

THE Freemason.

REPORTS OF THE GRAND LODGES ARE NOW PUBLISHED WITH THE SPECIAL SANCTION OF

The Most Honourable the MARQUESS OF RIPON, K.G., M.W. Grand Master of England; 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. 284.]

SATURDAY, AUGUST 15, 1874.

REGISTERED FOR TRANSMISSION ABROAD.

[PRICE 2d.

Province of Hampshire and the Isle of Wight.

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. BRECH, 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.

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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

SUTTON.—*Frederick Lodge of Unity* (No. 452).—The August regular meeting of the Frederick Lodge of Unity was held on the 4th inst., at the Station Hotel, Sutton, and was presided over by the W.M., Bro. A. J. Dickinson. Among other brethren who were present were Bros. W. S. Masterman, S.W.; J. W. Sugg, J.W.; James Robins, P.M. and Treasurer; Magnus Ohren, P.M. and Secretary, P.P.G. Warden for Surrey; George Wright, S.D.; N. J. Jeffery, J.D.; H. E. Frances, D.C.; Edward W. Sagg, Organist; Charles H. Edwards, I.G.; Wm. Sugg, P.M.; Samuel H. Christmas, Charles M. Ohren, R. J. Bell, F. A. Manning, Edward Ohren, and J. W. Gray. Bro. M. Sharpe, 197, was also present as a guest. After the reading and confirmation of the minutes of the former meeting, Bro. Manning was raised to the third degree. Bros. Charles M. Ohren, and H. Christmas were passed to the second degree. Bro. Edward Ohren, late of lodge *Liberta e Progresso*, "Cagliara, under the Italian Constitution, having been balloted for as a joining member and unanimously elected, was passed to the second degree by his father, Bro. Magnus Ohren. Messrs. George Christie, of Perry Hill, and John Wm. Gray, C.E., of 16, Southampton-buildings, Chancery-lane, were successfully balloted for and initiated. The following motion, by Bro. Magnus Ohren, of which notice had been given, was then brought in by that brother, and carried *nem. con.*—"That Bros. F. A. Manning, A. J. Dickinson, W.M., and George Wright, S.D., having given their names as willing to serve the office of Steward to represent this lodge at the three Masonic Festivals for 1875, viz:—For the Royal Masonic Institution for Aged Freemasons and Widows of Freemasons, Bro. Manning, for the Royal Masonic Institution for Boys, Bro. A. J. Dickinson, W.M.; and the Royal Masonic Institution for Girls, Bro. George Wright, S.D.; that the sum of £5 be given from the funds of the lodge to be put on Bro. Manning's list, and that £5 5s. be given from the funds of the lodge for Bro. Dickinson's list, and the like sum for Bro. Wright's list, for the respective Institutions for which they serve the office of Steward, and that the Treasurer be instructed accordingly." The Treasurer's (Bro. James Robins) report, which was read, stated the balance in hand to the credit of the lodge on the 31st ult., at £61 17s. 3d. Some letters of apology from absent brethren were afterwards read, and the lodge then closed. The brethren afterwards partook of an excellent banquet.

WEST DERBY.—*Pembroke Lodge* (No. 1299).—The annual summer festival of the members of this lodge, which holds its meetings at West Derby, near Liverpool, took place on Thursday, the 6th inst., and pleasant weather, a well selected and charming locality for the days' "out," and a company which started with the determination of making the day enjoyable, all went to make the Pembroke picnic of 1874, the most pleasant of the series. The arrangements, which were of the most satisfactory nature, were entrusted to the following committee:—Bros. Thomas Marsh, P.M., P. Prov. G.D. of C. West Lanc.; Wm. Crane, P.M.; Wm. S. Vines, P.M.; J. Sellar, P.M.; Wm. Jones, P.M.; Richard Bennett, H. Liversage, G. Aspinall, Alex. Jones, Wm. Avis, J. Capell,

A. E. Kirkpatrick, Lonsdale, W. S. Bennett, Wm. Brown, Hiles, Stoneweher, Frank Moss, Boston. Bro. Joseph Clegg, P.M., was the Master of Ceremonies, Bro. A. T. Smith, Secretary, and Bro. Macmuldrow, W.M., Treasurer. In consequence of excellent generalising as to trains, boats, provisions, &c., there was not the slightest hitch during the whole of the long summer day's trip, special praise being due to Bro. Macmuldrow, W.M., for his exertions, to Bro. J. Clegg, the I.P.M., M.C., who was the very essence of courtesy and industry, and all the other members of committee deserve the greatest credit, being admirably assisted by a strong and willing band of Stewards. The spot selected for this year's holiday, was the grounds of the Rope Ferry Hotel, near Eaton, a charming spot on the banks of the River Dee, nearly five miles from the ancient city of Chester, and two from the Duke of Westminster's famous mansion of Eaton Hall. The weather was of the most enjoyable nature, and if it had been specially ordered, like the other *et ceteras* of the pic-nic, it could not have been better suited for the day's outing. The Pembroke party, numbering nearly 100 ladies and gentlemen, started from Lime-street station, Liverpool, in the morning, a large saloon, and other first-class carriages being specially allotted to them. They arrived in Chester about noon, and were soon on their way to Aikman's Gardens in the Groves, where several large barges were in readiness to convey them up the Dee. The row on the river was one of the most pleasant features of the day's excursion, for while the sturdy oarsmen plied themselves to their task, music meanwhile brightened the journey, and many a joke made the welkin echo with the silvery laughter of the ladies, and the more sober audible smile of the gentlemen. The Rope Ferry was reached, about half-past one, and shortly afterwards the whole party, with appetites sharpened by the "sea voyage," sat down to a capital dinner, provided by Bro. Bolland, of Chester. The volunteer stewards did the "state some service," which deserved to be honourably mentioned. No time was wasted in formal speechmaking, and the pic-nickers at once proceeded to seek enjoyment in the way most congenial to his or her individual taste. Many proceeded in the barges up the Dee to the Iron Bridge, where they landed and strolled through the magnificent gardens and grounds of the Duke of Westminster; others crossed the ferry and walked through the meadows to the Hall, whilst others remained at the Rope Ferry, and enjoyed themselves with dancing and other pleasant pastimes. At six o'clock tea was served up on a long range of tables laid out in the open air, on the margin of the river. This over, dancing and outdoor amusements were resumed till about half-past seven, when the signal was given for returning. All were soon in the barges and other boats, and the party started back for Chester in the cool of a most delightful summer evening, the playing of the musicians and many excellent songs greatly adding once more to the enjoyment of the party. Chester was reached about nine o'clock, and as the return train did not start till 10-15 p.m., many of the ladies and gentlemen took a quiet stroll through the quaint "rows" of the old city. All mustered in good time at the station, the train started punctually, and Liverpool was reached about half-past eleven o'clock. Others than "mystics" were allowed to join the party, and amongst the visiting brethren were—Bros. T. Page, 823; Carlisle, 823; J. Vaughan, S.D. 86; Smallwood, 823; D. W. Winstanley, P.M. 1094; T. G. Winstanley, 1094; Healing, J.W. 1041; &c.

DALTON-IN-FURNESS.—*Baldwin Lodge* (No. 1398).—On Friday, July, 31, 1874, the brethren of this lodge assembled to take part in the august ceremony of the installation of the Worshipful Master elect. Amongst the members there were present Bros. Pearson, P.G.P.; John Case, P.M.; James Postlethwaite, W.M.; H. Horn, S.W.; F. C. Clarke, J.W.; R. Blake, Secretary; F. Bell, Treasurer; J. Walton, S.D.; F. Grieve, J.D.; Rev. J. M. Morgan, Chaplain; F. Hosking, Organist; F. Atkinson, S.S.; C. Godby, J.S.; W. Dazell, I.G.; F. Cooper, Tyler; John Hartley, Sec. 995, and 1398; Geldart,

Matthews, I.P.M. 995; Francis Postlethwaite, John Geldart, and Joseph Rawlinson. The visitors were Bros. R. Dodgson, W.M. 995, and 1398, P.P.G.S.B.C. and W.; John Mills, W.M. 1398, P.G.S.W. C. and W.; Thomas Dodgson, P.M., 995, 1398, and P.G. Steward of C. and W.; and Bros. Hooker, Eckersley, Mann, Haslam, McKnight, Taylor, W. Waiting, Meredith, F. C. Warne, Kitchen, Parker, and Harper. The officers elect for the ensuing year are as follows:—Bros. William Whiteside, I.P.M.; James Postlethwaite, W.M.; Wm. Horn, S.W.; Francis Clark, J.W.; John Case, I.P.M.; Frederick Bell, Treasurer; Robert Blake, Secretary; John Walton, S.D.; Thomas Grieve, J.D.; Wm. Dalzell, I.G.; Frederick Atkinson, S.S.; Christopher Godby, J.S.; and Thomas Cooper, Tyler. The installation ceremony was impressively performed by Bro. Reuben Pearson, Prov. G.P., and P.M. of the lodge, assisted by Bro. Roger Dodgson, P.P.G.S.B. C. and W.; and Bro. Case, P.M. After the W.M., Bro. J. Postlethwaite, had been duly installed, the members adjourned to the banquet, which was held at the Wellington Hotel, Dalton. Bro. Bell, the caterer, served up a spread which reflected the highest credit upon his abilities in that direction, and fully showed the capabilities of his establishment. Bro. Postlethwaite, W.M., occupied the chair, and Bro. Horn, Senior Warden, the vice-chair. Bro. the Rev. J. M. Morgan, vicar of Dalton parish, and Chaplain of the Baldwin Lodge, offered up the grace before meat. After the guests had done ample justice to the good spread provided, the W.M. proposed the toast, "The Queen, the Prince and Princess of Wales, and the rest of the Royal Family;" and after this had been suitably responded to, the company sang the National Anthem. "The Army, Navy, and Volunteers," was followed by a favourite song, "Let me like a Soldier fall," by Bro. Harper. The W.M. then proposed "The M.W. the Grand Master, Earl de Grey and Ripon, the R.W. the D.G.M., Earl Carnarvon, the M.W. the Past G.M., H.R.H. the Prince of Wales, and Officers of the Grand Lodge of England," which was then observed with the usual honours. Bro. Derbyshire then contributed a song to the harmony of the evening. The toast of the evening, "The W.M. of the Baldwin Lodge, No. 1398," was then drunk with enthusiasm, and Bro. Parker gave a song. The W.M. having feelingly responded, "The I.P.M., the Wardens and Officers of 1398," were then given by Bro. Postlethwaite, and who at the same time said he had another highly pleasing duty to perform, and that was on behalf of the lodge to present to Bro. Whiteside, the I.P.M., with a beautiful jewel, as a mark of the high esteem in which he was held by the brethren of the lodge over which he had so efficiently presided for the past twelve months, and who had also been the chief means of getting the Baldwin Lodge established in this town. Bro. Whiteside responded, in very feeling terms. The W.M. gave "The Installing Master," and Bro. R. Pearson, P.G.P., ably replied. The toast of "The Clerical Brethren" was answered by Bro. the Rev. J. M. Morgan; song by Bro. Harper, and Bro. Johnson also sang, "Judge not a man by the Coat that he wears." "The Masonic Charities" was followed by a song rendered by Bro. Bell, "The Old Water Mill." "The Visiting Brethren," was now duly honoured, and appropriate thanks were rendered. "The Ladies," by Bro. Blake, Secretary; "Our Musical Friends and Brethren," came on in turn, the toast list concluding with "To all Poor and Distressed Masons," by Bro. Cooper, Tyler. The entire proceedings were of a very pleasurable character, the speeches were pithy, and received with great favour, and the tone of the meeting was such that this gathering will be long remembered as one of the most enjoyable of its kind.

Scotland.

GLASGOW.—*Thistle and Rose Lodge* (No. 73).—The R.W.M., Bro. G. Weston, opened the lodge on Tuesday, the 4th inst., at 8 p.m., assisted by A. McLeod as S.W.; D. Rumsey, as J.W.; R. Richards, Sec.; and other office-bearers, there being one candidate for initiation.

At the request of the R.W.M., Bro. Park, P.M., acted as S.D., and Bro. Wm. B. Pattison, Sec. 27, as Master, giving the initiatory ceremony with that care and minuteness that distinguishes all Bro. Pattison's working. The Secretary reported upon the case of a widow of one of the members, and a sum was voted for her relief. An application for relief from a brother under the Irish Constitution was also entertained.

GLASGOW.—*Commercial Lodge* (No. 360).—It having been announced that this old and influential lodge would assemble for the first time in their new hall in Hope-street, there was a goodly muster of visitors present to congratulate them on the auspicious occasion, amongst whom we recognised Bros. J. C. Speir, of Mother Kilwinning, No. 6; W. B. Patterson, Sec.; W. Bassett, 27; McGregor, 30; G. Western, R.W.M., and G. W. Wheeler, 73; J. O. Park, 175, Greenock, St. Johns; J. Duthie, P.M. 219; J. Petter, R.W.M. 153; J. Stewart, 332; J. McGennis, S.W.; Wm. Harper, T.; and several other brethren from the Clyde Lodge, 480. G. Adams, 342; J. Shaw, 354; J. Hughes, E. Montgomery, 465; J. D. Porteous, R.W.M., and J. Brodie, D.M., 541; and W. J. Pickerton, 452, (E. C.) A letter of apology having been read from Bro. Morton, M.D., the R.W.M., stating that he was unable to attend through illness, the chair was taken by Bro. Porteous, I.P.M., who was supported on the dais by Bro. J. Brodie, P.M., J. Davidson, P.M.; A. Martin, Sec.; J. Munro, D.M.; J. Anderson, R.W.M., Renfrew County Kilwinning, and J. Peters, R.W.M., Royal Arch Pallockshaws; Oliver, S.W.; Lamb, J.W., and all the other officers of the lodge being present. The Acting Master expressed his regret at having to take the chair, as it arose from the illness of his esteemed friend, Dr. Martin, otherwise he was proud to have to preside over such an influential meeting. He must also apologise for the unfinished state of the hall; they expected it would have been completed, but, as they saw, the decorations were not complete, and so visitors could hardly judge of the beauties of their new home. A hearty vote of thanks was given to the committee who had had the superintendance of the alterations. Bros. John Munro and Julius Brodie acknowledged the compliment. The lodge, having been placed under the care of the J.W., the Master gave the usual loyal and Masonic toasts. Bro. J. Davison, P.M., as the oldest member of the lodge present, proposed "Continued Prosperity to Lodge Commercial 360;" the R.W.M. acknowledged the toast, alluding to the happy hours they had spent in their old hall, and trusting this pleasant meeting might be considered as a good augury for the future. Bro. Munro, D.M., gave the "Masonic Press." In an eloquent address he pointed out the advantages of being adequately represented in the press, and called on them not only to support *The Freemason* and *Masonic News*, but also the *Masonic Magazine*. Bro. Bassett replied for the *Masonic News*, and Bro. Bickerton for *The Freemason*, who assured them that nothing would be wanting on the part of Bro. Kenning to render *The Freemason* in every way worthy of their support. Bro. G. W. Wheeler having been called on, spoke of the advantages of the *Masonic Magazine* to all who wished to study Masonic archaeology, or to get a deeper insight into the real beauties of Masonry. The R.W.M. proposed "The Visitors;" they were proud to see so many present on this occasion. Bro. Speirs, as member of the Mother Kilwinning, was proud to be able to respond for the visitors, and thank the members of the Lodge Commercial for their fraternal greeting; if the lodge was glad to see visitors, those visitors were glad to see this old lodge in such comfortable new quarters. "Happy to meet, sorry to part, and happy to meet again" terminated the toast list. Bros. J. Crabb and J. E. Speirs contributed to the harmony of the meeting by their musical abilities.

Lodge Union (No. 332) held their monthly meeting on August 4th; there was one candidate, who was initiated in a very careful manner by Bro. McNair, R.W.M., who was ably assisted by his office-bearers.

GRAND LODGE OF SCOTLAND:

On Tuesday the 3rd inst., the Quarterly Communication of the Grand Lodge of Freemasons of Scotland was held in their hall, George Street, Edinburgh. In the unavoidable absence of the Most Worshipful Grand Master Mason of Scotland (Sir Michael Stewart, Bart.), the throne was occupied by Bro. J. T. Oswald of Dunnikier, R.W. Substitute Grand Master, supported by the officers of Grand Lodge, as reported in our columns last week.

After the usual preliminary business,

The Grand Secretary, at the request of the Acting R.W. Grand Master, read letters from the M.W. Grand Master (Sir Michael Shaw Stewart) and the P.P.G. Master (the Earl of Rosslyn), expressing their deep sense of the loss which the Craft had sustained by the death of the Earl of Dalhousie, R.W. Past Grand Master, and by that of Lord James C. P. Murray, R.W. Depute Grand Master.

The M.W. Grand Master, writing from Norway on the 8th July, conveyed in feeling terms the regret he experienced at the death of these two noble and distinguished brethren, stating that he could well understand the gloom which such events must spread over the whole of the Craft in Scotland, and he begged that the brethren might be assured how sincerely he joined in the grief which they, one and all, must feel for the great loss the body had sustained, and how anxious he was to unite with them in the expressions of condolence which would be conveyed to the relatives who were mourning the loss of the departed brethren.

The Earl of Rosslyn (M.W.P.G. Master) in his letter stated that to him it was the subject of sincere regret that he was unable to be present at the quarterly communication, to express his sense of the severe loss Freemasonry had sustained in every part of the world, more especially in Scotland, by the lamented death of Past Grand Master Lord Dalhousie, and Depute Grand Master Lord James C. P. Murray. His intimate personal acquaintance with them both would enable him to speak of those qualities which illustrate the characters of good men, and serve as examples to guide and encourage those who survive them. It was but natural that they should deeply feel and truly deplore the death of P.G. Master Lord Dalhousie. Succeeding him upon the throne, he (Lord Rosslyn) was always glad to ask his advice and counsel on many points of interest and difficulty, and never did he find wanting that courteous consideration and that clear-sighted common sense by which he was so much characterised. It would not become him (Lord Rosslyn) in a few hurried lines to allude to those private virtues which endeared Lord Dalhousie to a numerous tenantry and a wide circle of friends, but in his death he had left this hope and consolation, that a life passed in maintaining deep and independent religious convictions, in the practice of good and numerous acts of brotherly kindness, and in giving up selfish amusements for the sake of the public service, had not passed in vain, but might serve to ornament the history of the Craft he so loved and which he so much advanced, and might prove a noble guide to those who endeavoured to tread in his footsteps and imitate his example. The amiable qualities of the late Depute Grand Master (Lord Murray) he was sure would be done full justice to by his relative, the Substitute Grand Master. But he (Lord Rosslyn) would yield to none in his heartfelt regret that it had not pleased Providence to spare Lord James Murray to complete the natural ambition of his life, and attain the highest place in Scottish Masonry.

The Acting M.W. Grand Master then said—Brethren,—After the very able and kind letters which have just been read, I do not feel called upon to say very much on a melancholy occasion of this kind. Our late lamented brother, Lord James Murray, was one whom I had known from infancy. He and I were brought up together; we went to the same school; we went abroad together. He entered the Scots Fusiliers while I entered the Grenadiers; still we served in the same brigade, and until the Crimean War, I may say that no man ever saw more of another

than I did of him. After that, from the circumstances of our being in different parts of the country, I did not see so much of him; but you will believe me when I say that during the period of my acquaintance with him, I never saw him make an enemy. May it be ours, brethren, to have an epitaph to that effect—that during a long and anxious life we never made an enemy. He attended all their meetings, although that occasioned his coming from a considerable distance; and I am sorry indeed that he did not live to attain to the height of his ambition by occupying the throne. No doubt he would have done so had Providence been pleased to spare him, for I know well that in this lodge he was appreciated and loved as a true brother. With regard to our other deceased brother, Lord Dalhousie, there certainly never was one who occupied this throne in a manner that gave greater satisfaction to the brethren of the lodge. (Applause.) He was a man different in many respects from the other brother I have spoken of—a man of strong views, who did not hesitate to give them forth strongly; but his views in the main were just and right, and I know no one who could have filled the throne of this lodge with greater satisfaction. (Applause.) I beg to propose—and it will be no more than our duty to do so—that we, as Grand Lodge, send letters of condolence to Lady James Murray and to Lady Christian Maule, who have experienced so great a loss by the death of these near relatives, and who, I know, are deeply interested in Masonry. (Applause.)

The Grand Secretary then read the addresses as follows:—

"To the Right Honourable the Lady Christian Maule.

"We, the Most Worshipful Sir Michael Robert Shaw Stewart, Bart., Grand Master Mason of Scotland; the Right Honourable Francis Robert, Earl of Rosslyn, Right Worshipful Past Grand Master; and the Right Worshipful James Townsend Oswald, Esq., of Dunnikier, Substitute Grand Master, in our own names and on behalf of the remanent office-bearers and members of the Grand Lodge of Free and Accepted Masons of Scotland, beg leave to tender to your Ladyship the sincere expression of our heartfelt sympathy and condolence on the irreparable loss sustained by your Ladyship in the decease of your illustrious brother, the Right Honourable Fox Maule, Earl of Dalhousie, K.T., G.C.B., &c., &c., our Right Worshipful, much revered, and beloved Past Grand Master.

"Throughout a long life, passed for the most part in the service of his country, his Lordship took a deep interest in our Masonic Craft, and for a period of three years he held amongst us the first—the highest—place as Grand Master Mason of Scotland, during which period he governed the Craft as he had previously served it, with fidelity to its interests, loyalty to its obligations, and with entire self-devotion, unsparing of any sacrifice. His great aim was to promote and extend the benevolent institutions connected with our Order, and to disseminate as widely as his great influence extended the pure principles of fraternal love and charity. His efforts in these directions were attended with marked success, and it is to his Lordship's influence that the Scottish Craft are indebted for the patronage accorded to them by his Royal Highness the Prince of Wales. In his intercourse with the brethren he was never found to be wanting in that courteous consideration and clear-sighted common sense, which, when combined, are among the highest attributes of natural ability and cultivated intellect, and which gained for him an affection and veneration to a degree rarely attained. These will ever be associated with his memory.

"While lamenting his loss, we fervently pray that the Almighty Architect of the Universe, to whom alone in the hour of darkness and of trial we must look for consolation, will bestow upon your Ladyship His everlasting blessing, and give you strength and resignation to bear the severe dispensation with which it has pleased Him to visit you.

"Given at Freemasons' Hall, in the City of Edinburgh, in full Grand Lodge assembled, this third day of August A.D. 1874, A.L. 5878."

The address to Lady James Murray was read as follows:—

"To the Right Hon. the Lady James Murray
"We, the Most Worshipful Sir Michael Robert Shaw Stewart, Bart., Grand Master Mason of Scotland; the Right Honourable Francis Robert Earl of Roslyn, Right Worshipful Past Grand Master; and the Right Worshipful James Townsend Oswald, Esquire, of Dunnikier, Substitute Grand Master, in our own names and on behalf of the remanent office-bearers and members of the Grand Lodge of Free and Accepted Masons of Scotland, beg to approach your Ladyship with the fervent expression of our heartfelt sympathy and condolence on the irreparable loss and bereavement sustained by your Ladyship in the decease of your beloved husband, our Right Worshipful Depute Grand Master, the Right Hon. the Lord James Charles Plantagenet Murray, by which melancholy event the great and widespread Craft of Freemasonry in general, and our own Scottish fraternity in particular, have been deprived of one of the brightest examples of a craftsman, in whose character was united all that is great and good and noble. His invariably kind and dignified courtesy and gentle demeanour made him beloved by all with whom he came in contact; and his services to the Grand Lodge of Scotland, extending over a long series of years, were, by his unremitting exertions, and the exercise of a well-cultivated experience in the discharge of the duties of the various offices in the Craft which he was from time to time called upon to occupy, most invaluable, and very sincere is the sorrow of our Scottish brotherhood throughout the world, which mingles affectionately with your own over his loss.

"His memory will long be cherished in the annals of Freemasonry, and ever be remembered by the Grand Lodge of Scotland with pride and affection.

"That the Great Architect of the Universe, to whom we look for comfort and support in every emergency, may take your Ladyship into His holy keeping, and graciously afford you every needed measure of strength and consolation, is our sincere and earnest prayer.

"Given at Freemasons' Hall, in the City of Edinburgh, in full Grand Lodge assembled, this 3rd day of August, A.D. 1874, A.L. 5878." The motion to transmit the letters of condolence was agreed to unanimously.

Bro. Mann then proposed that Grand Lodge should, upon as early an occasion as possible, hold a "funeral lodge" in commemoration of these distinguished brethren. He moved that it be held on the second Monday of October.

Bro. Robertson seconded this proposal, which was unanimously carried; and on the motion of Bro. Hay, it was remitted to the Board of Grand Stewards to make the necessary arrangements.

There were presents laid on the table from the Grand Lodges of France, Belgium, and Brazil.

On the recommendation of the Grand Committee, Bro. Daniel Calvin was unanimously appointed Provincial Grand Master for Peru.

The matter of granting a charter to a new lodge at Springburn, in the province of Glasgow, was then taken up, and after considerable discussion, it was ultimately resolved that the petition could not be entertained in respect of its deficiency in point of order. This concluded the business, and in due form the lodge was closed.

ANOTHER ATTACK UPON FREEMASONRY.

The following appears in the *Westminster Gazette*, the accredited organ of the Roman Catholic authorities in this country. We make no apology for inserting it *in extenso* for the edification of our readers:—

"BOGUS DECORATIONS.

"We have had occasion, more than once, to protest against the always idiotic and often blasphemous rites of Freemasonry, and to raise a warning voice for the behoof of those dupes and knaves who support, and are supported by, this gigantic imposture. We are led to-day to protest against a detail in Freemasonry in which the same evil propensities are apparent as those which govern in the other details of its proce-

dure. We allude to the shameless appropriation by Freemasonic canaille of the names and insignia of honourable Orders of Chivalry. Two of these Orders, to wit, the Orders of Malta and of the Holy Sepulchre, are essentially Christian and Catholic, and as such have a moral, if not a political significance. It is unnecessary to say that to the good Catholic the blasphemy and fraud of Freemasonry are as the abomination of desolation; and that no Freemason would have the remotest chance of legitimately belonging to either.

"We need not at this moment, and on this occasion, say much of decorations generally, or of the restrictions which govern their use in this country in particular. We confess that, personally, we are inclined to agree with Lord Houghton, the late Sir Emerson Tennant, and a host of other eminent Englishmen, in thinking that the Foreign Office rules thereanent might be relaxed with no little benefit. The gallant Nelson, as is well known, wore at the English Court several Orders for which he had no formal authorisation from his sovereign, and, indeed, that he lost his life at Trafalgar from the conspicuous manner in which he wore 'his blushing honours thick upon him.' 'Monsieur,' said Halley, the eminent jeweller of the Palais Royal, to us one day, 'les decorations ne sont que les bijoux des hommes.' This may be true, but decorations are a jewellery which usually mark important events in the career of their wearer. A treaty signed, a battle won, a book written, a discovery made, are marked by the cross or star which glitters resplendently on the proud breast of its bearer. Even if, as with the Garter, the badge is but a tribute to the social rank and importance of the individual, it is, nevertheless, a reasonable and worthy mark of distinction. But when tinsel stars and brazen crosses are distributed broadcast among the vintners, tapsters and other similar gentry who form the main body of Freemasons, these stars and crosses are nothing more than a miserable proof of the gullibility of our great middle classes. The pious faith of the Catholic in relics or reputed miracles is only too often the subject of the jests and gibes of the modern Englishman, who, whilst straining at the gnat of true religion, swallows with gusto the camel of buffoonery, such as that of Freemasonry. Superstition, blind belief in falsities, stupid adherence to exploded mummery—in short, all the shortcomings imputed to Catholics by intolerance, ignorance, and mendacity, are here to be found in rank florescence, patronized by Protestant Royalty, favoured by Protestant Englishmen, and extolled by Protestant clergy. Can the irony of the Prince of Darkness further go? While we are not without some pity for the great mass of vain and ignorant *farceurs* who are hoodwinked by these follies, we confess to have little for those noblemen and gentlemen for whom Satan has found 'some mischief still for idle hands to do.' No man of education and historical reading can credit, for a moment, the transparent *blague* of Masonic fables. It is said that gentlemen, among themselves, excuse themselves for connivance in this imposture by stating they use the influence thus gained for electioneering and other purposes. If so, this is 'doing evil that good may come' with a vengeance; and we earnestly implore all such as may read these lines to adopt the manly and straightforward course of ceasing to support, even if they cannot bring themselves to expose, this tissue of absurdities. With regard to those men who concoct such *bogus* Orders of Chivalry, and for their wretched confederates who sell the rubbish appertaining thereto, we have no commiseration whatever, and the fate which generally overtakes impostors and wrongdoers is no more than their due. We are informed by counsel "learned in the law," that whoever sells diplomas, pretending to admit persons into imaginary Orders of Chivalry, and so dub them knights by *accolade* or otherwise, is liable to be summoned before a justice of the peace, there to receive sentence of fine or imprisonment, as a rogue and a vagabond. Let the sellers beware!"

It is reported that the Sheffield Masons intend erecting a new Masonic Hall at a cost of about £10,000.

PORTRAIT CLUB OF THE GRAND LODGE.

We have been requested by Bro. E. M. Haigh (W.M. 29, P.G. Steward), of 213, Regent-street to call the attention of our subscribers to the prospectus of the above. He says therein:—

"Encouraged by the general favour with which the several series of portraits I have had the honour to introduce have been received, I propose to extend similar advantages to the various Masonic Societies, and trust to have the patronage of the officers and members of the Grand Lodge of England.

"Amongst the various societies I have had the honour to prepare series of portraits for, may be mentioned the Members of the House of Commons, the Fellows and Members of the College of Surgeons, Fellows of the Royal Society of Engineers, the Odontological, and Obsterical Societies.

"Conditions to be as follows:—

"1. Portraits to be taken of three different sizes: (a) gallery size, (b) cabinet size, (c) carte size.

"2. Each Member of the Grand Lodge to be privileged to have a set of portraits taken free of charge, and proof copies of the same presented to him; having signified his approval of which, he will then be entitled to make a selection of the portraits of the other members of the club, and also to have as many copies of his own as he may require, at the undermentioned charges.

"3. Copies to be supplied to the Members of the Club only.

"The Gallery Portrait (mounted on India tinted mounts 14 by 12) 8 copies £1 1s.; the Cabinet Portrait (mounted 6½ by 4½), 12, £1 1s.; the Carte Portrait, 24 copies, £1 1s.

"Specimens of the Portraits may be seen at my Studio."

IMPROVED LONDON SHOPS.—What is more delightful than shopping when the purse is well filled, and how greatly is the pleasure enhanced when we find ourselves in a fine shop, the architecture of which is as good as are the goods sold in the establishment. A very remarkable change for the better has taken place with regard to the construction of the metropolitan shops. Once upon a time, any stuffy, narrow, dark apartment appeared to be good enough for the sale of even the very best articles. Our practical natures caused us to think only of the useful, so we made no attempt to beautify trade premises, resting content with carefully arranging the interior, and disposing of the stock in the handiest manner. But artistic and hygienic notions have grown apace with us. Once it was always and only the "utile," now, happily, it is "utile and dulce" combined. The observant pedestrian will find it now impossible to traverse either City or West-end without being struck with the number of beautifully designed buildings, either lately finished or in process of construction. This is a change which every lover of a stroll through the metropolitan ways must welcome. Messrs. J. C. Cording and Co., than whom no tradesmen have a better reputation for the invariably good quality of what they sell, have also removed from comparatively insignificant premises to a handsome building of much architectural merit, and containing a shop which is a model of its kind. After being established in the Strand since the year 1839, Messrs. J. C. Cording and Co., have just migrated westward, to the corner of Air-street, Piccadilly. There, as formerly, are, to be purchased the famous ventilated waterproofs for shooting &c., the fishing-boots and brogues, the celebrated "Idstone" shooting-boots (registered), and, in fact, every speciality in waterproof articles that the tourist, the country gentleman, or the sportsman may require.

The Lodge of Israel, Liverpool, for the constitution of which the warrant has been secured, will be consecrated on the first or second Monday in October. Another new lodge, to be called the Lodge of Emulation, will be consecrated at the new Masonic Hall, Hope-street, Liverpool, about the same time.

NOTICE.

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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.

TO CORRESPONDENTS.

Bro. O. B. Ellis's Poetry stands over for consideration. The following also stand over:—Letter from M. M.; Reports of Lodge 1331, E.C.; 4, 153, 345, S.C.; District Grand Lodge of Bengal.

TO OUR FOREIGN SUBSCRIBERS.

It is very necessary for our friends to advise us of all money orders they remit, more especially those from the United States of America, otherwise we cannot tell where to credit them. Several remain uncredited at the present time owing to no advice having been received.

The Freemason,

SATURDAY, AUGUST 15, 1874.

FREEMASONRY IN AUSTRIA.

There seems to be some little doubt, from two paragraphs we published in our last issue, containing exactly opposite information, whether Freemasonry has as yet obtained a legal status in the Austrian Empire. We are inclined to think and to hope that no question has been raised at all, as we had understood that, as "non-political societies," and so registered, according to the Austrian laws, the Masonic lodges, especially the "Humanitas," and others, are proceeding peacefully and prosperously in their good work, and on their friendly mission. Whatever may be the exact state of the law, one way or the other, we feel as we have always felt, that, while we may regret that any objection may exist to Freemasonry—especially when characterized by the development of its true principles, yet that we have no right to seem to dictate to lawfully constituted authority, nor even to complain if sometimes Freemasonry and Freemasons are looked upon with some little distrust by foreign governments. For though we in England are a pre-eminently loyal body, and are never likely to make "cabals," or give trouble to the State, in full accordance with our oldest regulations and constitutions, yet the vagaries and professions of Freemasonry abroad, have sometimes startled the sober, and alarmed the dubious. Believing as we do, that even in this, there is much of exaggeration and

misunderstanding, purposely fostered by certain writers, and religious schools, we yet cannot shut our eyes to the fact, that a good deal of the foreign system and teaching of Freemasonry is such as would not even be tolerated for one moment in our Masonic Order in England. No one can take up foreign Masonic literature, or read the addresses of their orators, without seeing how many topics they handle, which are wisely excluded from Freemasonry here, altogether, and how that it is just possible, that many a foreign government, animated with the best intentions as regards liberty of speech and action, may hesitate to allow headway to societies whose open avowals of aims and ends are tinged with so much of political colouring, and marked even by revolutionary aspirations. We have always insisted, and we insist still, on the duty incumbent on English Freemasons to obey the laws of that country, which for the time may be their residence, or afford them its protection, and we should not ourselves ever associate with surreptitious meetings of Freemasons, contrary to, and in defiance of, the laws of their country. But while we feel that we have no right to complain of, or question the decision of any government which, in the exercise of its proper responsibility, declines to allow or to give a legal recognition to the working of Masonic Lodges, we yet feel bound to add that, in our humble opinion, no state need fear anything from the true principles of Freemasonry. For Freemasonry, as we profess it in England, inculcates most strongly, ever loyalty to the state and obedience to the laws, cheerful submission to rulers, and due respect for all lawfully constituted authorities, while at the same time it advocates everywhere peace and order, the rights of individual freedom, and the independence of national organization. It unceasingly urges a due observance of general and municipal regulations, the sanctity of family life, the blessings of social order, and the firm maintenance of all those institutions by which our human society is alike compacted and welded together in harmony and patriotism, by which national life is best able truly to prosper and by which the moral well-being and happiness of all peaceful and industrious citizens is the best secured. Revolution and anarchy, local discord, and agitating disturbances have no stronger enemy than Freemasonry, which seeks for tranquility, and proclaims brotherly love, and whose great motto, amid all the changes of the world, is "Glory to God, and good-will to man!" The genuine axioms of Freemasonry are such as we have laid them down, and when we add to these its unaltered advocacy of philanthropy, toleration, benevolence, and relief, we surely have given the outline of principles the most conducive to the safe and quiet progress of the world and the moral and general happiness of our race. Any other avowed principles than these are not the true principles of Freemasonry, and wherever Freemasons mix up either politics, or religion, or Utopian schemes, or philosophical reveries, with their profession of Freemasonry, they may be anything else, but they are not and never can be true Freemasons. We trust before long then to hear whatever may be the tem-

porary difficulty, in the passing questions affecting Freemasonry in the great Austrian Empire, that under its wise and judicious and well-disposed government, under that able administration which now directs the affairs of that most interesting country under its much-tried, but truly chivalrous ruler, our Austrian Masonic brethren may be able to work in happiness and peace, and in harmony and legality, in loyalty to their own government, and in all of goodwill to their Masonic brethren dispersed throughout the world.

ROMAN CATHOLIC AMENITIES.

We have had, on more than one occasion to animadvert on the peculiar style of the *Westminster Gazette*, the accredited organ of the Roman Catholic community in the country, especially in all that relates to Freemasonry. There is a happy mixture of vulgarity and impertinence, of dreadful attempts at wit, and an overpowering rowdiness of language, which renders that truly Christian periodical, most delightful and improving reading, and which are redolent of the perfumes of cheap gin and bad tobacco. Let us take for instance, a charming little article in its issue for July 11th, entitled "Bogus Decoration." We invite the attention of our readers to the following animated and polite words, so thoroughly imbued with gentlemanly courtesy and Christian charity. In fact, they are a model for that style of writing which we have to peruse so often "usque ad nauseam," and which, strange to say, Roman Catholic editors and correspondents love so much to indulge in. In other days such remarks would have brought the writers undoubtedly under the notice of their own "Holy Office." So brethren:—pray attend.

"We have had occasion more than once, to protest against the idiotic and often blasphemous rites of Freemasonry, and to raise a warning voice for the behoof of those dupes and knaves who support and who are supported by their gigantic imposture."

This, as Sam Weller would say, is "coming it rayther strong," and the sentence absolutely takes away our breath, magnificent as it is in its conception and composition. We good, old-fashioned, steady-going loyal Freemasons in England, with the Marquess of Ripon at our head, and with the Earl of Carnarvon as Deputy Grand Master, with the Heir Apparent and two of the Princes of the Blood Royal amongst our members, with that almost innumerable list of men of the highest social position, intellectual ability, and moral worth, included amongst our numerous and highly respectable brotherhood, we naturally resent such language, as a very great impertinence for any writer, from his "odium theologicum" view, to dare to stigmatize us, and the society to which we belong. We can only give to such remarks as he has thought proper to use a calm but indignant denial, declaring them to be utterly false, alike in theory and in fact. They deserve, as they will receive, when they are read by our brethren, their utter contempt, alike as childish inanity and mendacious

vulgarity, on the part of a writer who is alike ignorant of the principles and practice of an order he thinks well to calumniate. For, in itself, as writing, the article is beyond criticism, and utterly beneath notice, and it only serves to convince us, as we have often felt before, that when Roman Catholic writers of the Ultramontane School affect witticism, they fall into meaningless platitude, and when they attempt "thunder," they become noisy and rowdy at the same time. But this well-informed scribe goes on to say:—"We are led to-day to protest against a detail in Freemasonry, in which the same evil propensities are apparent as those which run in the other details of its procedure. We allude to the shameless appropriation by Freemasonic *canaille* of the names and insignia of honourable Orders of Chivalry. Two of these Orders, to wit, the Orders of Malta and of the Holy Sepulchre, are essentially Christian and Catholic, and as such have a moral, if not a political significance. It is unnecessary to say that to the good Catholic the blasphemy and fraud of Freemasonry are as the abomination of desolation; and that no Freemason would have the remotest chance of legitimately belonging to either."

We say nothing of the grammar, which marks the passage from first to last, but we are at a loss to know why no Freemason would have the slightest chance of legitimately belonging to the "blasphemy and fraud of Freemasonry," which are, as the writer poetically adds, the "abomination of desolation." We feel, however, deeply the compliment to us of such words as "Freemasonic *canaille*." But "revenons a nous moutons." How often have we to repeat to our Roman Catholic assailants that we in England as Freemasons, know nothing of the so-called "Knightly Orders." Our Grand Lodge has nothing to do with any "degree" or "order," except the three old degrees of Freemasonry, and the Royal Arch. Of the "Order of Malta," or the "Holy Sepulchre," or the "Templars," or the "Red Cross of Constantine," we know nothing, officially, per se, except that they exist, and are supported by a good many persons, who are also, as it happens, members of our fraternity. As regards the special complaint of the Roman Catholic writer, that it is an insult to the Roman Catholic body, for persons to profess to belong to such orders, which are peculiarly Roman Catholic organizations, we can say nothing—that is a complaint to be addressed to their several societies, not to us. We have nothing to do, as Freemasons, either with their ritual, their names, their regulations, or their proceedings, but knowing how many "good men and true" do belong to them, we cannot believe but their aims are honest, and their ends are right. Historically and archæologically, of course, no well-informed Masonic student believes, or will contend to-day, that they are the lineal descents of those whose name they have assumed, but as no possible harm can accrue to society from their proceedings, and much positive good, in deeds of sympathy and benevolence, if our many Roman Catholic opponents will condescend to take any advice from us, we would say to them all, "what can it matter to you, they do

you no harm; let them go on their way in peace and goodwill." But we fear it is like "preaching in the desert," or to those fishes to whom "Vieyra" once so amusingly and effectively addressed at Maranhao. Roman Catholics cannot learn that abuse is not criticism, and impertinence is not argument. When they talk of the "camel of buffoonery such as that of Freemasonry," one wonders whence the writer draws his illustration, or what is the analogy or force of such a ridiculous juxtaposition of words. When they talk of "blind belief in falsities, stupid adherence to exploded mummeries," as this sapient critic does, do they forget a recent astounding statement of their own, that it was the wicked Freemasons of Milan who dared to insult the precious relics, or those very shocking falsehoods about Freemasonry palmed off on the credulity of perplexed Roman Catholics? And once again, when this writer of July 11th asserts that it is said that "gentlemen, among themselves, excuse themselves for connivance in the imposture by stating they use the influence thus gained for electioneering and other purposes," he knows perfectly well, that he is penning an absolute falsehood; that no "gentleman" ever told such a lie, and that Freemasonry has nothing to do in this country, in any way, with politics in any degree. It is our one great and perpetual characteristic, that we utterly ignore alike political distinction and religious controversy. We shall all feel greatly flattered also by the writer's expressions of some "little pity for the great mass of vain and ignorant 'farceurs,' who are most affected by these follies; though," he proceeds, "we confess to have none for those noblemen and gentlemen for whom Satan has found 'some mischief still for idle hands to do.'" Can ineptitude and uncharitableness "further go?" This highly cultivated and amiable individual concludes by a sort of "argumentum ad hominem" to many who, like our worthy publisher, provide jewellery and decorations for our lodges and brethren, and for the members of the so-called "Knightly Orders." He alludes in a most mysterious way to a "counsel learned in the law," who has evidently given a gratuitous opinion, which, as all lawyers know, is utterly worthless, as regards the illegality of the sale of Masonic certificates and jewellery. We have made enquiries and we feel warranted in announcing to the Order, that the "counsel learned in the law," who has supplied so important a dictum, is no less a person than our old and esteemed friend Mrs. Harris, who, in these days of "Women's Rights," has devoted herself to "Chamber Practice," and gives advice gratis.

HOLLOWAY'S OINTMENT AND PILLS.—Sudden changes of temperature sorely try all persons subject to rheumatism, sciatica, tie-doloureux, and many maladies scarcely less painful, though of shorter duration. On the first attack of stiffness or suffering in any muscle, joint, or nerve, recourse should immediately be had to fomentations of the seat of the disease with hot brine, and by subsequently rubbing in this remarkable Ointment, the uneasiness of the part will be assuaged, inflammation subdued, and swelling reduced. The Pills simultaneously taken will rectify constitutional disturbances and renew the strength. No remedies heretofore discovered have proved so effective as the Ointment and Pills for removing gouty, rheumatic, and scrofulous attacks, which afflict all ages, and are commonly hereditary.

PROVINCIAL GRAND LODGE OF
LEICESTERSHIRE AND RUTLAND.

On Monday, the 3rd inst., a special meeting of this Provincial Grand Lodge was summoned for the purpose of assisting in laying the Memorial Stone of the new Municipal Buildings, for the Borough of Leicester. The lodge was opened at one o'clock by the R.W. Bro. W. Kelly, F. R. Hist. S., Past Prov. G.M., in the absence of the R.W.P.G.M., the Earl Ferrers, Bro. the Rev. J. Denton, M.A., P.P.S.G.W., acting as D.P.G.M.

The invitation from the Mayor and Corporation to the Freemasons of the Province, to assist in laying the stone with the customary Masonic ceremonial, and the necessary authorisation from the P.G.M. for such ceremonial having been read, the meeting was adjourned, and the brethren went in procession to the Town Hall, to join the procession of the Mayor, Corporation &c.

The united procession started from the Town Hall shortly after two o'clock, and proceeded through the principal streets of the town to the place of ceremony.

The ceremony commenced by the school children singing the Old Hundredth Psalm, accompanied by the Militia Band, conducted by Mr. W. H. Nicholson. The stone was then raised while "Rule Britannia" was played by the band, and a collect having been said by the Provincial Grand Chaplain, the Mayor deposited a bottle in a cavity under the stone, containing a copy of the *Times* of the day, the local papers, an illuminated scroll with the names of the present magistrates, aldermen, and councillors of the borough, and the following:—"This stone was laid by Alderman William Kempson, the Mayor of Leicester, on the 3rd day of August, A.D. 1874. William Millican, Chairman of the Committee; architect, Francis J. James; surveyors, Franklin and Andrews; builder, William Brass; surveyor, Edward Loney Stephens; Officer of Health, Joseph Wyatt Crane, M.D.; accountant, Thomas Coltman, jun.; Thomas Stanbridge, Town Clerk."

Mr. Millican presented the Mayor with a silver trowel, hoping that as his name would remain on the building for many centuries, that the trowel might be handed down as an heirloom in his family as a remembrance of the day.

The Mayor having spread the cement, the stone was slowly lowered into its place, having inscribed on its face, "Municipal Buildings Memorial Stone, laid by Alderman William Kempson, the Mayor of Leicester, on the 3rd day of August, 1874." The Masonic portion of the ceremony was then proceeded with in the usual form, the Mayor, after giving the three mystic strokes with the mallet upon the stone, declared it to be duly laid, and the ceremony so far was concluded by the singing of the National Anthem.

After an address by the Mayor the procession was reformed in reverse order, and proceeded to the Corn Exchange, where a dejeuner took place under the presidency of the Mayor.

The usual loyal toasts were duly proposed and honoured, and also others having special reference to the proceedings of the day. Of the latter, that of "The Freemasons" was proposed by the Mayor of Derby, (G. Wheldon, Esq.), who coupled with the toast the name of R.W. Bro. William Kelly; F. R. Hist. Soc., P.P.G.M.

Bro. Kelly in responding thanked the company for the compliment they had paid to the ancient fraternity which he had the honour to represent. He was sure that it must be a source of regret to them, as it was to him, that owing to the absence of the Earl Ferrers in the South of England, the ceremony of the day had devolved upon him, instead of being performed by the Right Worshipful the Provincial Grand Master in person. Before the failure of his health compelled his resignation of the high office in the Craft which the Earl now held, his lordship did him the honour of holding office under him as his Deputy; when therefore he requested him to take his part on this occasion, he felt bound to accept the task, which he must admit was a pleasurable one, because from having been connected for fourteen years with the Corporation of Leicester, he felt pleased to take a

prominent part in such an interesting event as that of laying the memorial stone of the new municipal buildings—an edifice in which they might very well assume that the vastly increased municipal business of the town would be conducted for at least as many centuries as it had been in the old Guildhall, which carried them back to a period of at least 400 years. The society to which he belonged had claims in ancient associations. A friend, a few days ago, who he believed was now present, asked him the question, What is the good of Freemasonry? and he had no doubt, in the ceremony of that day, many of the spectators at least mentally asked the same question, What is Freemasonry? What is the good of it? Why do the members bedizen themselves in what to the public eye may seem but glittering gewgaws and fantastic trappings? and why is it the custom to ask the Freemasons to assist in laying the foundation-stones of churches and other public buildings, like the one which has called us together to-day? These questions were more easily asked than answered. The late Dr. Oliver, the historian of the Order, who spent a long life in investigating its history and symbols, and the more he searched into Masonry, the more he found there was to learn in it, and the more he admired it. Masonry might be more easily described as what it was not, than what it was. It was not a benefit society, like the Oddfellows, Foresters, and other excellent kindred institutions, which to some extent were copied from it; because every man who entered the Order must be at least at the time in reputable circumstances, and must declare that he did not join the Order from mercenary or unworthy motives, but from a desire for knowledge, and a sincere wish to render himself more extensively serviceable to his fellow creatures. Secondly, it was neither a political nor, strictly speaking, a religious society. Nevertheless, it was a loyal society, as every one who entered it was strictly enjoined to be exemplary in the discharge of his civil duties by never proposing or countenancing any act which might tend to subvert the happiness or good order of society, and by paying due obedience to the laws of any state which might from time to time become his place of residence. It was not an irreligious society, because the volume of the sacred law was always open in their lodges, and the Mason was taught to look upon it as the great light of the Order, to consider it as the unerring standard of truth and justice, and to regulate his life and actions by the divine precepts which it contained. Freemasonry was certainly the most Catholic of all institutions existing. It had within its fold good men and true of all religious faiths throughout the world—the atheist, the unbeliever in the Great Architect of the Universe, being the only one excluded from his pale, and the one common ground of the Order being faith in God and good will to men—the particular phase of each individual's belief being left between him and his Maker; and hence Freemasonry approached more nearly than any existing institution to the ideal scheme of universal brotherhood. Freemasonry was aptly described in their lectures as a system of morality veiled in allegory and illustrated by symbols. As to its symbols, the colours and aprons which they wore were badges which pointed out specific ranks in the order, just as the colour of the hood and gown indicated the degree in different schools of learning. And now as to why they should be invited to assist in such ceremonies as that which had taken place to-day. In the proceedings it was said that they were established of old in peace and honour to erect magnificent structures. Now this assertion that they were established to erect magnificent structures, although not now true, was formerly literally a fact, because the Freemasons of to-day were the direct descendants of those travelling guilds or lodges of Freemasons in the middle ages, by whom were erected those magnificent and wonderful cathedrals, both in this country and on the continent, as York, Canterbury, Westminster, which had been the admiration of every succeeding age. As an operative guild their work was done; they no longer erected magnificent temples in stone or marble, but they were engaged in what they might call a still nobler work, in the

erection, as to speak, of living temples to the glory of God. He alluded to the charities of the Order, their Boys' and Girls' Schools at Woodgreen and Battersea, for the maintenance and education of the orphan children of deceased brethren, not a few of whom had been sunk by adverse circumstances from the height of luxury to the greatest poverty—to their handsome asylum at Croydon, and their Benevolent Fund which afforded a home to the aged. These four noble institutions were maintained by the voluntary contributions of the Order at an annual cost of not less than £30,000. Besides these they had funds applicable to the relief of cases of distress, in some of which as much as £250 had been given. He thought they would admit that was a proper answer to the question as to what was the good of Masonry, and that if the Order could boast of its antiquity and extent, spread as it was over every part of the habitable globe, it could also boast that it possessed as its brightest jewel the greatest of the Christian graces, Charity. He felt that in responding to the toast he should not have been doing his duty, if he did not endeavour to give them an explanation of the principles of an Order to which for thirty years he had been proud to belong. The Freemasons afterwards returned to the Masonic Hall, where the Provincial Grand Lodge was closed in due form. The day, which was beautifully fine, was observed as a general holiday. Large crowds thronged the streets to view the procession. The presence of the Freemasons in their Masonic regalia, and with banners displayed, added a considerable degree of attractiveness to the proceedings.

Original Correspondence.

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

FREEMASONS AND GOOD TEMPLARS.

To the Editor of the Freemason.

Dear Sir and Brother,—

I am rather at a loss to understand the drift of your correspondent "M. M's." letter in *The Freemason* of August 1st.

There is no reason why a good Mason should not, if he wishes, become a so-called "Good Templar," but, according to your correspondent's own showing, there are some reasons why a "Good Templar," as such, could not become a good Mason.

If M. M. has had the honour of affixing these two letters to his name for any length of time, he must certainly have met many worthy brethren, both during labour and refreshment, who are not only good and excellent Masons, but total abstainers, and, as such, leaving nothing to be desired of "Good Templarism for Freemasonry."

For Freemasons to "embrace Good Templarism, in order to prove to our detractors that Freemasonry means something more than festivity and carousal," is most decidedly not necessary; let M. M. urge his friends and younger brethren fully to endorse and faithfully carry out the grand teaching contained in the address to the brethren at the installation of the W.M., and he will find that "Good Templarism" will not be wanted amongst us, and they will thus prove to the world that the brotherly love and affection we profess is not an empty boast, but distinguishes us, not only as Masons, but as men.

That "the large-heartedness of Masonry" fully recognises the total abstainer as "a brother of equal honour with the rest," is, and always has, and will be, a matter of simple fact; moreover, should the said total abstainer be a worthy and good Mason, not parading his quasi virtue under the guise of "Good Templarism," or any other such humbug, but steadily, according to his light, working on for the good of all, he may, like our good and worthy Bro. Hughan, not only be a total abstainer, but eventually rise, like him, to the very highest honours the Craft can bestow, besides being honoured and loved by his friends and brethren, and there are, besides Bro. Hughan, many excellent and worthy brethren who are total abstainers. Masons, being

human, require refreshment after labour, and ought to have it, and, if they can afford, and like it, a glass of good generous wine, to drink to the health of the Queen and the Craft, &c., &c., afterwards. If a Mason prefers water to wine he is free to drink it; so long as he honours the sentiment, and properly responds to the toast in the usual manner among Masons, it little matters what the liquor is he drinks. There are many lodges, some temperance lodges, where the banquet is the exception, dinner or supper being substituted, and conducted with the same propriety as in a private family gathering, and in such a manner as not to offend even the peculiar habits of a "Good Templar."

With regard to your correspondent's last question, I would advise him not to assist in any way to introduce anything like sectarianism or sectarian bitterness into Freemasonry, in the way of instituting a Masonic (Heaven save the mark!) lodge of "Good Templars." Scattered amongst us, they may endeavour to set an example of abstemiousness, and let us judge them by the result. Our Bro. "M. M." evidently knows more of his friends than I do, and he calls them "bigoted and fanatic." Such people we care little to have amongst us. Of the noble and self-denying, we have many; brethren who doubtless would suffer as much in defence of Masonic principles as the worthiest Good Templar would for his whim, fancy, habit, peculiarity, or whatever else he may please to call it. In conclusion, and with an apology for the length of my letter, I presume that "M. M." is not sufficiently proud of his subject to back his letter with his name; I would therefore say to him "Sum quod eris, fui quod es," and in order to show I am not in the same sorry plight, I will, with your kind permission, sign myself,

Dear Sir and Brother,

Yours faithfully and fraternally,
HERBERT BUSY HODGES,
P.P.S.G.W., Herts.

PRIVATE CHAPTERS ABROAD.

To the Editor of the Freemason.

Dear Sir and Brother,

May I be permitted to correct an error in your report of the proceedings of Grand Chapter, held on Wednesday last.

In speaking of the conditions on which private chapters in foreign countries are formed. I did not touch, as reported, on the *reasonableness* of allowing companions who were not Past Masters to be nominated as Principals. What I endeavoured to point out was that, in foreign as in home chapters, no companion is eligible to be elected to either of the principal chairs who is not then actual Master or Past Master of a Craft Lodge, and that the only exceptions in the conditions of eligibility to such office in a foreign chapter is exemption from the condition of having served as Scribe or Sojourner for a year. In other words that at home a companion must have been Scribe or Sojourner of a chapter, and also Master of a lodge to enable him to fill a principal chair, while in the colonies this latter qualification only is necessary.

I am yours fraternally,

HUGH D. SANDEMAN.

ROYAL MASONIC BENEVOLENT INSTITUTION.

To the Editor of The Freemason.

Dear Sir and Brother,

I wish to know if an annuitant of the Royal Masonic Benevolent Institution can receive his annuity in any part of the United Kingdom.

Answer in your next will greatly oblige,

Yours fraternally,

AN OLD P.Z.

Quæritum in Parvo, or Masonic Notes and Queries.

I do not see that Bro. Paton has answered "A Masonic Enquirer," or even your monosyllabic correspondent "Beans." I venture to add another note on the subjects alluded to. I disposed of Locke's letter last week, that is to

say, so far as we can dispose of it at present, as, though it is most doubtful, I do not think we need declare it to be a forgery. At any rate, with our existing information, I now take the statement of "Sir Thomas Sackville's Grand Mastership."

I am aware it is often stated, and we find it in all our noted Masonic authorities, and in "Multa Paucis," but I am equally unaware of any authority for it. Neither can I find any confirmation of that Masonic episode which is said to have dawned at York, St. John's day, Dec. 27th, 1461, tempore Queen Elizabeth, according to "Multa Paucis," and in which the same Sackville plays so conspicuous a part, though Clavel has illustrated the story with an elaborate plate (page 92) in his "Histoire Pittoresque de la Francmaçonnerie." I wish we could believe these statements. There is no record of them in the Lodge at York, and where Preston obtained them from he does not tell us. He seems, however, to treat the History of Sackville and his Grand Mastership as authentic.

SCOTICUS.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, Aug. 21, 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, August 15.

Lodge 1185, Lewis King's Arms, Wood Green.
" 1326, Lebanon, Red Lion Hotel Hampton.
Manchester Lodge of Instruction (179), Yorkshire Grey, 77, London-street, Fitzroy-square, at 8; Bro. H. Ash, Preceptor.
Lily Lodge of Instruction (820), Greyhound Hotel, Richmond, Surrey.
Star Lodge of Instruction (1275), Marquis of Granby New Cross-road, at 7; Bro. C. G. Dilley, Preceptor.

Monday, August 17.

Prince Leopold Lodge of Instruction (1445), Lord Stanley Tavern, Sandringham-road, Kingsland, at 7; Bro. T. Austin, Preceptor.
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 8; Bro. Beckett, Preceptor.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile end-road, at 7.30; Bro. E. 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, 323, Strand, at 8.

Tuesday, August 18.

Board of General Purposes at 3.
Lodge 30, United Mariners, Guildhall Tavern Gresham-st. Yarborough Lodge of Instruction (554), Green Dragon Stepney, at 8; Bro. Barnes, P.M., Preceptor.
Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 8.
Faith Lodge of Instruction (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, Bishopsgate-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), Wheat-sheaf 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, August 19.

General Committee Grand Lodge and Lodge of Benevolence, at 6.

Lodge 174, Sincerity Guildhall Tavern, Gresham-street
" 619, Beadon, Greyhound Tavern, Dulwich.
" 1044, Waudsworth, Spread Eagle, Hotel, New Waudsworth.
" 1320, Blackheath, Crown Hotel, Blackheath.
" 1382, Corinthian, George Inn, Cubitt Town.
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 (1288), 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.

Thursday, August 20.

House Committee, Girls' School, at 4.
Lodge 1227, Upton, Spotted Dog Tavern, Upton.
" 1339, Stockwell, Half Moon, Herne Hill.
Chap. 742, Crystal Palace, Clarendon Hotel, Anerley.
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, Pensonby-st., Millbank.
Highgate Lodge of Instruction (1366), Bull and Gate, Kentish-town, at 8; Bro. J. N. Frost, Preceptor.

Friday, August 21:

House Committee Boys' School at 4.
Lodge 975, Rose of Denmark, White Hart, Barnes.
St. George's Lodge of Instruction (140), Globe Tavern, Royal-hill, Greenwich.
Robert Burns Lodge of Instruction, Union Tavern, Air-st., Regent-st., at 8.
Belgrave Lodge of Instruction (749), Coach and Horses, Strand, at 8; Bro. Pulsford, Preceptor.
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. Potts, Preceptor.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8.
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-road, N.W., at 8; Bro. P. M. Wuest, Preceptor.
St. Luke's Lodge of Instruction (144), Rose Tavern, Fulham-road, S.W.
Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst-hill, at 8.
High Cross Lodge of Instruction (754), Coach & Horses, High Road, Tottenham.
Union Club of Instruction, Windsor Castle, Victoria Station, at 8 p.m.; H. Ash, P.M., Instructor.
Burdett Coutts 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, Aug. 22, 1874.

Monday, August 17.

Chap. 1051, Rowley, Masonic Rooms, Athenæum, Lancaster.
Everton Lodge of Instruction (823), Masonic Temple, Liverpool, at 7.30.

Tuesday, August 18.
Lodge 667, Alliance, Masonic Temple, Liverpool, at 6.
" 225, Hindpool, Hartington Hotel, Barrow-in-Furness.
" 1276, Warren, Stanley Arms Hotel, Seacombe, at 6.
Merchants' Lodge of Instruction (241), Masonic Temple, Liverpool, at 6.

Wednesday, August 19.
Lodge 823, Everton, Masonic Hall, Liverpool, at 6.
" 1086, Walton, St. Lawrence Schools, Kirkdale, at 6.
" 1182, Duke of Edinburgh, Coffee House, Wavertree, at 3.
" 1345, Victoria, Cross Keys Hotel, Eccles.
" 1353, Duke of Lancaster, Athenaeum, Lancaster.
Harmonic Lodge of Instruction (216), Mona Hotel, James-street, Liverpool, at 8.

Thursday, August 20.
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.
Encampment William de la More, Assembly Rooms, Prescott.

Friday, Aug 21.
Lodge 1350, Fermor-Hesketh, Masonic Temple, Liverpool, at 6.

MASONIC MEETINGS IN GLASGOW AND VICINITY.

For the week ending Saturday, Aug. 22, 1874.
All the Meetings take place at 8 o'clock.

Monday, August 17.
St. Mungo Encampment of Knights Templar, 213, Buchanan-st.

Tuesday, August 18.
Lodge 437, Govandale, Portland Hall, Govan.
Royal Ark Mariners' Lodge, 170, Buchanan-st.
Red Cross Council Babylon, 170, Buchanan-st.

Wednesday, August 19.
Lodge 117, St. Mary, Freemasons' Hall, Partick.
Chap. 150, St. John, Freemason's Hall, Shettleston.

Thursday, August 20.
Lodge 27, St. Mungo, 213, Buchanan-street.
" 22, St. John, George Hotel, Kilmarnock.
" 167, Free Operative, Freemason's Hall, Biggar.

Friday, August 21.
Lodge 12, Kilwinning, Town-Hall, Greenock.
" 321, St. Andrew's, Public Hall, Alexandria.

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4 in. 1/0 ... 2/8 ... 8/0 "
5 in. 1/3 12/6 "
6 in. 1/6 14/6 "
7 in. 1/9 17/6 "
8 in. 2/0 21/0 "
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CLARA LOHMANN,
Aged 8 years, and No. 43 on the List. Her father, Rector Dr. Lohmann, of Hanover, died suddenly after preaching a funeral sermon at an open grave during heavy rain, leaving his young wife and children to their sorrow and unprovided for. The Rev. Dr. Lohmann was a Freemason of high standing, and a distinguished Member of the Masonic Royal York Lodge Pythagoras, and he was esteemed and loved by all who knew him.
The case has been nominated by the Rev. G. H. Hill, St. Katherine's, Regent's-park, N.W.; and is strongly recommended by The Dowager Lady Willoughby de Broke, Hill-street, London. Mrs. R. Gosling, of Hassobury, Bishop Stortford, The Rev. A. G. Edouart, The Vicarage, Leominster. Morgan Thomas, Esq., Halstead Lodge, Denmark-road, Carshalton. Charles B. Ker, Esq., 5, Victoria-square, Clifton, Bristol. John Woolcott, Esq., F.R.C.S., Tunbridge Wells.
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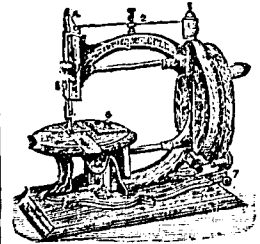
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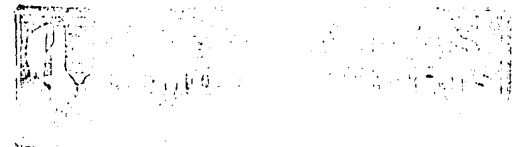
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