

THE Freemason.

REPORTS OF THE GRAND LODGES ARE NOW PUBLISHED WITH THE SPECIAL SANCTION OF
SIR ROBERT MICHAEL SHAW-STEWART Bart., M.W. Grand Master Mason of Scotland; the Right Hon. the EARL OF ROSSLYN,
the M.W. Past Grand Master for Scotland; and the Grand Masters of many Foreign Grand Lodges.

Vol. 7, No. 292.]

SATURDAY, OCTOBER 10, 1874.

REGISTERED FOR
TRANSMISSION ABROAD.

[PRICE 2d.]

The Grand Lodge of Mark Master
Masons of England and Wales

AND THE COLONIES AND DEPENDENCIES OF
THE BRITISH CROWN.

Bro. the Right Hon. the EARL PERCY,
M.W.G.M.M.M.

Bro. Right Hon. the EARL OF LIMERICK,
R.W. D.G.M.M.M.

PROVINCE OF SUSSEX.

THE
Provincial Grand Lodge
OF

Mark Master Masons

OF
SUSSEX

WILL BE
CONSTITUTED
BY

The R.W. Bro. the Rt. Hon. the EARL
OF LIMERICK, R.W.D.G.M.M.M.,

AND THE
INSTALLATION

Bro. SIR JOHN CORDY BURROWS, J.P.,
W.M. Keystone Lodge 168.

As the R.W. PROVINCIAL GRAND M.M.M.

WILL TAKE PLACE AT THE
"OLD SHIP" HOTEL,
King's Road, Brighton,

On FRIDAY, OCTOBER 23rd, 1874, at 2 o'clock.

The business of the day having concluded,
A BANQUET

Will be held (about half-past 4 o'clock).

Tickets (price 7s. 6d. each, exclusive of wine)
may be obtained of Bro. T. J. Sabine, W.M. 75,
Brighton; Bro. J. Pearson, W.M. 164, Hay-
ward's Heath; Bro. Thos. Trollope, W.M. 166,
Hastings; Bro. W. R. Wood, S.W. 168, Brigh-
ton; Bro. Kirkland, S.W. 166, Eastbourne;
Bro. J. M. Cunningham, P.M. 75, P.G.J.O.,
Hailsham; Bro. C. Smith, Sec. 168, Cliftonville,
and of Bro. S. R. Ade, S.W. 164, 157, North
Street, Brighton.

It is particularly requested that intimation be
sent by those Brethren who intend to dine,—not
later than Monday, October 19th, 1874,—to
enable the Committee to make suitable ar-
rangements.

By order of the Committee,

THOS. J. SABINE,
W.M. 75, P.M. 22, P.A.G.D. of C.,
Acting P.G. Sec.

54, Ship Street, Brighton,
Sep. 23rd, 1874.

ROYAL
MASONIC INSTITUTION
FOR BOYS.

WOOD GREEN, LONDON, N.

PATRON.

HER MAJESTY THE QUEEN.

PRESIDENT.

THE MOST WORSHIPFUL THE GRAND
MASTER for the time being.

A Quarterly General Court of the Governors
and Subscribers will be held at Freemasons'
Hall, Great Queen-street, Lincoln's Inn Fields,
London, on Monday the 12th day of October,
1874, for the transaction of the ordinary business
of the Institution, to consider the following notice
of motion, submitted to the general committee
on Saturday, October 3 :—

"That the name of William George Watson,
accidentally omitted from the balloting papers
originally issued, be added to the already approved
list of candidates, making a total of 45, this being
his third application, the number of votes already
polled for him and brought forward to his credit
at this election, being 823."

And after the adoption of such motion,
To Elect Thirteen Boys from an approved
List of Forty-five Candidates.

The polling for election will commence at one
o'clock or earlier, should the ordinary business of
the Court be concluded before that hour, and
will continue until three o'clock, at which time
the poll will be closed.

The chair will be taken at twelve o'clock at
noon precisely.

FREDERICK BINCKES,

Secretary.

Office :—6, Freemasons' Hall,
London, W.C.,
3rd October, 1874.

With the sanction and approval of the Presi-
dent, the Anniversary Festival of this Institution
will, in future, be held on the Last Wednesday
in June, instead of, as hitherto, on the Second
Wednesday in March.

THE SEVENTY-SEVENTH
ANNIVERSARY FESTIVAL

WILL BE HELD

On Wednesday 30th June, 1875.

ON WHICH OCCASION

THE RIGHT HONOURABLE THE EARL
OF CARNARVON, R.W.D.G.M.,

AND PROVINCIAL GRAND MASTER OF SOMERSET,

Has most kindly consented to preside.

OCTOBER ELECTION, 1874.

ROYAL MASONIC INSTITUTION FOR
GIRLS.

The Vice-Presidents, Life Governors, and Subscribers, desiring
to Vote in favour of

BEATRICE A. F. NEWMAN

No. 4 on the List, are respectfully requested to forward their
proxies (after signature) to either Mr. John Bertram, Alexandra
Palace, Muswell-hill, N.; Mr. George Newman, 26, Great Win-
chester-street, E.C.; or Mr. Henry T. Thompson, 85, Palmerston-
buildings, Bishopsgate-street, E.C.

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o'clock.

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Heraldic colours ... 7/0 | " " seal or ring 7/0
Engraved on copper ... 1/10 | " " watch or stick 1/0

Bro. JAMES B. SLY,

9, RATHBONE-PLACE, LONDON, W.

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Meetings, under the Authority of the GRAND COUNCIL OF ENGLAND AND WALES, to confer the above Degrees, will be held at the new Lodge Rooms, 2, Red Lion-square, Holborn, on the second and fourth Wednesday in every month. Fee £2 2s.

Ten days' notice of attendance must be sent to the undersigned, from whom all particulars may be obtained.

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FREDERICK BINCKES,
Grand Recorder.

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June 8, 1874.

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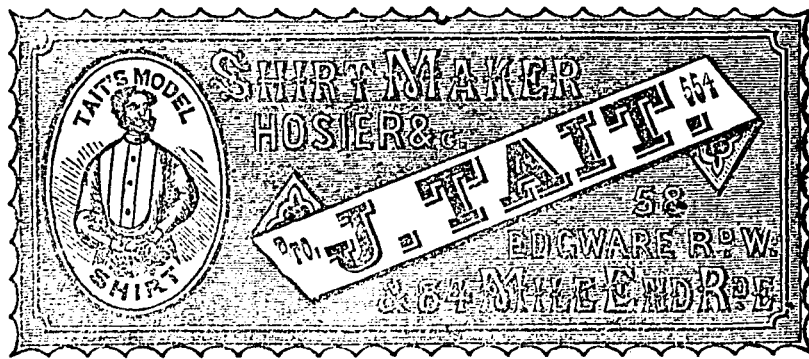
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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

KENDAL.—*Lodge of Lights*. (No. 148).—The regular meeting of this old lodge was held on Monday, Sept. 24th, the W.M., Bro. J. Bintley, Prov. G. Superintendent of Works, in the chair, The W.M. was ably and influentially supported. The lodge was opened in the first and second degrees, when two candidates, Bros. Thomas Taylor and Francis J. Thorner claimed preferment, and having sustained their respective claims were entrusted, and retired. The lodge having been opened in the third degree, and the candidates re-admitted, the W.M. called for the assistance of Bro. John Bowes, P.M., Past P.G. Reg., who assumed the chair of K.S. and raised the two brethren. After some routine business the lodge was closed, and the brethren adjourned to refreshment, to which they were invited by Bro. McKay, I.G.

LIVERPOOL.—*Mariner's Lodge* (No. 249).—The brethren of this ancient and flourishing lodge met in the New Masonic Temple, Hope-street, at six o'clock in the evening of Thursday, the 1st instant, Bro. Hayes, W.M., in the chair, assisted by Bro. Price, S.W.; Bro. R. R. Martin, J.W., a full compliment of officers and a large number of members and visitors; the business of the evening consisted of the First and Third Degrees, and after the usual communications had been disposed of, and several sums of money voted to "charity" in the unanimous style characteristic of the Mariners; the W.M. presented Bro. J. J. Rose, I.P.M., in the name of the brethren, with a valuable P.M. jewel, executed and prepared specially for the occasion at the establishment of Bro. George Kenning, (who, by-the-bye, was this evening elected a joining member of the lodge prior to the closing,) and at the solicitation of the W.M., Bro. Edwin Hughes, P.M., arose and said, W.M. and Brethren: It is with considerable feeling of depression, a sensation which seems to me to have been shared by all our members present and to have pervaded the whole of our working and ceremonies this evening, that I address you upon a subject painful and distressing to us all, and especially so, to those of us, the older members of this lodge, who can more thoroughly feel the loss, the, I fear, irreparable loss this lodge and the whole Masonic community of West Lancashire has sustained since the last regular monthly meeting. At our last gathering we numbered amongst us, the father of our lodge, its senior member, our old and beloved Past Master, James Hamer, but now he is at rest. To speak

of his character in any Masonic assemblage in this province is but to repeat an oft told tale, but to the many young members I see present here I would say, our late Past Master had for nearly forty years made the constitution, tenets and ritual of our Order his closest study, and a quarter of a century ago when the lodge, after being for many years the most prosperous in the county, was under the very darkest cloud, with barely sufficient subscribers to furnish funds for its support or members to hold its warrant, James Hamer came to the front, the purity of his character, his well known integrity, his sterling worth and great knowledge of Masonic lore—for, I believe, I am correct in saying, he was unequalled, at least, in this part of the country, as a preceptor and instructor of all that aspired to the Masonic Degrees, to which he had been affiliated, at once caused attention to be bestowed upon the lodge, rendered its meetings popular, and under his sway its members rapidly increased, not only by initiations, but by the joining of other brethren who really admired good work and loved order and true Masonic discipline, and ere the term of his Mastership expired, and let it be remembered here with honour that he was by special dispensation from the Grand Lodge of England for three years consecutively our Worshipful Master; the lodge was resuscitated—restored once more to the pride of place it had before enjoyed and admitted to be one of the very strongest and most prosperous branches of the Masonic body in England. His pupils were exceedingly numerous, and a large majority of the very best working Masons in this province received their first instruction from him, and acting in conformity with his teaching, for he was a great stickler for "the right word," and that only, soon rendered it an axiom that to have been under Brother Hamer was a sufficient passport for admission to the chair as an able exponent of our ceremonies. His interest in Masonry was unbounded; in easy circumstances—unfettered by business and financially independent, without family ties, for he had outlived them all, he was enabled and did devote the whole of his time to the work he loved so well—ever ready to go anywhere, no matter how great the distance, to help a new lodge in its work, or assist to establish or consecrate another; he was perhaps the best known brother of our fraternity in Lancashire, he had been the Master of several lodges, and passed through the chair, both in the Mark and Royal Arch Degrees, frequently, besides this, too, he was for nearly a dozen years P. Grand Treasurer of West Lancashire, a position, it is almost needless for me to add, he fulfilled with the greatest zeal and acceptance, and was duly permitted to retire from three years ago under the plea frequently urged and reluctantly listened to by our late R.W.G.M., that age and the infirmities of nature rendered him, as he said, unable to devote the attention he desired to the duties of the office. Upon his resignation being accepted, a large sum of money was raised for the purpose of presenting him with a testimonial, but here the kindness of the man, the very simplicity of his nature spoke out; he declined to receive any ornament or gratuity, but requested that the whole sum, a considerable one, should be devoted to the work of Masonic benevolence—truly, our brother must have, indeed, believed

"In faith and hope the world will disagree,
But all mankind's concern is charity."

For some time past it was painfully clear to all his most intimate friends that our Past Master would ere long receive his summons to the Grand Lodge above, he was with us almost up to the last and attended here nightly, even to within a few days of his demise, full of years, a friend to all mankind, beloved by every one, without a single enemy; for who could say one word or hold one thought antagonistic to that good kindly benevolent old man—in the very odour of Masonic sanctity, he passed away gently and quietly as he had lived—without a doubt as to the future, without a hope, but in eternity—his end was peace—

"True as the needle to the pole,
Or as the dial to the sun."

Such was James Hamer to Masonry. Many a long day, brethren, will have passed and gone; thousands will have been admitted into our Order, and thousands' love followed him to his rest ere the Masonic body in this town, at least, will look upon his like again. I believe our brother left neither kith nor kin behind to bear his name or deplore his loss, but we, his Masonic children, will live with life, keep green his memory; brethren, our lodge has lost a jewel, our Order one of its noblest and best sons. I feel, indeed, unequal to the task of moving a resolution of condolence in fitting terms. This I am assured, but I call upon you, one and all, to testify by your supporting votes, the estimation and affection in which you hold the revered name of him who, though no longer amongst us in his accustomed place, is "Not lost, but gone before." Bro. Hughes sat down amidst subdued expressions of the deepest sympathy. Brother Rose, I.P.M., then moved, and Bro. the Rev. Phillip Pennington, P.M., seconded, earnestly supported by Bro. Joseph Wood, and others of the brethren, that as an expression of sincere respect for our deceased brother James Hamer, P.M. and P.Z., P.P.G.T., W.L., this lodge do assume and wear Masonic mourning for three months, and that the proceedings of the evening be carefully recorded in the minute book, which was carried unanimously, and the lodge was then closed in due form, the whole proceedings having been of the most impressive and solemn description.

STOKESLEY.—*Cleveland Lodge* (No. 543).—The monthly meetings of this lodge were recommenced on Monday evening, after the summer recess. Bros. F. H. Wilcox, W.M.; W. G. Forbes, S.W.; John Rontree, as J.W.; J. Coulson, J.D.; W. S. Dixon, I.G.; and W. Harrison, Tyler. There being no business announced on the circular calling the meeting, and several of the members being from home or otherwise engaged, the attendance was not so good as it ought to have been. We are of opinion that lodges ought to be held all the year round, except in rare cases, to keep alive the real life of Masonry.

WOODFORD.—*Chigwell Lodge* (No. 453).—The last meeting of the season took place on Saturday, 26th September, when Bro. Cox, P.M., occupied the chair in consequence of the lamented death of the late W.M., Bro. Day, the late Junior Warden, Bro. Jeffery, having also been unfortunately drowned at Margate since the opening of the season. There were also present Bros. Hogard, S.W.; Glass, P.M. and Treasurer; Motion, P.M. and Sec.; Reed, S.D., Trent, J.D.; Coble, I.G.; Egan, M.C.; also Bros. Storr, P.M., Tanner, P.M.; Wienn; Dr. Sanders Scott; and other members and a goodly array of visitors, amongst whom we may mention Bro. John Hervey, G.S.; Bro. C. Hutton, G.S.D., and his son; Bro. Clarkson, P.M. 865 and W.M. elect of the Bagshaw Lodge, 1457. The business of passing Bro. Scott having been disposed of, Bro. Cox proceeded to install the S.W., Bro. Hogard, into the chair of K.S., which he did in a manner which called for much encomium from the numerous P.M.'s present, being well seconded by the newly installed Master, who invested his Officers as follows: Bro. Cox as I.P.M.; Reed, S.W.; Trent, J.W.; Glass, P.M., Treasurer; Corble, S.D.; Egan, J.D.; W. Glass, I.G.; Motion, P.M. and P.P.G.J.W., Essex, Secretary; Harness, M.C.; Smith, Tyler. At the banquet which followed, the W.M. in proposing the health of the M.W.G.M., said: that had they met a few days earlier the toast must have been omitted, owing to the unfortunate circumstance of the resignation of the Marquis of Ripon; but he was very happy to be able to propose the health of His Royal Highness the Prince of Wales, M.W.G.M. of English Masons. He felt that the acceptance of that high office by H.R.H. at that particular time was a most important fact, and would tend to soften in a great measure the blow which the resignation of the Marquis might have inflicted on the Order. H.R.H. had already identified himself with our Order, and he had no doubt would make a most efficient G.M. In proposing the health of the Deputy G.M. and the rest of the Grand Officers, Present and Past, Bro. Hogard took the opportunity of

bearing witness to the unvarying courtesy of the Grand Secretary, either in the office or when in Grand Lodge, and trusted he would long be spared to fill that important position. He also welcomed Bro. Hutton, the G.S.D., to the Chigwell Lodge, as well as the other visitors, who they were very pleased to see. Bros. Hervey and Hutton responded on behalf of the visitors. After the healths of the P.G.M. and P.G. Officers had been duly honoured, Bro. Storr proposed the health of the W.M., who he said he was very pleased to see in that position. Bro. Hogard, in responding, said he felt very proud of the high honour the brethren had done him in unanimously electing him their Master for the ensuing year. He assured them he had accepted the position with a deep sense of the great responsibilities which devolved upon him as their head, and pledged himself to do all that lay in his power to uphold the dignity of the Chigwell Lodge, and he should depend on the P.M.'s giving him that aid which they had at all times rendered to his predecessors. The other usual toasts having been duly honoured, the W.M. announced his intention of representing the Lodge at the Girls' School Festival in 1875, and the Tylers' toast brought a very pleasant evening to a close.

Kew Bridge.—*Royal Alfred Lodge* (No. 710).—The installation meeting of this prosperous lodge was held at the Star and Garter, Kew Bridge, on the 25th Sept., when there were present Bros. A. Beasley, W.M.; W. Hillow, S.W.; Gardiner, J.W.; S. Smith, Treas.; the rest of the officers and a goodly number of brethren and visitors. Bro. Beasley having performed the ceremonies of passing and raising, Bro. Smith ascended the chair of K.S., and a Board of Installed Masters having been duly formed, Bro. Hilton was duly elevated to that high position. Bro. Smith's working is so well known, that it would be superfluous to make any remarks upon it. Bro. Watson having addressed the brethren, the new W.M. proceeded to invest his officers as follows:—Bros. Gardiner, S.W.; S. Chambers Roe, J.W.; S. Smith, Treas.; Hale, Sec.; Travers, S.D.; Cuznew, J.D.; Joss, I.G.; All business being ended, the brethren adjourned to banquet, which was served admirably and appeared to be thoroughly enjoyed by all present. The cloth having been drawn, the usual toasts were duly honoured. The W.M. in proposing the health of the Past Masters, dwelt upon the great services rendered to the lodge by the I.P.M., and requested his acceptance of a beautiful P.M.'s jewel, suitably inscribed. Bro. Beasley returned thanks in an eloquent speech. The health of the visitors was responded to by Past Masters Hamilton and Driscoll. The rest of the evening was spent in a most enjoyable manner, and the brethren separated at an early hour.

LANCASTER.—*Rosley Lodge* (No. 1251).—The regular meeting of this lodge was held on Monday, 5th inst., at the Masonic Rooms, Athenaeum, Lancaster. There were present Bros. A. J. Sly, I.P.M., as W.M.; Dr. J. D. Moore, P.G.S.B. as I.P.M., Sec.; James Taylor, S.W.; Henry Longman, J.W.; Edward Airey, W.M. 281; Thomas Jackson, S.D.; G. O. Sutton, J.D.; N. W. Helme, I.G.; John Watson, John Bealey, Tylers, &c. The lodge having been opened in due form, and the minute book having been, in accordance to notice, sent to the Prov. G. Secretary and not returned, no business was transacted.

KIRKBY-LONSDALE.—*Underley Lodge* (No. 1074).—The regular meeting of this lodge was held at the Masonic Hall, Market-place, on October 1st, at seven o'clock. The chair was occupied by the W.M., Dr. Page, who was supported by his Wardens and Officers, and an unusually large number of brethren. The lodge having been duly opened in the several degrees, the W.M. requested Bro. John Bowen, P.M., P. Prov. G. Reg. &c., to raise Bro. Purey to the sublime degree of M.M. At the conclusion of the business the lodge was closed, and the brethren adjourned to refreshment.

READING.—*Grey Friars Lodge* (No. 1101).—This splendid young lodge will resume its duties

on Wednesday, the 14th inst., when Bro. James Greenfield will be installed W.M. for the ensuing year. Bro. Greenfield was one of the earliest initiates of the lodge, and is known to be a good working member of the Craft. The banquet will be held at the Upper Ship Hotel at six o'clock, and it is expected there will be a good muster of the fraternity, the tickets already having been enquired after, and as a limited number only will be issued, to secure a place at the festive board, an early application is necessary.

PAIGNTON.—*Torbay Lodge* (No. 1358).—The monthly meeting of this lodge was held in the lodge room, Paignton, on Tuesday, the 29th ult. Bro. George Knighton Drake was passed to the second degree, the ceremony being ably performed by the W.M., Bro. J. T. Goodridge. It was announced that the members of the lodge had determined to present to Bro. the Rev. R. Bowden, P.M., P.P.G.C., a testimonial, in recognition of the invaluable services he had rendered as W.M., for the two first years of the existence of the lodge, and as I.P.M. since that time. The presentation will take place at the next monthly meeting.

Mark Masonry.

BOLTON.—*St. John's (Time Immemorial) Lodge.*—The regular meeting of the above lodge, was held on Wednesday, 23rd September, at the Commercial Hotel, Bolton. There was a good attendance of the brethren, amongst whom were Bros. James Newton, Prov. G. Mark Inspector of Works, W.M.; John Alcock, S.W.; James Horrocks, J.W.; John Harwood, M.O.; Thos. Hoime, S.D.; Henry Tattersall, I.G.; and the following Past Masters, viz.: G. P. Brockbank, Past Grand Mark Warden; Thos. Entwistle, P. Prov. G. Mark Master; Daniel Stansfield, P. Prov. G. Mark Deacon; Robert Horwood, P. Prov. G. Mark Deacon; Thos. Morris, P. Prov. G. Mark Sword Bearer; Robert Whittaker, P. Prov. G. Mark Dir. of Cer.; and Wm. Hamer; and Visiting Brethren Jas. Heap, Prov. G. Mark Steward, Cheshire and North Wales; Thos. Wilson, J.W. Mark Lodge, 158, and Jas. Brown, S.O. Mark Lodge, 158. The lodge being opened, the minutes of the preceding meeting were read and confirmed. A candidate for advancement was balloted for and unanimously approved. Bro. Jas. Corbitt, who had been previously approved on ballot, was admitted, and advanced to the honourable degree of Mark Master by the W.M., Bro. Jas. Newton. The election of W.M. for the ensuing year was then proceeded with, resulting in the unanimous election of the S.W., Bro. John Alcock. The lodge was then closed and the brethren adjourned to refreshment.

Royal Ark Mariners.

BOLTON.—*Mount Ararat Lodge.*—A meeting of the Mount Ararat Lodge was held at the Commercial Hotel, Bolton, on Wednesday, 23rd Sept., when there were present, Bros. G. P. Brockbank, V. Commander N.; Jas. Newton, J.; Thomas Wilson, S.; Jas. Horrocks, J.D.; Robt. Harwood, P.N., Director of Ceremonies; Jas. Brown, Guardian; Thos. Morris, P.N., &c. The lodge being opened and the minutes confirmed, Bros. Stansfield, P. Prov. G. Mark Deacon, and Thos. Mycock were approved of as candidates, and were then admitted and elevated to the degree of Royal Ark Mariners. Bro. James Newton, the W. Commander elect, was then enthroned in the usual manner, and appointed and invested his officers, viz.:—Thos. Wilson, J.; Danl. Stansfield, S.; G. P. Brockbank, Treasurer (elected); Thos. Morris, Scribe; Jas. Horrocks, S.D.; Jas. Brown, J.D.; Robt. Harwood, Director of Ceremonies; Thos. Mycock, Guardian. The lodge was then closed.

Scotland.

Edinburgh.—*Edinburgh Royal Ark Chapter* (No. 1).—The annual meeting of this chapter for election and installation of office-bearers

was held in Comp. De Grey's Hotel, 99, Princes-street, on Wednesday the 22nd inst., when the following Companions were elected office-bearers for 1874-5, viz.—Comps. George M'Lean, Z.; John Taylor, H.; Alexander Henry, J.; William Mann, P.Z.; P. R. Haddow, Scribe E.; David Knight, Scribe N.; Alexander Hay, Treasurer; David Kinnear, Chancellor; Robt. S. Brown, 1st Sojourner; W. J. C. Abbot, 2nd Sojourner; C. G. C. Christie, 3rd Sojourner; Robt. S. Brown, Excellent Master; Robt. Legget, Captain of the 1st Veil; W. W. Kennedy, Captain of the 2nd Veil; George G. Russel, Captain of the 3rd Veil; John Taylor, Mark Master; J. Webster, Sen. Warden; James Henderson, Jun. Warden; Daniel M'Lean, Janitor. Committee: S. Georgiades, A. Mitchell, J. J. Muirhead, J. D. Wormald, W. Barton, Wm. M. Bryce. Thereafter the companions celebrated the Festival of the Autumnal Equinox, M.E. Comp. George M'Lean in the chair, supported by a large attendance of the companions, who did ample justice to the excellent banquet, provided by Comp. De Grey in his most recherche style.

THE SUPREME COUNCIL OF SCOTLAND of the 33rd and last degree of the Ancient and Accepted Scottish Rite, have elected Bro. Henry Inglis of Torsonce, to the vacancy in the Council created by the death of Lord James Murray. Bro. Inglis has been a most zealous member of the Craft for many years; he discharged with great acceptance to the brethren of the Grand Lodge of Scotland, and for a long period, the duties of the office of Substitute Grand Master of Scotland, an office which was at one time filled by his late father, he has also been for many years Prov. Grand Master of Peebles and Selkirk, and, in the highest degrees, he has held several important offices. We believe the appointment now made to the select nine will have the entire approval of the Masonic Fraternity.

LODGE OF BENEVOLENCE.

The September meeting of the Lodge of Benevolence was held on the 23rd ult. at Freemasons' Hall, Bro. John M. Clabon, President of the Board, in the chair. There were also present among others Bros. Joshua Nunn, S.V.P.; Joseph Smith, Samuel May, H. W. Hemsworth, Thos. Cubitt, T. Bull, C. Atkins, J. Stevens, C. Hogard, O. Roberts, John Hervey, (Grand Secretary), W. H. Main, Wright, H. M. Levy, G. W. H. Crick, Swallow, W. R. Marsh, G. L. Dussek, W. Hilton, and H. Bartlett. The grants, amounting to £185, made at former meetings, were confirmed, and the sum of £230 was awarded to fresh cases. The lodge was then closed.

ROYAL MASONIC INSTITUTION FOR BOYS.

The General Committee of this Institution met on Saturday last at Freemasons' Hall. Bro. John Symonds, V.P., took the chair. There were also present Bros. A. H. Tattershall, H.C. Leavender, G. M. A. Snow, W. Roebuck, J. G. Chancellor, Capt. N. G. Philips, W. Hyde Pullen, Benjamin Head, Richard Spencer, S. Rosenthal, J. W. Dossell, Wm. F. C. Moutrie; Jesse Turner, and E. Binckes (Secretary). "Cliff's Bequest" was considered, and the opinion of Bro. J. M. Clabon resolved to be taken, this to be communicated to the Girls' School. One petition was received and one grant made for an outfit.

The following resolution, a copy of which has been sent to every Provincial Grand Secretary, was afterwards carried:—

"That the name of William George Watson, accidentally omitted from the balloting papers already issued, be added to the already approved list of Candidates, making a total of 45, this being his third application: the number of votes already polled for him and brought forward to his credit at this Election, being 823." The Committee then adjourned.

THE FREEMASONS AND THE MARQUIS OF RIPON.

On Tuesday the Provincial Grand Lodge of Warwickshire was opened at Sutton Coldfield, under the presidency of the Provincial Grand Master, Lord Leigh, and there were present many Masons eminent among the "uninstructed world who are not Masons," and holding, too, high positions in the Craft. For such a gathering it was inevitable that some reference should be made to the loss of the Grand Master of the English Masons through having turned his face Romewards, and giving as a sign of his obedience to the behests of his new spiritual masters, his resignation of the high office he filled over his brethren—a position hereafter to be held by His Royal Highness the Prince of Wales. The Provincial Grand Lodge was opened with a grand religious ceremony, in which several clergymen (brethren) took a part. In the subsequent proceedings, in response to the toast of "The Rulers of the Craft," proposed by Lord Leigh, Brother J. C. Parkinson, Grand Deacon of the Grand Lodge of England, Deputy Grand Master of the Provincial Grand Lodge of Middlesex, and Past Master of the Bard of Avon Lodge, said it would ill become him as a grand officer whose elevation to the Masonic peerage had been one of the last official acts of the late Grand Master, to express aught but profound regret that his lordship should have found it necessary to resign his high position. It had been publicly stated, that Lord Ripon had been in secret a Roman Catholic for many years, but that statement must be denied in the most emphatic manner, for a very short time ago his lordship personally expressed his great interest in a proposal made by him (Brother Parkinson) that the Freemasons should restore the church of Stratford-on-Avon, and his lordship, after making reference to the Protestant church he was then building, said that his sympathies were with the scheme for restoring and preserving Shakespeare's Church by the Masonic brotherhood; and that if such a course were ever decided on, he would subscribe to any fund which might be raised. This occurred a short time since, and it was clear that the Marquis was then a warm and active supporter of the Church of England as by law established. (Hear, hear.) The speaker, while regretting deeply that his lordship had seceded from that Church, could not share the naïve astonishment expressed by some that a Roman Catholic might not continue to fill a leading position in the Craft. The fact was that the two systems of Romanism and Masonry were not merely incompatible, but were radically opposed, for one of the first lessons taught in Masonry was that it was "free." Freedom of thought, of opinion, and the broadest toleration in religious matters were the very essence of Freemasonry, and good and true men of all religions were embraced in its comprehensive arms. (Cheers.) When in India he had a Parsee amanuensis, who was a devout follower of Zoroaster, and was so scrupulous a fire-worshipper as to ask to be excused from striking a light lest the stroke led to waste the, to him, Divine element of fire; but he proved himself a faithful brother in the Craft. (Cheers.) Last year in America the speaker had met advanced thinkers, who were better and more devout men for being Freemasons; and a few months ago, at his lodge in Middlesex, he had the pleasure of initiating a Mahomedan, in the person of an Afghan Prince of the blood, who had since passed the other degrees under circumstances of peculiar interest. (Cheers.) There were, too, many excellent Jewish brethren; there were brethren among the North American Indians, worshipping the Great Spirit on their native prairie, and the learned and devout English clergymen could meet with these brethren of various religious creeds, and on a common ground join in grateful thanks to the Great Architect of the Universe, and subscribe together to the great doctrine of natural equality and mutual dependence. Freemasonry was a religion of good works, and asked for no priestly intermediary between a man and his Maker. Its impressive ritual enforced the solemn truth that a man should be judged hereafter by his

actions on earth rather than by any verdict passed on him by a professional caste, and it was broadly tolerant of differences in faith and creed. When Roman Catholics were permitted by their spiritual rulers to uphold such opinions as these, then, and not till then, could they consistently continue members of the Craft. The speaker concluded by, as a Grand Officer, thanking Lord Leigh and the Warwickshire Brethren for their loyal welcome, and expressing his firm conviction that under the Grand Mastership of the future King of England—a Prince of the Protestant House of Hanover (cheers)—Freemasons would continue to conserve those principles of religious liberty and spiritual freedom to which the Roman Catholic faith had ever been strenuously opposed. (Cheers.) There were three hundred present.—DAILY NEWS.

LORD CARNARVON ON PUBLIC AFFAIRS.

The Highclere Agricultural Association, comprising nine or ten parishes in North Hants, held its annual ploughing match and horticultural show on the farms of Mr. Fox and Mr. Rumbold at Burghclere and Sydmonton, a few miles from Newbury on Tuesday. The Right Hon. the Earl of Carnarvon, Secretary of State for the Colonies, has held the office of president to the society from the date of its formation, and the Countess also takes a lively interest in its operations, being the donor of several prizes in the horticultural department.

At the usual dinner of the subscribers Lord Carnarvon occupied the chair, and among the company were the members for the Northern Division of Hampshire (Mr. W. W. Beach and Mr. George Selator Booth, President of the Local Government Board), Mr. W. Fox, J.P., the Mayor of Newbury, the Rev. W. H. Gretton, the Rev. F. Gosling, the Rev. T. Waters, Mr. Kingmill, J.P., Messrs. H. Frampton and S. Wentworth (Secretaries), and others.

"The Health of Her Majesty the Queen" having been proposed,

The noble chairman then gave that of "The Prince and Princess of Wales, and the rest of the Royal Family," a toast which, his lordship observed, was only honoured in the second degree to that which they had just drunk. Their loyalty, thank God, was, he would not say so common, but so universal in this country, that it was almost difficult to find topics for remark in connection with such a toast. The Prince of Wales was a thorough Englishman, and there was no sport, no pursuit, and no interest in which they were all concerned in which his Royal Highness had not also shown a sympathy and interest, and he had further discharged all the duties which befitted his high position with much heartiness, thoroughness, and invariable good taste. (Cheers.) Within the past few weeks the name of the Prince of Wales had come before them, perhaps, in a somewhat new character. He did imagine that among this audience there were more than a few members of the great fraternity of Freemasons, to which he had the honour to belong. (Cheers.) But he saw by his side one most distinguished member of the Craft, Bro. W. Beach, M.P., the Grand Master of Hampshire. (Cheers.) And he did not doubt but that there were other Masons present. When by a most unfortunate, and to him (Lord Carnarvon) a most astonishing secession from our Church, the office of Grand Master of the English Freemasons became vacant, the Prince of Wales, acceding to the earnest request of the members of the Craft, stepped forward and consented to fill the high office that could not by the Constitution of the Order be held by a Roman Catholic. It was a cause for much satisfaction to the brethren of the Order to find his Royal Highness at the head of the English Freemasons. (Cheers.)

The Finsbury Park Lodge of Instruction, No. 1288, (Bro. P. Dickinson, Preceptor), was reopened on Wednesday 7th inst., and will continue to meet every Wednesday evening throughout the winter, at the Finsbury Park Tavern, (Bro. Pigot's), Seven Sisters-road, Holloway, at 8 o'clock precisely.

CONSECRATION OF A NEW LODGE IN NEW ZEALAND.

The Forest Lodge (No. 1481), was consecrated and the first Master installed, on June 24, 1874. It is to be held at the house of Bro. R. T. Smith, the Forest Inn, Wakefield, about 18 miles distant from Nelson. To show how our young colonies are advancing, we are credibly informed that but a few years since, the inn whereat this ceremony was performed was but a roadside shanty, standing in the confines of dense bush and swamp; now it is an hotel under excellent management and of most respectable dimensions, and there is a good macadamized road running from Nelson city to miles far beyond it, a four horse coach runs there daily, and a railway from Nelson to the district is now being constructed.

The petition to the Grand Lodge of England, asking for a warrant, was forwarded through the Southern Star Lodge No. 735, of Nelson.

At about one o'clock on the 24th of June, a number of the brethren of the Southern Star Lodge assembled at Bro. Smith's, and after partaking of luncheon, proceeded to the school-room close by, this being the most convenient room to be had in the neighbourhood for the ceremony, and then Bro. W. B. Seely, P.M. of the Southern Star Lodge, and formerly Assistant Director of Ceremonies of the P.G. Lodge of Wiltshire, and who had been requested to act as presiding officer, proceeded to consecrate the lodge, and never, we think, will the most youthful Mason who was present forget the interesting and most impressive ceremony as given by Bro. Seely, who had appointed as his Wardens *pro tem.*, Bro. P.M. John Percy, (S.W.); and Bro. P.M. Robert Burn (J.W.); both being P.M.'s of the Southern Star Lodge.

At about half-past two o'clock, Bro. P.M. Seely assumed his seat in the E., with Bro. P.M. Alfred Hibble on his right, and Bro. the Rev. C. L. Maclean, the present W.M. of the Southern Star Lodge, who officiated as Chaplain, on his left; and having first stated that the lodge about to be opened must be considered as a representative Grand Lodge, he duly opened the lodge in the three degrees.

After prayer and thanksgiving, Bro. P.M. Hibble arranged the seven brethren of the Forest Lodge who had signed the petition in front of the pedestal, and presented them in due form to the presiding Master. The warrant was then read and declared to be in due form. Bro. Hibble then presented Bro. Joseph Shepherd (P.M. of the Southern Star Lodge) as the first W.M. of the Forest Lodge. On being questioned, the brethren expressed themselves as satisfied with their proposed W.M.; Bros. Chattock and White were next presented as the Senior and Junior Wardens nominate, and the brethren having expressed themselves satisfied with them, the beautiful and impressive ceremony of consecrating, dedicating, and constituting the new lodge was gone through; and after the Hallelujah Chorus had been played, the representative lodge was declared closed in due form.

A regular Craft Lodge was then opened in the second degree, and Bro. Shepherd took the obligation of Master elect. The usual ceremony of installation was then gone through, and Bro. Shepherd was regularly installed W.M. and saluted in form.

Bro. Shepherd then invested the following brethren as officers for the ensuing year:—Bro. Chattock, S.W.; Bro. White, J.W.; Bro. Smith, Secretary; Bro. J. Jervis, Treasurer; Bro. Plank, S.D.; Bro. Baigent, J.D.; Bro. Watty, I.G.; and Bro. Woolcott, Tyler.

Bro. Seely then gave the usual address to the Wardens and brethren of the lodge in a manner that will not easily be forgotten by those who were present.

Five gentlemen were proposed for initiation, and the W.M. duly closed the lodge. The solemnity of the ceremony was much enhanced by the excellent manner in which Bro. Holloway presided at the organ, one of Mason and Hamlin's excellent American instruments.

The ceremony, though somewhat long, passed off most satisfactorily; and although they had

not the privilege of having Grand Officers present, yet the honour of Freemasonry was duly upheld, and its glorious and Heaven-born principles made manifest.

FREEMASONRY IN WESTERN AUSTRALIA.

The brethren of Freemantle lodge (No. 1053) celebrated their anniversary by a banquet, on St. John's day, at Maloney's Hotel. The occasion was marked by the brethren with much heartiness. Previous to the banquet, the brethren assembled in their lodge room in William-street, for the purpose of installing the Worshipful Master elect and his colleagues in office, for the ensuing year. Bro. G. B. Humble presided, and opened the lodge in the regular form. The following officers and brethren were present:—Bros. E. F. Duffield, S.W.; L. Henderson, J. W.; J. de M. Absolon, Treas.; J. McCleery, Sec.; W. Smith, S.D.; W. Johnson, J.D.; G. Forsyth, I.G.; and D. Harrington, Tyler; also, Bros. P.M. Stone, P.M.; Congdon, P.M.; G. Pearse, W. S. Pearse, Clifton, Quayle, J. A. Herbert, King, Littlejohn, Logue, Wood, Sutherland, Nash, Broomhall, Sherwood, Paisley, and Manning. Visiting brethren—Bros. W. M. Pether, P.M. Summers, Dean, Dale, Salkild, McClatty, King, and Benson, of Lodge 485, Perth.

After the various business had been transacted the brethren proceeded to the installation of John Frederick Stone as Worshipful Master, according to all the ancient and established rites of the Order. Bro. I.P.M. Humble performed the duties of Installing Master, assisted by Bro. P.M. Congdon, as Deputy, and P.M.'s Bros. G. Pearse and E. F. Duffield, Masters of Ceremonies; the whole being conducted in a manner which won the admiration of the brethren. Having been duly installed into office, the Installing Master next invested the following brethren as officers of the lodge for the ensuing year:—Bros. L. W. Clifton, S.W.; J. de M. Absolon, J.W.; R. M. Sutherland, Treas.; W. R. P. Smith, Sec.; R. N. Waldeck, S.D.; J. D. Broomhall, J.D.; B. C. Wood, I.G.; and D. Harrington Tyler (re-elected).

Original Correspondence.

DESIGNATION OF LODGES.

To the Editor of the Freemason.

Dear Sir and Brother,

Allow me to draw the attention of your readers to the above subject. While the country has lately been startled by the resignation of Lord Ripon, and his joining the Church of Rome, may we not very appropriately refer to the undesirability of designating lodges after distinguished living brethren.

Several occasions have transpired within my short experience that indicate the folly of naming a lodge after a distinguished brother, during his lifetime; and the occasion of the resignation of our late M.W.G.M., is another very significant proof of the advisability of refraining from conferring such honour on a brother who is every day liable to fall.

I am sure every member of the Craft will deeply sympathise with those lodges that have been designated after our late G.M., and I trust that their bitter experience will deter brethren in the future from falling into the same difficulty.

With regard to the resignation of our late G.M., I am sure it is a matter every Freemason will deeply regret; but it is also a matter which I am certain will ultimately redound to our advantage, for it will prove to the world that the holy and sublime principles of Freemasonry are not in harmony with the Church of Rome.

I am, dear Sir and Brother,

Yours truly and fraternally,

P. J. G. D. Devon.

A Grand Council of the Illustrious Knights K.H. 30°, will be held at the Masonic Hall, 33, Golden-square, London, at 4.45 p.m., on Wednesday, the 14th day of October.

The Provincial Grand Lodge of London and the Metropolitan Counties of the R.S.Y.C.S. will meet in Council, at 33, Golden-square, on the 15th day of October, at 3.45 p.m.

Quintum in Parbo, or Masonic Notes and Queries.

ROMAN EAGLE LODGE.

In the *Freemason* for August 29, Rev. Bro. A. F. A. Woodford makes some inquiries in reference to the Roman Eagle Lodge, which I say in my *Encyclopædia* received its warrant from the Grand Lodge of Scotland in 1784 (not in 1874 as you have inadvertently printed it). He also inquires if the Bro. Brown who established that lodge "is the same as Dr. John Browne who published the 'Master Key' &c. in 1786."

I will reply to the second question first. The two persons are entirely different—the author of the "Master Key" spelling his name "Browne," and the founder of Roman Eagle Lodge spelling his "Brown" without the *e*. The Dr. John Brown whom I have designated as "celebrated and learned" was a distinguished physician, first of Edinburgh and afterwards of London. He was the author of a work, entitled "Elementa Medicinæ" and the founder of the "Brunonian School of Medicine," which at one time had many distinguished disciples in the profession. The great Grecian Dr. Parr said of him, that he was "the first Latinist in Europe."

As to the lodge, I will furnish my worthy Bro. Woodford with all the information I possess. My first authority is the following passage contained in "The New Freemason's Monitor; or Masonic Guide etc., by James Hardie, A.M.," published at New York in 1818. On pages 25, 26, is the following passage:—

"The late Dr. John Brown attempted to render the social institution of Masonry subservient, in a peculiar manner, to the cause of literature, by instituting a *Latin Lodge* at Edinburgh, entitled the *Roman Eagle*, which he carried on with *eclat* for some time. It continued to flourish for several years after he went to London; but the government of the Lodge having fallen into the hands of brethren not so well skilled in the Latin language, the Latin has been disused, and the advantages which might have arisen from it to students has been lost."

There is internal evidence, I think, that Hardie was merely a compiler, but a search through my Masonic library has failed to supply me with the original source whence he derived his statement.

In the life of Dr. Brown, contained in the "Biographical Memoirs of the most celebrated Physicians, Surgeons, etc., etc. By Thomas Joseph Pettigrew, F.R.S., F.A.S., F.L.S.," 4to, London, 1839, on page 7 of the sketch devoted to Brown, is the following passage:—

"Dr. Brown was greatly respected by many influential persons in Scotland; but he did not much cultivate their acquaintance. The late Lord Elcho highly esteemed him for his learning and his genius. This nobleman was head of the Masonic fraternity in Scotland—an institution to which Brown was much attached; and he established a lodge (the Roman Eagle) in which the mystic ceremonies of the Craft were performed in the Latin language."

But the history of the Roman Eagle Lodge is worthy of a full investigation, and I cordially unite with my Bro. Woodford in the request that Bro. D. M. Lyon will devote some portion of his talents and research to the subject. No one is so able as he to settle all doubtful questions connected with Scottish Masonry.

ALBERT G. MACKAY, M.D.

Washington City, U.S.A.

September 14, 1874.

THE JEWISH TEMPLES.

The Jews had three temples, the first, erected by Solomon, after standing for fully four centuries, was destroyed by Nebuchadnezzar, B.C. 538. In B.C. 535, Zerubbabel laid the foundation of the second temple; this latter not satisfying the taste of Herod the Great, he, about B.C. 17, began to rebuild or enlarge it. Herod's temple, which, as a Masonic edifice, was by far the most magnificent of the three, stood the shortest of any, being destroyed by the Romans under Titus in A.D. 70. Solomon's temple, no doubt, had its beauties, but unlike Herod's these were received from the hands of the carpenter and metal-worker, not from the mason. Its magnificence was derived from the brazen pillars

at the porch, its brazen seats and altars, its cedar pillars overlaid with gold; and taken altogether, in its richness and metallic splendour, the brassfounder, carpenter, and smith, having more to do with its adornments than the mason. This view of the subject may possibly be new to many brethren, yet, if they consider it a little, they may perhaps be led to admit its justice. To the Mason was due the adornment of Herod's temple, its greatest glory was the Stoæ Basilica, or Royal Porch, which was 600 feet long, and 164 feet wide. There stood within it 162 Corinthian columns, dividing it into three aisles, the centre one being no less than 100 feet high. There were double porticos surrounding the other three sides, but of less height and inferior in magnificence to the great Stoæ Basilica. The area occupied by Herod's temple was several times in excess of that occupied by its predecessor. Solomon's temple could not compare either in magnitude or in Masonic splendour with some of the majestic temples of Egypt, nor could Herod's equal in harmony and true artistic beauty some of the temples of classic Greece. Yet, taken altogether, the latter, as a gorgeous specimen of Masonry, was probably unsurpassed by any religious edifice of the period. While to many minds the simple fact that the feet of Jesus trod its courts, lends a special interest to it which nothing else could give. As to the site of the Jewish temples, there is much difference of opinion. Some consider that the "Mosque of Omar" occupies that site, but I incline to consider that idea wrong. This so-called "Mosque of Omar" is not really a Mosque at all, but instead, a beautiful old Christian church, and being in fact the edifice erected by Constantine the Great over what was then considered to be the sepulchre of Jesus. How it got its present name I cannot exactly say, only either of the titles "Church of Constantine," or "Church of the Holy Sepulchre," are more agreeable to the facts of the case than "Mosque of Omar," more especially as the style of the architecture of the building tells us that it was erected about two hundred years before Mohammed was born. The real site of the Jewish Temple appears to lie to the south of the "Mosque of Omar," and occupied the south-western portion of the Haram area at Jerusalem.

PICRUS.

HIRAM.

Bro. Hughan's note has anticipated Bro. Norton's, so we do not think it needful to print it, the more so as our space is precious just now.

We are authorised to state, that Bro. Woodford is at this moment engaged in inquiries at Cambridge University Library, and at the British Museum, endeavouring to verify Bro. Dr. Oliver's original statement. We hope in a week or two to report progress.—Ed.

Obituary.

BRO. JAMES HAMER.

As briefly stated on the 26th ult., Bro. James Hamer, for eleven years connected with the province of West Lancashire, as Prov. G. Treasurer, died at his residence in Grove-street, Liverpool, on Friday evening, the 18th ult., and his remains were privately interred at the Necropolis on Tuesday, the 22nd. Although it was understood that the funeral was of a purely private character, many brethren attended to pay their last meed of respect to one whom all loved and admired, both on account of his excellent Masonic ability, and also because of the true feeling of brotherhood he continually exhibited. The funeral service was read by the Rev. Mr. Dawson; and the very solemn manner in which he performed his special duties was at once impressive and affecting to the very large gathering of brethren which crowded the little chapel. It may be stated that Bro. Hamer was one of the earliest members of the Liverpool Licensed Victuallers' Association, filling the chair of that institution in 1841 and 1842, and also acting as auditor for a long period. The Association was represented by Mr. J. Atkinson (trustee), Mr. W. T. May (past chairman), Messrs. T. Fozzard, Coates, and P. Armstrong (members of committee), and Captain T. Berry,

secretary. The Masonic brotherhood was largely represented, amongst those present being Bros. H. S. Alpass, P.G. Sec.; C. H. Hill, P.G. Reg.; Lambert, P.P.G.D.C.; T. Armstrong, P.G. Treasurer; J. Skeaf, P.G.O.; Councillor Forrest, H. Bigley, P.P.G.S. of W., Belfast and Northdown; G. Morgan, P.M., 1135; J. Holland, P.M., 823; T. Ashmore, P.M. 823; H. Nelson, W.M., 1505; Jones, W.M. 1393; T. H. Evans, P.M. 1393; Captain Roberts, J.W. 1264; C. Leedham, P.M. 220; J. S. Dixon, W.M. 1264; H. W. Nicholas, 249; H. Pearson, P.M. 249; J. Cave, 220; J. Houlding, Sec. 823; P. M. Larsen, P.M. 594; J. Lunt, P.M. 1086; J. Hayes, W.M. 249; Dr. J. K. Smith, P.M. 249; J. Wood, Treas. 1094; S. Whitney, 1086; G. Chapman, 1393; J. Whalley, 249; J. Chisnall, 249; J. Goodman, J.W. 1403; W. Pugh, P.M. 1182; W. Matthews, 220; &c.

PROVINCIAL GRAND LODGE OF CUMBERLAND AND WESTMORLAND.

The annual provincial meeting of Freemasons of the province of Cumberland and Westmorland was held at Keswick on Friday week, this being the first time the "capital of the English lake district" has had the honour of a visit from the Provincial Grand Lodge. This being the case, and Keswick at this season being very accessible to almost every lodge in the province, a large gathering of brethren was anticipated, and all the members of the Keswick Lodge, under the Mastership of Bro. D. Crosthwaite, had fully prepared in every respect.

The arrangements for the reception in proper form and for the entertainment of the brethren were very perfect, and the W.M. of Greta Lodge and his officers deserve great credit for the style in which all was carried out.

In various parts of the town flags and banners were suspended, and the picturesque town would have looked quite *en fête* but for the want of what the Keswick brethren could not supply—fine weather. The morning had been gloomy and threatening, and the weather broke down before mid-day into wet, and it rained—as only it can do at Keswick—the whole of the rest of the day, so that the splendour of the procession to church was to a great extent dimmed.

Notwithstanding the unfortunate state of the weather, however, all seemed to make the best of it, and a great number of people lined the streets and filled the windows as the long line proceeded to Crosthwaite Church, where divine service was held. Those brethren who wished first assembled at the Royal Oak Hotel, where luncheon was provided, and where they signed their names.

The lodge was opened in the County Court, a large room which was Masonically decorated, and transformed into a very suitable lodge room. The Craft Lodge was opened at noon by Bro. D. Crosthwaite, W.M.

The Provincial Grand Lodge was opened at one o'clock by the Right Worshipful the Provincial Grand Master the Right Honourable the Earl of Bective, M.P., assisted by his officers, who were received on their entrance into the Craft Lodge with the proper salute. Bro. W. B. Gibson, P.G.S.W., Provincial Grand Secretary, then read the minutes of the preliminary provincial meeting, which was confirmed, and also a statement of the accounts and the proceedings of the Charity Committee, all of which were duly passed. From these it appeared that the funds are in a prosperous state, after contributing liberally to the various charities, and that the number of members throughout the province is on the increase. The jewels and collars of Office were then collected, and Provincial Grand Officers for the ensuing year were invested by the Provincial Grand Master as under;

Col. Whitwell, M.P., D. Prov. G.M.
J. Porter, 327 and 343 Prov. G.S.W.
J. Talbot, 129 Prov. G.J.W.
Sir Richard Musgrave, Bart.,
339 Prov. G. Reg.
John Lemon, 327 Prov. G. Treas.
Rev. F. W. Wicks, 119 ... Prov. G. Chaplain.
Rev. W. Beeby, 137
W. B. Gibson, 119 Prov. G. Sec.
W. White, 119 Prov. G.S.D.

D. Crosthwaite, 1073 Pro. G.J.D.
W. Gill, 872 Pro. G.D.C.
W. Armstrong, 371 Prov. G.A.D.C.
J. Bartley, 129 Prov. G.S. of W.
D. Page, 1074 Prov. G.S.B.
Bro. G. Atter, 119 Prov. G.P.
Bro. P. T. Freeman, 1073 Prov. G. Org.
W. Lamony, 1073 Prov. G. Tyler.
Bros. T. Atkinson, 872; W. H. Lewthwaite, 1,002; W. Pratchitt, 310; James Bain, 1400; Jos. Price, jun., 962; and J. Postlethwaite, 1390; were appointed and invested as Prov. Grand Stewards.

The Provincial Grand Master then closed the Provincial Grand Lodge in due form, assisted by his new officers, the lodge room being much crowded and presenting a most imposing appearance. After the lodge was closed, the Directors of Ceremonies formed the brethren into the proper order for procession to church, the youngest lodge (Millom, 1400) going in the van, preceded by the band of the Cocker-mouth Rifle Volunteers, playing the usual ancient Masonic air, the other lodges following in the order of their age, the brethren of Lodge 119 (Whitehaven) bringing up the rear, next to them being Kendal, Carlisle (Union Lodge), and Wigton (337). The banner of the Provincial Grand Lodge, borne by the Standard-bearer, preceded the Provincial Grand Past and Present Officers, the Provincial Grand Master walking last. Crosthwaite church is about half a mile from Keswick, and the rain falling heavily all the time of the procession marred this part of the proceedings very much.

The sermon was preached by the Rev. Joshua Tyson, of Kirkandrews-on-Eden, Past Provincial Grand Chaplain. He took as his text 1 Corinthians xii, verse 31, a "A more excellent way," The "way" alluded to by St. Paul was Charity. The collection taken at the close of the sermon was in aid of the funds of the Newlands School, the curate there having recently enlarged the school and built a home for the master at a large cost, and he was still in debt to the amount of £63 18s. 7d. The preacher said he hoped they would help the clergyman (who is a brother) to clear off the debt. The collection amounted to £9 13s.

Bro. P. E. Freeman presided at the organ, and the musical service was good. As the opening voluntary an introductory march was played. The anthem was "Now unto us O Lord," and as a concluding voluntary was played "The War March," by Mendelssohn. The organ of Crosthwaite Church is, we suppose, only second to the organ at the Cathedral, Carlisle. It contains 3 manuals, and has 32 stops all through. Its cost was, we believe, £800.

The room in which the banquet was held was finely decorated with oil paintings, many of which had been kindly lent by Bro. Pettit, of Keswick. Bro. Armstrong of the Royal Oak Hotel, was the purveyor, and the providing was excellent, wines as well as eatables, and had the civility and attention of some of the waiters been equal to their numbers, those who sat down might have enjoyed it much more. The Earl of Bective, M.P., took the chair, supported on his left by Colonel Whitwell, M.P., Bro. James Porter, Bro. Captain James Braithwaite Wilson, the Rev. W. Beeby, Bro. John Lemon, and Bro. W. G. Gibson; and on his right by the Rev. Canon Gipps, vicar of Keswick, the Rev. H. M. Short, vicar of Thornthwaite, Mr. J. Fisher, Crosthwaite, Bro. John Holmes, Bro. H. Talbot, Bro. Dr. Henry, and Bro. D. Page. Grace before meat was said by the Rev. Canon Gipps, and after meat by the Rev. W. Beeby.

On the removal of the cloth the toast of "The Queen" was proposed by the right hon. chairman.

The Chairman then gave "The Prince and Princess of Wales and the rest of the Royal Family." Speaking of the Prince he said he had presided at the head of the Order in England, and right glad were they to see him preside in that office again, because he had shown himself a good Freemason. (Applause and cheers.) But the pleasure was mingled with regret, because it was on account of the curious thing that the Earl de Grey and Ripon had resigned the Grand Mastership of the Order that he at present held it. It was more to be

regretted because the Marquis of Ripon was a man who by his amiability and by the manner in which he had conducted himself in the chair, had won the respect and esteem of all the Order, but it was still more to be regretted that there should exist such a body of men, religious or otherwise, who should make it a *sine quâ non* that to join their body they should leave the ranks of Freemasonry. He must therefore give the toast with pleasure, mixed with regret that it was through an unfortunate occurrence that he had to take the Grand Mastership of their Order. He was glad to see that the Duke of Connaught had joined the Order.

The next toast was "The Bishop and Clergy of the Diocese, and including the Clergy of all Denominations," given by Bro. Colonel Whitwell, D.P.G.M. He said that it seemed to be asserted from a recent occurrence that Freemasonry was incompatible with religion. Now, if it was the fact that the list of officers of no lodge was complete without a Chaplain, and that the very fundamental principles of their Order were founded on the teachings of the Bible—which was an essential part of every lodge—then they could not be accused of not asserting those influences of religion which they all cherished as the fondest feeling of their hearts. He thought when such a state of things existed it was high time that they should protest against it in every way they could. He concluded by proposing the toast, coupled with the name of the Rev. Canon Gibbs, vicar of the parish, and the Rev. Joshua Tyson, who taught them that if there was anything Freemasons ought to cherish and study it was the Bible, which was dear to every Freemason. Canon Gibbs and the Rev. Joshua Tyson replied.

"The Army, Navy, and Volunteers" was proposed by Bro. Sir R. C. Musgrave, and replied to by Quarter-Master Noakes, and Captain Braithwaite Wilson.

This concluding the "Loyal and Patriotic Toasts," and the Masonic toasts coming on, the non-Masonic few of the assembly had to leave the room, the door was "close tyed," and the remainder of the evening was spent in the proposition and proper reception of the toasts peculiar to the brethren.

ILLNESS OF THE DUKE OF LEINSTER.

We regret to announce the serious illness of the Duke of Leinster, Grand Master of Ireland. From the daily bulletins issued by his medical attendants, it is to be feared that his Grace is gradually sinking, and that there is little hope of his recovery.

The annual supper of the Burgoyne Lodge of Instruction, No. 902, held at Bro. Green's, the Grafton Arms, Prince of Wales-road, Kentish Town, will be held on Friday evening, October 16th, at the above house at 7 o'clock, to be presided over by Bro. R. N. Field, W.M. of the Mother Lodge, supported by Bro. P. M. Wuest, the esteemed preceptor.

At a Masonic demonstration in Liverpool, on Wednesday, the 7th inst., Lord Skelmersdale referred to the new Grand Master, the Prince of Wales, who had, he said, proved himself a good Mason, and shown that he intended to follow in the footsteps of his Royal brother. Referring to the secession of the Marquis of Ripon, his lordship said he would not say one word about his lordship's decision, and they could only regard his lordship as one of the best Grand Masters who had ever ruled the Order. They were sorry his lordship had left them, and he might add, he was sorry for the cause of the secession.

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Answers to Correspondents.

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.

The following stand over:—Reports of Lodge 650, Harwich; Chapter 310, Carlisle; Mark Lodges 158, Bolton; and 70, Ipswich.

The Freemason,

SATURDAY, OCTOBER 10, 1874.

A RITUALISTIC ATTACK UPON FREEMASONRY.

We print, with much regret, the following extraordinary article and rabid attack upon Freemasonry, verbatim et literatim, from a ritualistic paper, called the *Church Herald*, of date Sept. 30th. We think, that, most of our readers will share in our astonishment, and feel not a little indignant, that such incriminations of our peaceful Order, and such a peculiar tone of religious sentiment and language should emanate from a professedly Church of England newspaper. But curiously enough, just as our Roman Catholic Antagonists are apt to have recourse to the most vulgar, and, we may add, ribald language, with respect to Freemasonry, when they become, as they are, apparently just now, both most unreasoning and intolerant, so as we have often noticed some of our young ritualists are rather apt to think that their expressions are both pointed and forcible, when they are indeed only rowdy in tone, and low-sensational in taste. For obvious reasons we give the whole of this wonderful piece of composition for the information and consideration of our readers, for though worthless in itself, and very unprofitable reading, it claims our urgent attention.

The secession of Lord Ripon to the Church of Rome, and his resignation of all his offices amongst the Freemasons has reasonably enough caused some excitement. His old allies, belonging to the various secret societies which exist as Freemasons, are naturally very much annoyed at his resignation—though why they should be we are altogether at a loss to understand. Most Freemasons are either Protestants or Deists, and hold strongly to the "right of private judgment." Why, then, when an accomplished and high-principled nobleman—after due examination and inquiry—thinks fit to exercise his own judgment, should not the same right be conceded to him, as all his former allies so loftily and universally claim and exercise for themselves? It is simply monstrous that his Lordship should have been so abused and insulted because he has thought it his conscientious duty to join the Roman Catholic Church.

As to his resignation of his Freemasonic offices, nothing could be more right and proper. He acknowledges an authority, and, consequently (like a reasonable being), bows to its decision. The Church of Rome has again and again formally condemned Freemasonry; and we are

amongst those who hold that such a condemnation is right, true, and timely. The slight and slender correspondence which has taken place in our own columns on this subject, has been eminently shallow; and the defender of Freemasonry, a correspondent who signed himself "Audi Alteram Partem," entirely misses the point of the very practical objection of "Oxonienensis," whom he endeavours to answer.

In our columns the consideration of Freemasonry has been accidentally mixed up with the A.P.U.C., because, when it became necessary to elect a new President some few years ago, Lord Elliot, a high-principled and experienced peer, as well as a very hearty English Churchman—but a Freemason—was appointed to that important post. Several persons (certainly hearty friends of the Re-union movement) regretted this election, *solely on the ground of his Lordship belonging to the Freemasons*; being confident, as they asserted, the Church public would soon find out, and as it is now fully and plainly discovered, that no Roman Catholics could henceforward honestly be expected to join the association, of which the Head and Chief was a Freemason. And of course no Roman Catholics (or next to none) have joined it. The A.P.U.C. is far weaker than it was.

For ourselves, not being Freemasons, we know nothing whatever about the system, except what every outsider may know. The following fact, however, is evident to all outsiders, that *Freemasonry is a system that sets up in the world an unity utterly distinct from, and wholly independent of, if not directly antagonistic to, the Church or Family of Jesus Christ*. The sacred bond of baptism, the principle of Christian fellowship is ignored, and a new and unknown principle (but a very real and energizing one) is adopted, which is common at once to lax Christians and heathens. As a practical example of what we mean we may just put on record the following remarks, made in France by Abd-el-Kader, a Mason but a heathen: "In my opinion every man who does not profess Freemasonry (which I consider to be the first institution in the world) is an incomplete man." At a banquet of Masons of Gloucestershire and Worcestershire a certain Dr. Bowles, an English clergyman, commenting on the Pope's well-known Allocution against Freemasonry, in quoting the above with approbation remarked: "It seems to me that Abd-el-Kader, Infidel though he be, is a far better Christian than the Pope." Thus Dr. Bowles avowedly prefers, and glories in preferring, the liberty of the Infidel to the exclusiveness of Christianity—in other words, Humanitarianism to the Faith, by and through the principle (whatever it be) of Freemasonry. This is our chief and great objection to it, and to every believer in the Incarnation it ought to be sufficient to warn him from having anything whatsoever to do with such an Institution. On this point an outsider is perfectly competent to express an opinion.

But we have further objections, and they are these: Freemasonry is notoriously founded on a basis of *religious indifference*. No matter what a man's religion is, he may become "a member of the Craft." Now, as faith, as the necessity of holding certain tenets and of believing certain dogmas, is of the essence of Christianity, so the very antithesis of this true and good principle—a *stolid and steady indifference to all religious doctrine*, the hearty welcome and formal reception of True and False alike into the bosom of Freemasonry is to that system at once the condition and cause of its existence. Hence it is perfectly idle of our correspondent to write about "immense sums known to be annually expended among Masons in private charity." Charity does not and cannot exist amongst Masons—philanthropy may (and possibly does), but philanthropy and charity have different roots, different stems, and, by consequence, different fruits. A leading English Mason allowed us to take down the following from his lips, only last week:—"If to myself, as a Freemason, two persons in equally distressed circumstances came for temporal relief, the one being a Christian and the other a Brahmin; and if the Brahmin signified that he belonged to our fraternity and the Christian did not, I should be bound to relieve the Brahmin in preference to the Christian. In that rests the beauty and value of our benevolence and true charity."

One is Pagan and Heathen: the other is Christian. No matter, then, how benevolent its intentions and deeds may be (if benevolent they are), Freemasonry is absolutely and altogether incompatible with Christianity. Its essential and leading principle (as an outsider can see, and as no Mason can deny), is Indifferentism. "It does not matter one iota of what religion you are. One is as good as another,—or as bad as another—if people like to put the question in that form. Mahometanism to a Mason is as good as Christianity, and Christianity as Buddhism. We have Mahometan Masons, Protestant Masons, Buddhist Masons, and Deistical Masons. It is all one with us. Each is welcomed. They are all fish which come to the wide-meshed net of Freemasonry." And this, we need not say, is naked Indifferentism. Now speculative Indifferentism leads directly to Pantheism. A Mason and a Christian, therefore, if each be true to his Creed, can no more mix than fire and water. Furthermore, the Masonic principles of equality, of liberty, and of universality, tend to destroy civil authority, the obedience of subjects and patriotism. In France, during the last century, Voltaire, D'Alembert, and Diderot notoriously used the lodges of Masonry for preaching and proclaiming their humanitarian dogmas of Liberty, Fraternity, and Equality,—with what result we need not stay to point out. As the French revolution followed quickly upon the Masonic Congress, held in France A.D. 1785, so the numerous well-planned continental revolutions of 1848, followed within twelve months upon the Strasburg Congress of Masons in 1847. We might say more in detail, but this suffices. Let our readers work out the problem and its results.

Here in England some of the Lodges may be harmless as regards action; but none can be untouched or untainted by the false principle already set forth, which is at the root of the subject. Masonry substitutes humanitarianism for Christianity, using Christians to cover its designs and aid its purposes. To belong to any lodge, therefore, a man must practically fore-swear the Church and deny Christ; or (we are charitable in our alternative) *act in invincible ignorance of the leading and avowed principles of the Craft*. Authority in the Roman Church has spoken, and spoken plainly; and, if we English Churchmen would seek and pray for union, we must not act in opposition to known principles, nor ignore patent facts when Re-union is being laboured for.

In Italy and Belgium it is notorious that abandoned women have been sent by the Freemasons to early mass, to commit an awful sacrilegious theft, so that the more political and darker Masonic sects may perpetrate at their dark orgies the most diabolical blasphemies—blasphemies which could only come direct from the lodge whose Grand Master is Satan. Finally. Do our readers forget that when Wilkes was initiated into the Masonic "Hell-fire Club" he pretended to give Communion to an ape?

We by no means assert that all Masons are like those of Italy, Belgium, and Medmenham Abbey. But the *principle* of Masonry being inherently and essentially anti-Christian, its darker developments follow as a matter of course, when men are ripe for them.

What do our readers now think of this choice article on Freemasonry, by a professed Church of England newspaper? We leave out the whole of the so-called "indifferentism" argument, as it is far too important to treat in itself briefly and imperfectly as our space only allows, and we will simply advert to the most painful aspect of the case, represented by these astounding allegations and animadversions, namely the apparent insensibility to the need and importance of truth. First of all we decline any connection Masonically with the "leading English Freemason," put forward so pompously by the *Church Herald*, as an irrefragable witness in the matter. We do not believe in the existence of this "Bro. Harris," and we entirely repudiate his (after dinner evidently,) remarks and assertions. No "leading

English Mason" could possibly talk such nonsense, or palm off on our Order, or any one else, his ridiculous parody alike of our acts, and our tenets. In the next place it is lamentable to find a professedly educated man, a member avowedly of the Church of England too, repeating the Jesuit rubbish of the last century, and mixing up Voltaire, and D'Alembert and Diderot, with the lodges of French Freemasons, with whom we believe they had as little to do as the "Man in the Moon." Will some well-informed brother enlighten us on the "Masonic Congress of 1785," or the "Strasburg Assembly, of 1847," from the former of which proceeded clearly the French Revolution, and from the latter the Parisian Emeute of 1848? Now these are uncontested facts of history, according to the *Church Herald*! And if we smile sadly at this foolish writer, his ignorance of history, and his childish and purely fictitious inferences, what can we say of those two dreadful lies, (we can use no other words), with which he closes this mournful outpouring of the "vials of wrath," from a *professed or a secret Jesuit*? Can any of our Italian or Belgian brethren tell us where this fearful falsehood, (for we feel well it is one), of religious profanity has arisen? Probably from some unscrupulous assailant of Freemasonry, little caring for truth, and less for Christianity. For how can we characterize the last unblushing mendacity of all, that the *Medmenham orgies* had anything to do with Freemasonry or Freemasons? Anything more wicked, or more malevolent as a falsehood in itself, or more disgraceful as a proof of hopeless ineptitude and crass ignorance we have never before perused. Surely such attacks bring their own answer. They are so deplorably discreditable to him who makes them, and so obviously untrue and unjustifiable, that they fall at once from their own inherent corruption, falsity, and indecency. We can only pity a religious school of thought and practice, whose supporters in the press can use such language, disgraceful to any one, but above all to a journal which professes to be, *bonâ fide*, a journal of the kindly and tolerant Church of England.

VERBUM SAT SAPIENTI.

We published in our impression of last week a letter signed "Verbum sat Sapienti," which we felt bound to allow to appear in our pages, though it savoured greatly of personal attack and personal incrimination. We thought that in this hour of doubt and anxiety, (when our late Grand Master has departed from us we cannot help feeling and regretting, with but scant words of fraternal regard and sympathy,) that the minds of Masons, despite the reassuring announcement of the acceptance of the rulership of the Craft by our Royal Brother the Prince of Wales, are in a state of considerable anxiety and excitement; we thought, we repeat, that such a question, if asked *bonâ fide*, and on reasonable grounds, might fairly be put, and as fairly answered in *The Freemason*. No persons in the world object more to anything like personality than we do, and we should be the first to decry and discourage any morbid taste for idle gossip or mischievous slander, merely for sensational purposes. V. S. S.

states that the rumour, to which he calls attention, is prevalent amongst the Metropolitan brethren. It may be so, but we confess, when we first casually heard of it, a week ago, with reference to the statement of V.S.S., we could hardly believe it to be either probable or even possible. But we did not see how we could refuse to insert a letter of this kind, which though no doubt strong in its verbiage and using language about our late Grand Master which is hardly justifiable, in our humble opinion, under any circumstances, yet professes to call attention to a subject which the writer states has obtained great currency in the Order. Under such a condition of things, silence is no longer "golden," as the proverb says, but becomes a great mistake. If, the brother alluded to by V. S. S. be the distinguished brother most of our readers will understand is thus attacked, we feel bound to say that we have every warrant in believing the statement and suspicion are alike unfounded, as unworthy as baseless. But V. S. S. has not mentioned any name, and therefore we may be wrong in our supposition. We must, however, bear in mind that because Lord Ripon has become a Roman Catholic, we have no right, on our own principles, to "run a muck" at all Roman Catholic brethren. On the contrary, to be both consistent and liberal—and Freemasonry is ever both—we should hail gladly the appearance of our Roman Catholic brethren amongst us. But when we say this, we admit, that, we can hardly understand how any person can be both a Jesuit and a Freemason, at the same time. Such a case might happen, though we do not profess to understand how consistently with the secret constitution and vows of a Jesuit, he could be a Freemason, honestly. If, however, V. S. S., like too many people just now, has rested his suspicion on no safer basis than some idle "canard," or his own fertile imagination, he has incurred a very grave responsibility indeed towards the Craft as a Mason, as nothing is so odious to our Order as anonymous or surreptitious slander, and no Freemason has a right to assail the fair fame of a brother Freemason, to injure his reputation, or seek to weaken his prestige, either through some motives of unlawful curiosity or of petty gossip, or of childish credulity, or from a censorious tongue, or an unbrotherly spirit of detraction, or from feelings of personal animosity. Having offered our warnings as we are bound to do, writing chiefly for the honour of the Craft, and in the interest of truth, and right, and justice equally to all our brethren, we leave the subject, for the present, for future elucidation and disposal.

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 ROYAL VISIT TO PLYMOUTH.

To the Editor of the Freemason.

Dear Sir and Brother,—

After all that has been said upon this subject, I am sure you will see no reason to change the opinion expressed in your note to the first letter of "Soldier Freemason," and I, for one, entirely agree with your remarks, notwithstanding the observations of Bro. Curteis; for although the General commanding the Western District did undoubtedly prohibit the non-com-

missioned officers from taking part in the procession (and I think I have satisfied you privately on that point) yet the Committee of management are much to blame—especially the military members thereof—for they should have taken care that there was nothing in the official programme which would have the effect of excluding their military brethren from taking their part in the splendid Masonic reception accorded to our Royal Brother. Besides, when the programme was drawn up, the Committee did not know that the General would not allow the non-commissioned officers to join the procession. Again, had a deputation from that Committee waited on the General and represented the matter properly, doubtless the prohibition would have been withdrawn. There is no class of men more loyal, more hard-working, more estimable, than the non-commissioned officers of the British army; and the reception of His Royal Highness, magnificent as it was, would have been very considerably enhanced by the presence of such a body of military Masons as the Plymouth garrison can put on parade. I was so sadly disappointed at the exclusion of my comrades that (had I known the true state of affairs then, as I now do), although I travelled a long way to take part in the proceedings, I would have kept aloof from the procession, and would have done my best to induce all other officers to withdraw too. The non-commissioned officers have just cause of complaint, and I fully sympathize with them; but it seems to me the case would be fully met, and all heart-burning (of which there is undoubtedly a good deal) soothed if the Committee would send you for publication a joint letter, expressing their regret for the unfortunate contretemps. This, I think, is the least they can do, and our military brethren are certainly entitled to an apology of some sort for the neglect under which they suffered.

Believe me, yours fraternally,

"LEO."

28th Sept., 1874.

To the Editor of The Freemason.

Dear Sir and Brother,—

On my return to town I referred to my memoranda and found the particulars of the case I alluded to, as follows:—

On June 21st, 1871, the Provincial Grand Lodge of Kent was held at the Priory, St. Martin's Hill, Dover. The brethren then marched in procession to St. Mary's Church, and two corporals of the Royal Engineers were among them. The two corporals were placed under arrest, for disobeying orders, and appearing in public improperly dressed, that is to say, with Masonic aprons and gloves. They had rendered themselves liable to degradation to the ranks, with such further punishment as their commanding officer might see fit to inflict. Sentence however was not passed immediately, but the matter was referred to the Duke of Cambridge, for his approval, and what he decided I never heard. Doubtless the Prov. Grand Sec. for Kent can give further details. I was not present, and differ with Bro. Hughan as to what I "ought" to have done. Every soldier knows the law, although some may reckon upon its not being enforced.

Yours truly and fraternally,

P.G.D.

[We agree with our excellent brother in principle, but numerous precedents, we believe, exist of soldiers appearing with Masonic clothing, "permissu superiorum."—Ed.]

To the Editor of the Freemason.

Dear Sir and Brother,—

I have perused with care most of the discussion hanging upon the circumstances connected with the recent Masonic proceedings at Plymouth. I very much deplore the fact, that the non-commissioned officers were not allowed as Masons to join in the procession. In these days of improved education, they are, no doubt, intelligent as men, and zealous in their attachment to our ancient Order, also loyal to our monarchical Institutions. But I wish to submit the following considerations:—

1. As to party or political processions as prohibited to soldiers. Everybody—within the

pale of Freemasonry or not—is aware, that in this country, at any rate, there is no ground of suspicion that the Order contemplates sedition in any form. All Freemasons are loyal citizens.

2. All commissioned officers can and do attend Masonic processions as they think fit; but they would naturally appear in plain clothes, with Masonic regalia at their discretion. I do not think the Queen's Regulations touch these matters in respect of officers holding Her Majesty's commission.

3. It is well known, however, that soldiers in the ranks are compelled to dress at all times in correct uniform, without deviation of any kind, whether in garrison, or on furlough at a distance. How, then can they appear in public distinguished as Freemasons? I have already said that I deplore the fact, but so it is. In lodge a soldier can wear the distinguishing badges of our ancient Order, but he is there protected from the public gaze. This seems to me a simple view of the matter.

Yours truly and fraternally,

WILLETT L. ADYE.

R.A., K.T. and 30° K.H.

26th Sept., 1874.

[The whole point turns upon this, are there not many precedents of non-commissioned officer brethren appearing in uniform with Masonic clothing "permissu superiorum"?—Ed.]

OUR LATE GRAND MASTER.

To the Editor of the Freemason.

Dear Sir and Brother,—

I must confess to having read with regret the letter of "H. M. G." in your last letter.

The Grand Master, like any other man, is perfectly justified in exercising his inalienable right of private judgment as to which denomination of Christians he thinks it most desirable to belong to. Certainly if majorities are always right, (which is part of our political religion) the late G.M. is right in the course he has adopted. And having joined the Roman Catholic communion, what else could he properly do than withdraw from all quasi-religious societies which do not acknowledge the Pope as their head.

Either Masonry is a religious society, or it is not. If it is, it undoubtedly lays itself open to the charge, (and it glories in it) that it accepts the standpoint of the Deist, in order to please non-Christians. This, the Roman Catholics, and many members of the Church of England as well, consider want of faithfulness to Christ. If it is not a religious society, then undoubtedly a lodge is never opened without a breach of the third commandment. In either case therefore, no consistent Roman Catholic can belong to a lodge. That lodges support schools in which what Roman Catholics consider heresy or irreligion is encouraged clearly enough makes matters worse from the Roman Catholic standpoint.

Let us at any rate be just, and try to see matters as our opponents see them, before we form our judgment upon their conduct.

P. M.

To the Editor of the Freemason.

Dear Sir and Brother,—

Your communicated article on Rome and Freemasonry contains grave charges against our late Grand Master, which, I believe, it is utterly impossible to maintain. Let us not forget that Lord Ripon has served us well. Now, that for private reasons of his own he withdraws from us, let us not follow him with absurd accusations. We must give him that liberty in religious matters which we claim for ourselves. May I ask "Verbum Sat Sapienti" to name the brother who has for years directed the councils of the Craft, and who is affiliated to the Society of the Jesuits, and also to tell us what the "much" is which in the course of recent events has appeared to him to be mysterious, and which Lord Ripon's resignation has now explained to him. I am a Past Master of more than ten years standing, but I have not yet seen the Jesuit brother, or realized the mystery. "English Freemasons," says "Verbum Sat Sapienti," "had a right to judge him

by his acts." The Volume of the Sacred Law says, "Judge not and ye shall not be judged; condemn not and ye shall not be condemned."

I remain, yours fraternally,
THE EXCELLENT KEY.

ORDERS OF THE TEMPLE AND MALTA.

To the Editor of The Freemason.

Dear Sir and Brother,—

In looking over the *Freemason* of Saturday last, I found a letter from P.E.C., deploring the state of the Order of the Temple, brought about by the recent alterations in the statutes.

As a rule of life, I refrain from and disapprove of others using the columns of a newspaper for stating their grievances on Masonic matters, but on this occasion, I am pleased to find that some one has had courage to ventilate the subject—and hope the state and prospects of the Order will be freely discussed in the columns of the *Freemason*, the accepted organ of the whole Craft. The letter from P.E.C. will, I hope, be the means of rousing the Sir Knights to a proper sense of duty, and a better knowledge of the Order and the landmarks thereof.

When these alterations were being enacted, I was much opposed to them, and raised my voice expressive of the fears I had for the result, but was overruled and persuaded by those in whom I put my trust, that some good purpose would be served to the Order by the alteration. What this good purpose was, or whether it has been accomplished, I know not. One thing I know, I have had to pay 10s. 6d. to the funds of the Great Priory for the honour of being installed Preceptor for the year, at the end of which I shall—if living—retire with the honours of a full private—as this office does not carry past rank—whilst P.E.C.—all honour to him, I don't blame him—was installed Eminent Commander of his Encampment for nothing; at all events, he was not compelled by the statutes to pay. The fact is, under the good old constitutions P.E.C. got past rank and paid nothing, whilst I, under the new, got nothing, and have to pay 10s. 6d. for it. Is this the good purpose to be served.

I have been a Knight Templar for ten years, during which time I can safely say I have done my duty, never neglected a single meeting of my Encampment, but have always been ready, willing, and able to do anything for the good of the Order, which I entered in the full belief that it was a part indissoluble from Masonry, and that honours would be conferred on worthy Companions in this, as in other degrees of Freemasonry. I object to the severance from its Masonic connection, and I object to pay fees of honour if I am not to be allowed past rank. If we are to be stripped at the end of term of office, of the stripes and honours gained since the alterations referred to, whilst others who have gone before are allowed to retain theirs, what inducement is there for our younger members to persevere and follow in the footsteps of those who have been rewarded? The distinctions of Grand Cross and Grand Commander are too scarce ever to reach me, no matter how I work, in fact, I don't aspire to anything so high, but will be satisfied if I can be allowed to retain past rank, and wear the stripes I have honourably earned in the office to which I have been, or may be appointed.

I enclose you copy of memorial, sent to me and every preceptor in the Province of Lancashire, and adopted by the Committee appointed by the Provincial Priory at Preston, to consider the suggestions referred to by P.E.C. I trust you will insert the same for the information, and if necessary, the guidance of the whole body of Templars, and that they will set to work and not cease their efforts until the prayer thereof be granted, and the obnoxious statutes are repealed.

W. DAVIES, Preceptor.

September 29th, 1874.

The following is the memorial alluded to:—

"To the very high and eminent Great Prior of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta in England and Wales and the dependencies thereof.

"The humble petition of the.....Preceptory in the Province of Lancashire, sheweth—

"That your memorialists view with regret and disapprobation several of the innovations introduced into the Constitution and Government of the Order of the recently enacted statutes of the Convent General. They believe that the changes to which they refer do not tend to the elevation or advantage of the Order, but are rather derogatory to its dignity, destructive of its traditions, and productive of disaffection amongst its members.

"They are of opinion that the omission of the defining term "Masonic" from the title of the order is objectionable. In the present day at least, the Order of the Temple is essentially a Masonic Order; and your memorialists believe strongly that any indication, however remote, of an intention to dissociate the Order from Masonry would be viewed with equal alarm by Templars and Masons.

"They consider the abolition of Past Rank most injurious. It deprives Sir Knights of a laudable incentive to zeal in promoting the welfare of the Order. The possession of Grand and Provincial Grand Rank, being confined to the year of office, will cease to be regarded as objects of ambition. The abolition of the distinction of P.E.C., and of the privilege of wearing the distinctive insignia of past rank, will also operate as a discouragement to activity in the interests of the Order.

The newly-created honours of "Grand Cross" and "Grand Commander" being attainable only at the pleasure of the Great Priory, a door will be opened to insinuations of exclusiveness and favouritism, leading to consequent dissatisfaction. Your memorialists further consider that the alteration of the titles "Encampment" and "Eminent Commander," to Preceptory and Preceptor, and also the changes in the titles of other officers, as well as of the Great Priory and the Provincial Priory, as of Private Preceptories, although they are stated to be taken from historical authority, appear to be useless and frivolous innovations, calculated rather to excite ridicule than to elevate the dignity of the Order.

"Your memorialists therefore humbly pray that the statutes may be revised and amended with the view of removing the objections entertained by them thereto.

"Signed on behalf of the.....Preceptory, at a meeting held this.....day of A.L. 5876., A.O. 754, and A.D. 1874.

(Signed,) Preceptor.
..... Constable.
..... Marshal.
..... Registrar.

ORDER OF THE TEMPLE AND MALTA IN IRELAND.

To the Editor of The Freemason.

Dear Sir and Brother,

While your correspondent "P.E.C." is waiting for "some one in authority" to reply to some of his very pertinent queries, it may interest him to learn that the Irish members of the Order are quite as dissatisfied with the recent changes as their English brethren, and in fact, are, I fancy, more disgusted with results, having special "grounds for grumbling."

Whatever may be the issue in England, it is pretty confidently anticipated here that if matters continue in their present direction it will soon be a question of revolution or extinction.

A very large number of old members have practically withdrawn from active fellowship, having been forced into that course of conduct by the introduction of laws which they will not submit to.

One change which specially affects us here is connected with the "clothing." The Irish Templars for a series of years past have used the Black Masonic Apron, Gauntlets and Sash. When the union of the two branches was passed, a circular was issued bearing the signature of the Grand Recorder, and purporting to explain the meaning of the "Statutes of the Convent General." In dealing with the "clothing," that official document stated, "The Insignia and Habit are altered, for particulars of which see the statutes of the Convent General. All present Knights may, however, continue to wear in their preceptories the dress to which they were legally entitled." Subsequently the Great Priory

Laws, Ireland, were adopted, and amongst those laws are two, No. 13, commencing "No Knight under the jurisdiction of the Grand Master, shall be permitted to attend any meeting of the Great Priory, unless he appear in black dress or uniform, and with the sword, tunic, and mantle of the Order, according to the Statutes of the Convent General;" and the other, No. 73, reading thus, "No Knight shall be admitted to any meeting of Preceptory, unless he appears in the proper costume of his rank in the Order, nor unless he be personally known or vouched as a Knight Templar belonging to a Preceptory under the jurisdiction of the Grand Master, or under a jurisdiction recognised by the Convent General. Every Knight during his continuance in the Preceptory shall be subject to the bye-laws of the Preceptory."

The first clause of this latter rule is in direct opposition to the official statement of the 19th January, and the effect has been most mischievous. The old members who have been, as they consider "sold," are naturally indignant, being shut out not only from their place in the Great Priory, but also from their own preceptories, in consequence of their not adopting the habit and mantle, which many of them declare they will never put on, and the unfairness of the whole proceedings has already drawn forth a protest from a "Grand Cross" of the Order against the legality of the proceedings of Great Priory since the exclusion of its legitimate members.

Having thus excluded a number of Past Commanders, and thus avoided what might and would, in all probability, have proved hostile votes, a few members of Great Priory passed, of course in legal manner, a resolution to call in all existing warrants, and to replace them "free of charge" by new ones from the new authorities. Our present warrants confer on us the right to work other degrees than those of the Temple and Malta, and the calling in of those warrants is clearly part of a persistent plan to establish in Ireland a rite which claims control over a number of degrees, and has for years been trying here to put its theories into practice. An attempt to get possession of the "Rose Croix" degree has since been made and defeated. It will sufficiently illustrate the effect of the law excluding members of Great Priory not "properly clothed" from its meetings, when I state that the voters on the warrant question, important as it was felt to be, numbered in all, as well as my memory serves me, fourteen. Nine for calling them in, and five against.

Two points are pretty clearly understood: the brethren at large will not wear the dress, and the warrants will not be surrendered. It remains to be seen what action "those in authority" may consider it prudent to take.

If it be the intention of those "behind the scenes" to distinguish the Order of the Temple in Ireland, their recent actions may have been dictated by "sound policy." As far as Freemasonry is concerned, it is of very little consequence what the result is, those who were friendly to the Templar Order as an offshoot from the Masonic system, are disposed to look on it now, with its absurd pretensions to a chivalric origin, as a farce and an imposition, and if their views are correct, the more completely it is disassociated from Freemasonry, the better for the latter.

JOSEPH H. WOODWORTH.

Preceptory 245.

Dublin, 28th September, 1874.

VISITING BRETHREN.

To the Editor of the Freemason.

Dear Sir and Brother,—

Is a brother at liberty to attend a lodge as a visitor at any or every lodge meeting, providing he is regularly vouched for, and a subscribing member to his own lodge. The clause No. 3, page 89, in Book of Constitutions, provides for a brother not being a subscribing member, and from there being nothing to the contrary stated, I conclude, as a subscribing member to a lodge, he would be at liberty to visit any other. Trusting you will allow me to ask this question,

I am, yours obediently and fraternally,

H. L.

SCOTTISH FREEMASONRY

To the Editor of the Freemason.

Dear Sir and Brother,—

Your leading article on "Scottish Freemasonry" on Saturday has greived me very much. To think a brother in your position should write an article upon a subject you seem to be quite ignorant of. In the first place you say that the private lodges have no income except what arises from the initiation fees. I don't know what you mean by the term "private lodges," as I know of none such; (at least in Glasgow) but for your information I may state that there is scarcely a lodge in Glasgow but what has an annual subscription imposed upon its members as a test of membership, and instead of having recourse to "Emergency" lodges for initiation to make their ends meet, there is not one of the twenty-six lodges in Glasgow but has a considerably sum to their credit in the various banks throughout the city. This I assert without the fear of contradiction, so much for your information about the private lodges. In your next remarks your ignorance about Scottish Freemasonry is still further displayed, when you state that Scottish Masonry has no Benevolent Fund of any value or importance. I again assert that this statement is in entire opposition to facts; for in Glasgow there is a Benevolent Fund that, I venture to say, would do justice to any P.G. lodge in England, and it is in no crippled condition, financially, or otherwise, but, on the contrary, is in a very healthy condition indeed. So much so, that it has over £500 deposited in one of our city trusts, and can disburse charity with no mean or stinted hand.

You close your tirade against us with an advice to the Grand Lodge; but even that was unnecessary, as Grand Lodge, to my certain knowledge, has been in the habit of doing for a number of years. However, I leave some of my Edinburgh Brethren to say whether your figures are correct or no. About the amount disbursed in the nineteen months you speak about, for my own part I can't say anything about it; but I am afraid if, like your other statements I have noticed, (in my own simple way) it is not worth minding. My advice to you, then, is this:—before you begin to teach Scottish Freemasons their duty try and have a foundation whereon you can stand with perfect safety. Hopping you will take these remarks in the spirit with which they are given, viz., honour to whom honour is due,

I remain, Yours fraternally,

WILLIAM GRAHAM.

[We print this letter as we received it, and shall take no further notice of it, as our object has not been to attack Freemasonry, but to remedy admitted evils.—ED.]

To the Editor of the Freemason.

Dear Sir and Brother,—

Your correspondents, H.G.M. and W. J. Hughan, do not seem to be aware that there is another instance of a Grand Master of English Freemasons joining the Church of Rome. Philip, Duke of Wharton, Grand Master in 1722, soon after became a convert to the Roman Catholic faith, was attainted in 1728, and died in 1731, monk in a Spanish monastery.

Yours very truly and fraternally,

WILLIAM COWLING.

York, Sept. 26, 1874.

WITHDRAWAL OF PROPOSITIONS.

To the Editor of the Freemason.

Dear Sir and Brother,—

A brother having been duly proposed as a joining member of a lodge, has any brother any authority to withdraw the proposal, without the consent or knowledge of either the proposer, seconder, or candidate?

Yours fraternally,

R. V.

[The W.M., may, for good and sufficient cause not permit the name of the proposed candidate to appear on the notice paper, but no one else clearly has any authority.—ED.]

ROYAL PATRONAGE.

To the Editor of the Freemason.

Dear Sir and Brother,—

I was much surprised and annoyed to see in the *Masonic Record of Western India*, (a well-

conducted Masonic magazine, and not responsible for the following), emanating from Bro. William Bassett, of the *Masonic News*, Glasgow, to the effect "That the following will be supplied upon the receipt of remittance."

"Under the patronage of Bro. His Royal Highness the Prince of Wales, Bro. His Royal Highness Prince Arthur, Sir Michael Shaw Stewart, Grand Master Mason of Scotland, Lord Rosslyn, Past Grand Master of Scotland, Lord Ripon, Grand Master Mason of England, &c., &c."

"VALUABLE WORK.—The complete ceremonies of Freemasonry, according to the Scottish Constitution, for the three degrees. Price 4s. 8d.; by post 4s. 10d."

"FREEMASONRY — ITS JURISPRUDENCE, 10s. 6d.—Freemasonry, its Symbolism, Religious Nature, and Law of Perfection, by Bro. Chalmers I. Paton, Past Master, No. 393, England, handsomely bound in cloth. Price 10s. 6d. (post free)."

Does Bro. Bassett mean to say that either or both of these Masonic publications are patronised by the distinguished brethren enumerated?

I await a reply, and failing a satisfactory answer from Bro. Bassett, I must seek to discover the facts of the case by other means, probably of a less pleasant character than the present, for I can scarcely believe the two princes and three nobleman have permitted their names to be thus mentioned as patrons of a ritual of the three degrees. The advertisement has been inserted, I find, for some time.

REVIRESCO.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, October 16, 1874.

The Editor will be glad to receive notice from Secretaries of Craft Lodges, Royal Arch Chapters, Mark Lodges, Preceptories, Conclaves, &c., of any change in place or time of meeting.

Saturday, October 10.

General Committee Girls' School, at 12.

Lodge 176, Caveac, Westminster Palace Hotel, Westminster.

" 1361, United Service, Greyhound Hotel, Richmond.

" 1423, Era, King's Arms Hotel, Hampton court.

" 1426, Great City, City Terminus Hotel, Cannon-street.

" 1457, Bagshaw, Bald Faced Stag, Buckhurst-hill, (Annual Festival).

Mark Lodge 104, Macdonald, Masons' Hall, Masons'-avenue, Basinghall-street.

Manchester Lodge of Instruction (179), Yorkshire Grey, 77, London-street, Fitzroy-square, at 8; Bro. H. Ash, Preceptor.

Lily Lodge of Instruction (810), Greyhound Hotel, Richmond, Surrey.

Star Lodge of Instruction (1275), Marquess of Granby, New Cross-road, at 7; Bro. C. G. Dilley, Preceptor.

Monday, October 12.

Quarterly General Court Boys' School, at 12.

Lodge 59, Royal Naval, Freemasons' Hall.

" 193, Confidence, Anderton's Hotel, Fleet-street.

" 957, Leigh, Freemasons' Hall.

Chap. 22, Mount Zion, Guildhall Tavern, Gresham-street.

Prince Leopold Lodge of Instruction (1445), Lord Stanley Tavern, Sandringham-road, Kingsland, at 7; Bro. T. Austin, Preceptor.

Strong Man Lodge of Instruction (45), Crown Tavern, Clerkenwell green, 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. Gottheil, Preceptor.

British Oak Lodge of Instruction (813), 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.

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, 343, Strand, at 8.

Tuesday, October 13.

Lodge 167, St. John's, Holly Bush Tavern, Hampstead.

" 180, St. James's Union, Freemasons' Hall.

" 198, Percy, Ship and Turtle Tavern, Leadenhall-street.

" 211, St. Michael's, Albion Tavern, Aldersgate-st.

" 228, United Strength, Old Jerusalem Tavern, St. John's-gate, Clerkenwell.

" 435, Salisbury, Freemasons' Hall.

Lodge 548, Wellington, White Swan Tavern, Deptford.
" 834, Ranelagh, Clarendon Hotel, Hammersmith.
" 917, Cosmopolitan, City Terminus Hotel, Cannon-street.

" 933, Doric, Anderton's Hotel, Fleet-street.

Chap. 185, Jerusalem, Freemasons' Hall.

Supreme Grand Council 33°, Masonic Hall, Golden-square.
Yarborough Lodge of Instruction (534), Green Dragon, Stepney, at 8; Bro. Barnes, P.M., Preceptor.

Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 8; Bro. Larham, Preceptor.

Faith Lodge of Instruction (141), 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 (860), King Edward, Triangle, Hackney, at 7.30; Bro. Crawley, Preceptor.
Prosperity Lodge of Instruction (65), Gladstone Tavern, Bishops-gate-st., Within, at 7.30; Bro. Bolton, W.M. 1227, Preceptor.

St. Marylebone 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.

Percy Lodge of Instruction, Grapes Tavern, Little Windmill-street, W.

Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; Bro. J. Robt. Nash, Preceptor.

Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30.

Wednesday, October 14.

General Committee Royal Masonic Benevolent Institution, at 3.

Lodge 3, Fidelity, Freemasons' Hall.

" 13, Union Waterloo, Masons' Hall, William-street, Woolwich.

" 15, Kent, Freemasons' Hall.

" 87, Vitruvian, White Hart, College-st., Lam beth.

" 147, Justice, White Swan, High-street, Deptford.

" 238, Pilgrim, Ship and Turtle Tavern, Leadenhall-street.

" 749, Belgrave, Anderton's Hotel, Fleet-street.

" 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.

" 1017, Montefiore, Freemasons' Hall.

" 1260, Hervey, Freemasons' Hall.

" 1305, St. Marylebone, Eyre Arms Tavern, St. John's Wood.

" 1306, St. John of Wapping, Gun Hotel, High-st., Wapping.

Supreme Grand Council 33°, 33, Golden-square.

New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.

Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.

Confidence Lodge of Instruction, White Hart Tavern, Abchurch-lane, at 7.30.

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.

Finsbury Park Lodge of Instruction (1283), Finsbury Park Tavern, Seven Sisters-road, N., at 8. Bro. P. Dickinson, Acting Preceptor.

United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales's-road, Kentish-town, at 8; Bro. J. N. Frost, Preceptor.

Southwark Lodge of Instruction, (879), Southwark Park Tavern, Southwark Park, at 8; Bro. Charles William Kent, Preceptor.

Dalston Lodge of Instruction (975), Havelock Tavern, Albion-road, Dalston, at 8.

Thursday, October 15.

Lodge 49, Gihon, Guildhall Tavern, Gresham-street.

" 55, Constitutional, City Terminus Hotel, Cannon-street.

" 169, Temperance, White Swan, High-st, Deptford.

" 179, Manchester, Anderton's Hotel, Fleet-street.

" 733, Westbourne, Lord's Hotel, St. John's Wood.

" 813, New Concord, Rosemary Branch Tavern, Hoxton.

" 1139, South Norwood, Public Hall, South Norwood.

" 1287, Great Northern, Freemasons' Hall.

" 1339, Stockwell, Half Moon, Herne-hill.

Chap. 79, Pythagorean, Ship Hotel, Greenwich.

Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor.

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.

The Great City Lodge of Instruction (1426), 111, Cheap-side, at 6.30.

Friday, October 16:

Rose Croix Chapter Invicta, Masonic Hall, William-street, Woolwich.
 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), Lyceum Tavern, 354, Strand, at 8; Bro. Pulsford, Preceptor.
 Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30.
 Unions Emulation Lodge of Improvement for M.M.'s Freemasons' Hall, a 7.
 Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.
 Clapton Lodge of Instruction (1365), 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.
 Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Stacey, P.M. 180, Preceptor.
 Westbourne Lodge of Instruction (733), Horse and Groom, Winsley-street, Oxford-street, at 8.
 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. Ratts, 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 & Horses High-road, Tottenham.
 Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.

MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE,

For the Week ending Saturday, October 17, 1874.

Monday, October 12.

Lodge 314: Peace and Unity, Militia Mess Rooms, Preston.
 " 477, Mersey, 55, Argyle-street, Birkenhead, at 6.
 " 721, Independence, Masonic Rooms, Eastgate-row, North Chester, at 5.
 " 1021, Hartington, Masonic Hall, Barrow-in-Furness.
 " 1398, Baldwin, Castle, Dalton-in-Furness.
 Red Cross Conclave of Instruction, Masonic Temple, Liverpool, at 7.

Tuesday, October 13.

Lodge 241, Merchants', Masonic Temple, Liverpool, at 5.
 " 1250, Gilbert Greenall, Masonic Rooms, Warrington.
 Chap. 537, Zion, 9, Hamilton-square, Birkenhead.
 Downshire Lodge of Instruction (594), Masonic Hall, Liverpool, at 7.

Wednesday, October 14.

Lodge 281, Fortitude, Athenaeum, Lancaster.
 " 1052, Callender, Public Hall, Rusholme.
 " 1094, Temple, Masonic Temple, at 6.
 " 1356, De Grey and Ripon, 140, North Hill-street, Toxteth-park, Liverpool, at 6.
 Chap. 673, St. John's, Masonic Temple, Liverpool, at 6.30.
 St. John's Lodge of Instruction (673), Masonic Hall, Liverpool, at 8.

Thursday, October 15.

Lodge 203, Ancient Union, Masonic Temple, Liverpool, at 6.
 " 343, Concord, Queen's Arms Hotel, Church-street, Preston.
 " 425, Cestrian, Grosvenor Hotel, Chester, at 4.
 " 605, Combermere, Seacombe Hotel, Seacombe, at 6.
 " 1299, Pembroke, West Derby Hotel, West Derby, at 5.

Friday, October 16.

Lodge 1350, Fermor-Hesketh, Masonic Temple, Liverpool, at 6.
 Red Cross Conclave, 55, Liverpool, Adelphi Hotel, Liverpool, at 6.

MASONIC MEETINGS IN GLASGOW AND VICINITY.

For the week ending Saturday, October 17, 1874.
All the Meetings take place at 8 o'clock.

Monday, October 12.

Lodge 102, St. Mark, St. Mark's Hall, Buchanan-st
 " 219, Star, 12, Tringate.
 " 362, St. Clair, 25, Robertson-street.
 " 541, Maile Stuart, Watson's Academy, Langside-road, Crosshill.
 " 205, St. Winnoch, Eagle Inn, Lochwinnoch.
 " 307, Union and Crown, Freemasons' Hall, Barrhead.

Tuesday, October 13.

Lodge 413, Athole, 213, Buchanan-st.
 " 419, Neptune, 35, St. James-st., Kingstown.
 " 441, Glasgow, 22, Struthers-street.
 " 179, St. Mungo, London Hotel, Mauchline.
 " 426, Prince of Wales, Freemasons' Hall, Renfrew.
 Chap. 69, St. Andrew, 170, Buchanan-st.

Wednesday, October 14.

Lodge 178, Scotia, 170, Buchanan-st.
 " 510, Maryhill, Main-street, Maryhill.
 Chap. 87, Shamrock and Thistle, 12, Tringate.

Thursday, October 15.

Lodge 27, St. Mungo, 213, Buchanan-street.
 " 465, St. Andrew's, Masons' Hall, Garngad-road.
 " 553, St. Vincent, 162, Heath-road.
 " 554, Stewart, Freemasons' Hall, Market place, Kilsyth.

Friday, October 16.

Lodge 11, Kilwinning, Town Hall, Greenock.
 " 360, Commercial, 60, Hope-st.
 " 408, Clyde, 170, Buchanan-st.
 " 321, St. Andrew's, Public Hall, Alexandria.
 " 471, St. John, Stane Inn, Shotts.

Saturday, October 17.

Lodge 524, St. Andrew, East Kilbride.
 " 544, St. Andrew, Freemasons' Hall, Bridge-street, Coatbridge.

MASONIC MEETINGS IN EDINBURGH AND VICINITY.

For the Week ending October 17th, 1874.

Monday, October 12.

Funeral Grand Lodge, Assembly Rooms, George-street, at 5 p.m.
 Lodge 145, St. Stephen, Masonic Hall, Writer's-court, at 8.
 " 349, St. Clair, Freemasons' Hall, George-street, at 8.

Tuesday, October 13.

Lodge 1, Mary's Chapel, Waterloo Hotel, Waterloo-place, at 8.
 " 151, Defensive Band, Masonic Hall, Blackfriars-street, at 8.

Wednesday, October 14.

Lodge 2, Canongate Kilwinning, St. John's Chapel, St. John's-st, at 8.
 Chap. 1, Edinburgh, Freemasons' Hall, George-street-at 8.

Thursday, October 15.

Lodge 48, St. Andrew's, Freemasons' Hall, George-st. at 8.

Friday, October 16.

Chap. 83, St. Andrew's, Freemasons' Hall, George-street, at 8.

NOTICE TO SUBSCRIBERS.

The "Freemason" of May 10th and 17th, 1873, (numbers 218 and 219) being out of print, the publisher will be glad to receive copies from brethren who may have them. Stamps will be sent on receipt.

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New Business, 2,307 Policies for £406,630.

New Annual Income, £12,236.

192 Death Claims paid, £33,111.

26 Claims on Matured Policies, £2,987.

Paid for surrenders, £2,062.

Laid by in year, £44,087.

In force, 19,111 Policies for £3,306,338.

Annual Premium Income, £104,996.

Paid for Policy Claims and Bonuses during nineteen years, £255,024 on 1,584 Policies.

Accumulated Fund increased to £355,202.

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FUND FOR THE BENEFIT OF THE WIDOW OF
THE LATE W. BRO. J. R. STEBBING, P.G.D
(ENGLAND) AND D. PROV. G.M.

PRESIDENT.—The Right Worshipful W. W. B. BEECH
M.P., Provincial Grand Master.

At a meeting of the Provincial Grand Lodge, recently held at Landport, it was unanimously resolved that a Committee be appointed for the purpose of raising a fund, to provide a suitable memorial to our late deeply-lamented Bro. Stebbing.

In pursuance of the foregoing resolution, a meeting was held at Southampton, which was largely attended, when the following resolutions were unanimously adopted:—

"That the Lodges and Chapters of the Province and Freemasons generally be solicited to subscribe to a fund, to be appropriated as the Committee shall determine, for the benefit of the Widow of our late lamented Bro. J. R. Stebbing, whose circumstances at the time of his decease render this appeal absolutely necessary."

"That copies of these resolutions be forwarded to each Lodge and Chapter in the Province, inviting their co-operation, as well as that of Brethren and Companions generally, in obtaining subscriptions to the fund."

"That a circular stating the circumstances be also transmitted to all other Lodges and Chapters in England."

The name of the late Bro. J. R. Stebbing is so well known in all Masonic circles that it seems unnecessary to set forth at length his long and valuable services. For many years he was a constant attendant at Grand Lodge and Grand Chapter, assisting the interests of the Brethren and Companions. He was Vice-President of the Board of General Purposes in 1861, 1862 and 1863, and also an active member of the Building Committee of the present Freemasons' Hall, London.

He was rarely absent from the elections in the various Charities, giving his valuable aid to the poor and distressed amongst the brethren and their relatives, contributing from his means to the advancement of those charities, in which he had qualified as Vice-Patron of the Boys' School, Life Governor of the Girls' School, and Life Governor of the Benevolent institution; and it is sincerely hoped that the Widow of one who was so actively engaged for the benefit of others (herself a Life-Governor of the Boys' School) should be placed in circumstances which will assist her in her present unexpected bereavement.

Subscriptions in aid of this fund may be transmitted to the Treasurer, Aldermoor House, near Southampton; or to his bankers, Messrs. Maddison, Atherly, Hankinson, and Darwin, Southampton.

W. HICKMAN, Treasurer.
J. E. LE FEUVRE, Secretary

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