach and Horses Hotel, 323, Strand, at 8.

Tuesday, March 3.

- Colonial Board, at 3.
- Lodge 7, Royal York of Perseverance, Freemasons' Hall.
- " 1, Albion, Freemasons' Hall.
- " 18, Old Dundee, London Tavern, Bishopsgate-st.
- " 101, Temple, Ship and Turtle, Leadenhall-st.
- " 172, Old Concord, Freemasons' Hall.
- " 217, Stability, Anderton's Hotel, Fleet-st.
- " 255, Harmony, Greyhound Hotel, Richmond.
- " 705, St. James's, Bridge House Hotel, London Bridge.
- " 1257, Grosvenor, Caledonian Hotel, Adelphi.
- " 1259, Duke of Edinburgh, Cape of Good Hope Tavern, Commercial-road East.
- " 1261, Golden Rule, Hotel Royal, Air-st., Regent-st.
- " 1298, Royal Standard, Marquess Tavern, Canon-bury.
- " 1381, Kennington, Surrey Tavern, Kennington Oval.
- " 1383, Friends in Council, 33, Golden-square.
- " 1397, Anerley, Thicket Hotel, Anerley.
- Chapter 169, Temperance, White Swan, Deptford.

Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Barnes, P.M., Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 8.  
 Faith Lodge of Instruction, Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel), at 8; Bro. C. A. Cottebrune, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753), Lord's Hotel, Lord's Cricket Ground, St. John's-wood, at 8; Bro. F. G. Baker, Preceptor.  
 Dalhousie Lodge of Instruction, King Edward, Triangle, Hackney, at 7.30; Bro. Crawley, Preceptor.  
 Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st., Within, at 7.30; Bro. Bolton, W.M. 1227, Preceptor.  
 St. Marybone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.  
 Constitutional Lodge of Instruction (55), Wheatsheaf Hotel, Hand-court, Holborn, at 7; Bro. J. R. Stacey (P.M. 180), Preceptor

Wednesday, March 4.

Grand Lodge, Quarterly Communication, at 6 for 7, p.m.  
 Lodge 511, Zetland, Anderton's Hotel, Fleet-st.  
 " 1420, Earl Spencer, Freemasons' Hotel, New Wandsworth.  
 Pythagorean Lodge of Instruction (79), Prince of Orange Greenwich, at 8; Bro. J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales's-road, Kentish-town, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tavern, London-street, City, at 7.30.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham, at 8; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.  
 Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Park Lodge of Instruction (1288), Finsbury Park Tavern, Seven Sisters'-road, N., at 8; Bro. P. Dickinson, Acting Preceptor.

Thursday, March 5.

Lodge 10, Westminster and Keystone, Freemasons' Hall.  
 " 27, Egyptian, Anderton's Hotel, Fleet-st.  
 " 45, Strong Man, Old Jerusalem Tavern, St. John's Gate, Clerkenwell.  
 " 192, Lion and Lamb, City Terminus Hotel, Cannon-street.  
 " 227, Ionic, Ship and Turtle, Leadenhall-st.  
 " 231, St. Andrew's, Freemasons' Hall.  
 " 538, La Tolerance, Freemasons' Hall.  
 " 554, Yarborough, Green Dragon, Stepney.  
 " 822, Victoria Rifles, Freemasons' Hall.  
 " 1351, St. Clement Danes, 265, Strand.  
 " 1365, Royal Arthur, Duke of Edinburgh Hotel, New Wimbledon.  
 " 1445, Prince Leopold, Lord Stanley Tavern, Sandringham-road, Dalston.  
 Chapter 2, St. James's, Freemasons' Hall.  
 " 174, Sincerity, Cheshire Cheese, Cruched Friars.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 Whittington Lodge of Instruction (862), Crown Tavern, Holborn, at 8; Bro. Lewis Alexander, P.M. 188, Preceptor.  
 Doric Chapter of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Comp. T. J. Barnes, Preceptor.  
 Ebury Lodge of Instruction, Bro. Palmer's, 12, Ponsonby-st., Millbank.  
 Highgate Lodge of Instruction (1366), Bull and Gate, Kentish-town, at 8; Bro. J. N. Frost, Preceptor.

Friday, March 6.

Lodge 143, Middlesex, Albion Tavern, Aldersgate-st.  
 " 706, Florence Nightingale, Masonic Hall, William street, Woolwich.  
 " 890, Hornsey, Anderton's Hotel, Fleet-st.  
 " 1275, Star, Ship Hotel, Greenwich.  
 " 1412, La Iberia, Hill-road, St. John's Wood.  
 Chapter 3, Fidelity, London Tavern, Bishopsgate-st.  
 " 8, British, Freemasons' Hall.  
 Emulation Lodge of Improvement, Freemasons' Hall, at 7.  
 Union Club of Instruction, Windsor Castle, Victoria Station, at 8 p.m.; H. Ash, P.M., Instructor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal-hill, Greenwich.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-st., Regent-st., at 8.  
 Belgrave Lodge of Instruction, (749), Coach and Horses Strand, at 8; Bro. Pulsford, Preceptor.  
 Stability Lodge of Instruction (217), Guildhall Tavern Gresham-st., at 6 p.m.; Bro. H. Muggeridge, Preceptor.  
 Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Temperance Lodge of Instruction, Victoria Tavern Victoria-road, Deptford, at .

Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.  
 Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. James Brett, P.G.P., &c., Preceptor.  
 Royal Standard Lodge of Instruction (1298), the Castle Tavern, Holloway, at 8; Bro. W. F. Rogers, Preceptor.  
 Pythagorean Chapter of Instruction (79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
 Westbourne Lodge of Instruction (733), Horse and Groom, Winsley-street, Oxford-street, at 8.  
 Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Stacey, P.M. 180, Preceptor.  
 United Pilgrims Lodge of Instruction, Antelope Tavern, Lorn-road, Brixton, at 7.  
 St. James's Lodge of Instruction, New Tanners' Arms, Grange-road, Bermondsey, at 8; Bro. Howes, P.M., Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Bro. D. S. Potts, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8.  
 Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-road, N.W., at 8; Bro. P. M. Wuest, Preceptor.  
 St. Luke's Lodge of Instruction (144), Rose Tavern, Fulham-road, S.W.  
 Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst-hill, at 8.  
 High Cross Lodge of Instruction (754), Coach and Horses Tavern, High Road, Tottenham, at 8.

MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE,

For the Week ending Saturday, March 7, 1874.

Monday, March 2.

Lodge 113, Unanimity, Bull Hotel, Assembly Rooms, Preston.  
 " 613, Unity, Masonic Hall, Southport.  
 " 703, Clifton, Clifton Arms Hotel, Blackpool.  
 " 1051, Rowley, Masonic Rooms, Lancaster.  
 " 1380, Skelmersdale, Waterloo, near Liverpool, at 6.  
 Chap. 605, De Tabley, Seacombe Hotel, Seacombe, at 6.  
 Mark Lodge, No. 65, West Lancashire, Masonic Temple, Liverpool, at 6.

Everton Lodge of Instruction (823), Masonic Temple, Liverpool, at 7.30.

Tuesday, March 3.

Lodge 178, Antiquity, Royal Hotel, Wigan, at 6.30.  
 " 897, Loyalty, Fleece Inn, St. Helen's, at 6.  
 " 986, Flesketh, Grapes Inn, Croston, at 4.  
 Lodge 995, Furness, Masonic Temple, Ulverstone.  
 " 1256, Fidelity, Bull Hotel, Poulton-le-Fylde.  
 Merchants' Lodge of Instruction (241), Masonic Temple, Liverpool, at 6.  
 Downshire Lodge of Instruction (594), 90, Duke-street, Liverpool, at 7.

Wednesday, March 4.

Lodge 673, St. John's, 90, Duke-street, Liverpool, at 6.30.  
 " 730, Ellesmere, Royal Oak Hotel, Chorley.  
 " 1013, Royal Victoria, Masonic Temple, Liverpool at 6.  
 " 1061, Trumpet, Masonic Hall, Lytham.  
 " 1413, West Lancashire, Commercial Hotel, Ormskirk, at 6.  
 " 1335, Lindsay, 20, King-street, Wigan.  
 " 1354, Marquis of Lorne, Masonic Hall, Leigh.  
 Chap. 477, Fidelity, 55, Argyie-street, Birkenhead.  
 Harmonic Lodge of Instruction (216), Mona Hotel, James-street, Liverpool, at 8.  
 De Grey and Ripon Lodge of Instruction (1356), 140, North Hill-street, Toxteth-park, Liverpool, at 7.30.

Thursday, March 5.

Lodge 249, Mariners', Masonic Temple, Liverpool, at 6.  
 " 425, Cestrian, Grosvenor Hotel, Chester, at 4.  
 " 1473, Bootle, Molyneux Assembly Rooms, Bootle, at 6.  
 Chap. 758, Bridgewater, Masonic Hall, Runcorn, at 6.  
 Friday, March 6.  
 Lodge 680, Sefton, Adelphi Hotel, Liverpool, at 4.30.  
 " 1264, Neptune, Masonic Temple, Liverpool, at 6.  
 " 1375, Architect, Didsbury Hotel, Didsbury.  
 " 1387, Chorlton, Masonic Rooms, Chorlton-cum-Hardy.

MASONIC MEETINGS IN GLASGOW.

For the week ending Saturday, March 7, 1874.

All the Meetings take place at 8 o'clock.

Monday, March 2.

" 129, St. Mirren, Mason's Hall, Paisley.  
 Chap. 119, Rosslyn, 25, Robertson-street.  
 Tuesday, March 3.  
 Lodge 32, St. John's, St. John's Hall, 213, Buchanan-st.  
 " 73, Thistle and Rose, 170, Buchanan-st.  
 " 87, Thistle, 213, Buchanan-st.  
 " 437, Govandale, Portland Hall, Govan.

Wednesday, March 4.

Lodge 4, Kilwinning, 170, Buchanan-street.  
 Lodge 117, Partick St. Mary's, Freemasons' Hall, Partick road.  
 " 178, Scotia, 170, Buchanan-street.  
 " 354, Caledonian Railway, 213, Buchanan-st.  
 " 87, Shamrock and Thistle, 22, Struthers-street.

Thursday, March 5.

Lodge 27, St. Mungo, 213, Buchanan-street.  
 " 405, St. Andrew, Freemasons' Hall, Garngad-road

Friday, March 6.  
 " 116, Royal Arch, Council Hall, Rutherglen.  
 " 242, Houstone, Cross Keys Hall, Johnston.  
 " 408, Clyde, 170, Buchanan-st.  
 " 512, Thorntree, Masonic Hall, Thornliebank.  
 Saturday, March 7.  
 " 458, St. John's, Freemasons' Hall, Busby.

MASONIC MEETINGS IN EDINBURGH,  
 For the Week ending Saturday, March 7, 1874.

Monday, March 2.  
 Lodge 429, St. Kentigarn, Royal Hotel, Penicuik, at 8.  
 Tuesday, March 3.  
 Lodge 5, Canongate and Leith, 33, Constitution-street, Leith, at 8.  
 " 36, St. David, Ship Hotel, East Register-street, at 8.  
 " 405, Rifle, Freemasons' Hall, George-street, at 8.30.  
 Thursday, March 5.  
 " 97, St. James, Masonic Hall, Writers'-court, High-street, at 8.  
 Friday, March 6.  
 Lodge 291, Celtic, Ship Hotel, East Register-street, at 8.  
 Chap. 83, St. Andrew's, Freemasons' Hall, George-street, at 8.30.

Advertisements.

A. M. M. is desirous of obtaining for his father, who has just failed in business, a SITUATION as LODGE-KEEPER to one of the City Companies, or employment where laborious work would not be required.—Address A. B. C., Post-office, Summinghill.

THE VOCAL QUARTETTE.—For Terms address Bro. H. Graves, 133, Jubilee-st., Mile End, E.

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FREEMASONS' BALL.

A Grand Ball, in aid of the Masonic Charities, will be given by the Domestic Lodge, Bro. F. Kent, C.C., W.M., on THURSDAY, APRIL 9, 1874.

CITY TERMINUS HOTEL, CANNON-STREET.

Dancing to commence at half-past eight o'clock precisely. Tickets to admit a lady and gentleman, 10s. 6d.; a lady, 5s.; gentleman, 6s. (Not including refreshments.) Bro. Adams' celebrated quadrille band has been specially engaged.

Tickets may be obtained of the following brethren, who have kindly consented to act as Stewards, and to sell tickets:—Bros. Everett, Evelina Cottage, the Oval; Treadwell, 113, Church-street, Edgware-road; Willing, jun., 366, Gray's-Inn-road; Chapman, Finsbury-buildings; Buscall, 32, Nicholas Lane, Lombard-street; Jonathan Jones, Sussex Hotel, Bouverie-street; Douglass, National Standard Theatre; J. B. Pittman, Camberwell-road; A. Scard, 8, Bow-lane, (with power to add).

Brethren will please appear in Craft Insignia. Visitors will oblige by wearing Uniform or Evening Dress. Early application for tickets is recommended, as only a limited number will be issued.

MAY ELECTION, 1874.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR WIDOWS OF FREEMASONS.

The favour of the Votes and Interest of the Governors and Subscribers to the above Institution is earnestly solicited on behalf of JEMIMA SPICER,

Widow of the late Bro. Walter Spicer, of the Lodge of Science, 437, Bourton, Dorset, to which he subscribed 30 years. He was elected to the above Institution in 1857, where he died last year. Mrs. Spicer's only means of support, is one half the Annuity formerly allowed her late husband, which will be ultimately discontinued in accordance with the laws of the Institution.

- The case is strongly recommended by Bro. B. Head, V.P., P.G.D., 12, Earls-terrace, Kensington. Dr. Strong, P.M., 452, 463, P.Z., 452, 463 P.P.G.W., Surrey; 64, North-end Croydon. Price, P.M., 463, P.Z., 463, P.G. Treasurer, Surrey, 114 High-street, Croydon. Pratt, P.M., 7, Malvern House; Bedford Park, Croydon. W. Masterman, P.M., P.Z., 410, Wellesley-road, Croydon. Proxies will be thankfully received by Mrs. Spicer at the Masonic Institution, Croydon.

APRIL ELECTION, 1874.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The Votes and Interest of the Governors and Subscribers are earnestly solicited on behalf of GEORGINA KATE DALY,

AGED EIGHT YEARS. Eldest Daughter of the late Bro. Robert Daly, who was a Piano-forte Dealer, and died of disease of the heart in January, 1870, leaving a widow and four children.

Bro. Daly was initiated in the "Joppa" Lodge, No. 188, in 1803; also joined the Chapter, and was W.M. of the "New Wandsworth" Lodge, No. 1044, at the time of his death.

The Case is strongly recommended by Bro. T. S. Howell, M.R.C.S., Vice-President, Hon. Surgeon, Wandsworth, S.W.

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