

THE

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

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PUBLICITY.

ONE of the chief features of the age we live in is the very slight respect shown for privacy. Questions that affect the common weal, must, of course, be discussed in public, nor is there harm, but rather the reverse, in bringing before the tribunal of public opinion those acts done in private which may prove hurtful to the general body. But publicity is not unfrequently abused. The press, as a whole, has done service, by directing, restraining, or exciting public opinion on grave questions, and the most esteemed among our journals do studiously exclude from their columns whatever is offensive to propriety and good taste. Offences against decency are most carefully reported, all objectionable details being as carefully veiled in mysterious language as possible. Divorce cases are summarised in like manner. Not all journals, however, are careful to observe this highly proper rule of conduct, and too often the revolting details of a vicious act or life are displayed, in all their native hideousness, in black and white. Again, there is another way in which the privacy of life is treated with utter disdain. Some terrible catastrophe occurs, and some journals, which only look upon their *raison d'être* as the attainment of large profits, are not over nice in obtaining the earliest and most detailed intelligence. A well known case will best illustrate our meaning. Towards the end of last year we learned, by telegraph, that a large emigrant ship had been overtaken by that most terrible of all calamities—fire, and that of nearly five hundred souls aboard only three had escaped to tell the dreadful tale. It was known that these men were on their return home, and that in the ordinary course of things the usual inquiry into the disaster would be held. The anxiety of the public to learn all the particulars of the loss was perfectly natural, but we question if it did not learn with anger that even before landing the survivors had been “interviewed” by one or more of “Our Special Commissioner” class of news agents. No doubt the mate and his companions were glad enough to disburden their minds of their fearful narrative. Investigation was necessary, in the interests of the public, but the public court was the proper place for such evidence as could be furnished. This way-laying and interviewing of men who have just escaped with bare life from a terrible fate, merely in order that some journals may be first in the market with their news, strikes us as being a flagrant violation of decency. The feelings of the survivors were of little account compared with the all-important question of £ s d. Again, our readers may call to mind that in one of our earliest issues we reviewed a work by the late Sir Arthur Helps, the very last, indeed, that he wrote,—*Social Pressure*. The subject of one of the essays it contained was “Over Publicity.” We cordially endorsed the author’s views, and illustrated his condemnation of this special vice of the age by citing the publication of the “Greville Memoirs” as a case in point. Their appearance had attracted general attention, all the more for the scandal they contained; but the conduct of the editor in publishing them has been very generally and, we think, very properly condemned. Many of those who figure in the narrative are yet alive. For most of the information in his Diary Mr. Greville was indebted to private sources of information and the confidential position he held as Clerk to the Privy Council. We all know what a pestilent set of people are the busybodies and Paul Pry’s of the circle we move in. Be we inhabitants of a small village, or members of a small *côterie*, there are

still certain things which we claim the right to keep sacred from the inquisitiveness of our neighbours. No matter how narrow the circle of our acquaintance, we can all of us point to one or more tittle-tattlers it contains who spend the whole of their days in prying into the private concerns of their acquaintances. We all despise those people in our hearts, if not openly, and the journal that rends the veil separating privacy from publicity is equally objectionable.

There is little danger of Masons erring on the score of over publicity. Indeed, many of us are too reticent. One of the greatest obstacles to the success of Masonic periodicals, is the aversion felt by many of the Craft to allow even a formal announcement to be made about Masonic proceedings. We have read somewhere—we fancy it was in one of Dr. Oliver’s works—about a brother, in days gone by, who expressed himself, in no unmeasured terms, of his objection to all Masonic publications. When pressed to say what he had found in them that was objectionable, he very candidly admitted that he had never read, and never meant to read, any of them, and he thought they should one and all be committed to the flames forthwith. We do not for a moment believe that Craftsmen of the present day are so bigoted, yet is it beyond all doubt that a large and numerous section of our Order is opposed to Masonic journalism, while a still more numerous section is supremely apathetic in the matter. They will read a journal if it comes in their way, but they will not trouble themselves to support it. Those who object to Masonic publications are, doubtless, influenced by conscientious motives. They firmly believe that anything in the shape of a Masonic press is strictly forbidden by the Constitutions, that publicity in connection with a secret society is a monstrous anomaly. While, however, we shall always evince a proper respect for the opinions of our fellows, we feel constrained to point out to them that what they so strongly object to has been the very means to which the Fraternity is indebted for its wonderful progress in these latter years. No Mason would ever dream of divulging what he is obligated to keep secret. Would any one believe him if he did? Would it not be asked—Can he be trustworthy who has proved himself faithless, who has broken the most solemn obligation, *voluntarily* contracted? So far then as the secrets of Freemasonry are concerned, there need be no fear of their being made known. But we are a numerous body now, and scattered throughout the length and breadth of the land. The few hundreds of which the Fraternity consisted in the early part of last century have swelled into many thousands. Our kinsmen in America are most enthusiastic in their love of Masonry—in fact, all the world over, the Craft is most prosperous. Now what after all is a journal but a medium for the conveyance of news among the scattered members of a community? Events of general interest are happening around us every day of our lives. Questions of policy occasionally crop up, and where better can such questions be discussed than in the pages of some periodical? The history of our Order has given rise to a considerable variety of opinion. Some carry it back to the remotest ages, others look upon the Craft as the work of a few speculative philosophers who flourished about a century and three quarters ago. The open discussion of these and cognate matters involves no fracture of the conditions on which we were admitted into the Order. There is a numerous array of works on Freemasonry. These are known to the Masonic student, but the bulk of the Craft has but a very limited idea of their contents. The Reports of

Lodge Meetings—discreetly worded, of course—of the anniversaries of our Charitable Institutions, of the progress that is being made by the Fraternity in other countries, or of the difficulties and even persecution which it occasionally, but, we are glad to say, very seldom, has to contend with, all these are matters which cannot fail to prove interesting to the Masonic world. Why then should there be no organs of Masonic opinion? The Army and Navy, the Civil Service, the various scientific and other societies, each of these has its organ, in which every variety of opinion about questions of general interest finds expression. Why should Masonry be the only one among public bodies which treats journalism with indifference? Publicity—to the point that is allowed by decency and the rules of our Order, is a benefit. Will any one be bold enough to suggest that the works on Masonry, already published, have not been of essential service? Is it no advantage that there should exist a medium for gauging the opinion of the Craft in those countries where Masons most do congregate. England is undoubtedly the progenitor of Masonry as it has existed since 1717, and we feel confident that our English brethren will recognise, on reflection, that a newspaper is at all events a convenient medium for learning about the doings of our fellows in other parts as well as for the study of important questions. We repeat, the brethren of to-day are becoming less and less bigoted. There is not that unreasoning opposition to Masonic publications of which we have already given an instance. But a more liberal support of the Masonic press—we say it from no interested motives—would betoken a more liberal interest in the Craft. When we were comparatively few in number, we could rub along very well without much trouble. Now that we are so considerable in respect of numbers we need, more than ever, the means for interchanging opinions, not only among ourselves at home, but with our friends and brethren abroad. There is to-day an absolute need for a Masonic press; let it not be a reproach to the Order that the efforts of its journals pass unappreciated.

M. FORAISSE ON THE ORDER OF THE TEMPLE AND ITS DOCTRINE.

(Translated from the French.)

THE Order of the Temple is cosmopolitan, and is divided into two great classes, denominated respectively the Order of the Temple and the Eastern Order. The Eastern Order gave birth to the Order of the Temple, and in the course of time has become an appendage of the latter. It is in ancient Egypt that we find the cradle of the Eastern Order. Its chiefs were at one and the same time legislators and pontiffs. Their policy was opposed to the propagation of metaphysical knowledge and the natural sciences, of which they preserved the repository, and those who revealed to the people, that is to the profane, the secrets reserved only for those of a more elevated rank in the sacerdotal hierarchy were punished with death. To the *profanum vulgus* were offered only those emblems which constituted the outward form of theology, and that tended to give more power to superstition as well as greater strength to the ruling powers.

Moses was initiated in Egypt. Learned in all the mysteries of the priesthood, he was thus enabled so to profit by his knowledge as with the aid of the Almighty to rise superior to the power of the Magi, and deliver his countrymen from bondage. Aaron, his brother, and the chiefs of the Hebrew nation became the repositories of his secrets, those chiefs or Levites being divided into several grades or classes after the manner of the Egyptian priests.

In the fulness of time the son of God appeared on the earth. At the early age of nine he confounded in argument the learned doctors of the Synagogue. Thereafter, by the force of a genius which was wholly divine, directing the fruits of his deep meditations towards the civilisation of the world and the happiness of mankind, he established the true religion, preached the love of God and of one's neighbour, equality before the common father of mankind, and, in the end, consecrated for ever, by a sacrifice worthy of the only Son of God, that is, *God himself*, the doctrine he transmitted for the spiritual benefit of man. He imparted his teachings to St. John the Baptist and to the apostles, and soon the morality of the gospel spread itself throughout

the world, and nations, becoming enlightened, abjured the initiations of Egypt and the dogmas of pagan priests and their formulæ.

St. John the Evangelist, the apostle of brotherly love, never quitted the East. His teaching, always pure, was in nowise altered by the admixture of other doctrine. St. Peter and the rest of the apostles carried the dogmas of Christianity among distant peoples, but being obliged, in order to propagate their faith, oftentimes to countenance the manners and customs of those different nations, and even to sanction rites which were not those of the East, blemishes and differences found their way into the different gospels, as into the doctrine of numerous Christian sects.

Up to the year 1118, the mysteries and the hierarchical Order of Egyptian initiation which had been handed down to the Jews, and afterwards to the Christians, were preserved without alteration by the Eastern Brethren, but then the Christians, persecuted by the Infidels, appreciating the courage and piety of those brave Crusaders, who, with the sword in one hand and the cross in the other, flew to the defence of the Holy Places, and rendering, above all, a grand tribute of respect to the justice and ardent charity of the comrades of Hugues de Payens, considered they should entrust to hands so pure the repository of those sciences which had been acquired in the course of so many centuries and sanctified by the Cross, namely the doctrine and morality of the Man-God.

Such is the origin of the foundation of the Order of the Temple in which Hugues, learned in the esoteric doctrine and the initiatory formulæ of the Eastern Christians, was invested with patriarchal power and placed in the legitimate Order of the successors of St. John the Baptist.

We all know the prosecutions which were directed against the Templars. At that time, Jacques de Molay, foreseeing the misfortunes which threatened the very existence of an Order the existence of which he was anxious to perpetuate, designated as his successor Johannes Marcus Larmenius of Jerusalem, who invested the Grand Masters destined to be his successors with a patriarchal authority, as with magisterial power, by virtue of the charter of transmission which he issued in 1324, a charter the original of which is deposited in the treasury of the Order, under the title of *Tabula aurea*, and which contains the acceptance, signed with their own hand, of all the Grand Masters who have succeeded Larmenius.

After the death of Jacques de Molay, some Scotch Templars having become apostates from the Order, at the instigation of the king Robert Bruce ranged themselves under the banners of a New Order instituted by that prince, and in which the receptions were based on those of the Order of the Temple. It is there we must search for the origin of Scottish Masonry, and even that of the other Masonic rites. The Scotch Templars were excommunicated in 1324 by Larmenius, who described them as *Templi Desertores*, and the Knights of St. John of Jerusalem as *Dominiorum militice spoliatores*, &c. That excommunication has since been renewed by different Grand Masters against the Scotch Templars, who have been declared rebels against the legitimate authority, and cast out from the pale of the Temple.

From the schism introduced into Scotland have sprung a great number of different sects, nearly all of which lay claim to have descended from the Temple, while some even go so far as to call themselves the *Order itself*. Such are the corrected system, the Knights Kadosh of all systems, &c., &c. More recently still, in Germany, other branches have detached themselves from the parent stem, at the election of a Grand Master, and because a French Knight was chosen to fill that dignity, the dissidents constituted themselves reformed Templars, and gave themselves new laws.....

The Order of the Temple has never ceased to exist in France, under the government of a succession of Grand Masters worthy to be commended not only for their virtues but their high position in the State, and all have maintained the principles and doctrine of the institution such as they were at the origin of the Order. The actual organisation of the Temple is such as circumstances may permit; its archives contain the indisputable monuments of its ancient foundation, but what it is these knights have preserved with the most pious reverence, and what they will never depart from, is the teaching of their illustrious ancestors as set forth in an address of the Grand Master *in esse*.

“Devoted to honour, to our sovereign, to beneficence,

we never listen to any other voice than that of our prince, of nature, and of the most ardent charity. God, love, concord, peace towards all mankind, fidelity, unlimited devotion, inviolable attachment to each of our brethren, succour to all in distress, such are the thoughts of every initiate, of every Knight of the Temple."

GOOD FELLOWSHIP.

A MOST worthy, estimable man is he, who is described in the song as—

A jolly good fellow,
And so say all of us.

We may depend upon it the man on whom these convivial honours were so liberally bestowed had a good deal of the Mason about him. Were we publishers of Masonic music we should feel disposed to include this familiar refrain among our Masonic songs, especially as there is a marvellous dearth of singable matter in our *répertoire*. It is tolerably certain that this chorus, though universally applicable in these times—

It's a way we have in the army,
It's a way we have in the army, &c., &c.

must have had originally some "local habitation and a name"—the demon of quotation is haunting us at the moment, so our readers must excuse any apparent tendency to wander from the paths of common sense or connected sense:—

To err is human, to forgive divine.

Now it were a difficult, yet withal a most interesting problem to solve, and we specially commend it to those active-minded brethren among us, who dive into the more curious, and abstruse points of history relating to the Order, whether this glorious rollicking chorus had or had not a Masonic origin. For our own part we incline to the former theory. We give no reason for our belief—not even on compulsion. "Give you a reason on compulsion! if reasons were as plenty as blackberries, I would give no man a reason upon compulsion, I." We repeat, we give no reasons, but we feel morally certain they will be forthcoming and "plenty as blackberries" too, when the time for settling this knotty point shall have arrived. But while this digression lasts, our jolly good fellow is at a standstill, and to have trotted him forth in all his native joviality, and then abandon him to his own resources, well, that we call scurvy treatment, such as poor old Jack Falstaff resented on an ever memorable occasion. "There is nothing but roguery to be found in villanous men," and again, "Go thy ways, old Jack; die when thou wilt, if manhood, good manhood, be not forgot upon the face of the earth, then am I a shotten herring." So this worthy good fellow shall not stand alone or unadorned. We will make him for the nonce a convivial peg whereon to hang one or more suggestions. So walk in, ladies and gentlemen, walk in.

One of the chief aims of Masonry is the promotion of good fellowship. We cannot always be serious, "All work and no play"—well we all know the effect this had upon the mind of the unhappy Jack. It is not our duty to be always serious. To be declared to be both merry and wise is one of the highest compliments that can be paid a man. Now, in Masonry, of course, we take the wisdom for granted. We have a right to assume that a man who becomes a Mason affords the best evidence he can that he is the possessor of wisdom. But it follows not, as of course, that he has in him the wherewithal to be merry. We have no desire to sow broadcast anything so vulgar as imputations. When we say "the wherewithal to be merry," we are not thinking of the "Friar of Orders Grey" who described himself—in part—thus—

"Myself, by denial, I mortify
With a dainty bit of a warden pie.
* * * * *
With old sack wine I am lined within."

We mean that he has not in him, or, at all events, that he has not sufficiently cultivated what of geniality there lurks about his system. He carries himself too stiff and formal. Without being "Hail, fellow, well met!" with every one, whether knowing or not knowing them, without going into ecstatic fits of gush over any new acquaintance he

makes—we have no very high opinion of such fellows—there is plenty of room for him to throw aside a considerable part of that cold reserve which he draws so closely about him, just as men do their Ulsters on a wintry day. We are not going to suggest anything so lunatic as that all social distinctions of rank, all etiquette, all due formalities should be annulled—it is only the silly, *soi-disant* demagogue who is ranting continually—

When Adam delved and Eve span,
Who was then a gentleman?

—who does this. What we wish to see, and what we think it is the business of all brethren to promote, is a more genial intercourse among Craftsmen. Masonry is an *omnium gatherum* of classes, including in its ranks both prince and peasant. But Masons, as other men, have each their social sphere in which they live, and move, and have their being. There is, as far as we can see, no earthly reason why, within the limits of this sphere, there should not reign the most perfect cordiality. Having regard to the mixed character of all corporate bodies, we may take it that members of the same Lodge, as near as possible, occupy the same social rank. We are certain they must not only know but respect each other. Why, then, should not good fellowship be promoted among these worthy fellows *outside*, as well as inside the Lodge, and how better can it be promoted than by organising such pleasant "outings" as pic-nics, or such excellent "innings" as tea fights, at homes, dancing parties, &c., &c. The old-fashioned plan of half a dozen friends meeting successively at each other's houses, and enjoying either a general chat, a hand at cards, or a little music—a few glees, madrigals, and the like—was a most excellent one. Homely enough these friendly meetings were, and hardly to be mentioned in connection with the more showy entertainment of to-day, but they were promotive of geniality, of all kindness—of good fellowship, in fact; and we question very much if the grand ball, or *soirée musicale* is as effective. Then an interchange of visits between town Masons and country Masons. Bro. A. B. C. and a few Masonic intimates run down to Herringtown, and eat the friendly bloater, an honour that is reciprocated by Bro. X. Y. Z., who is whirled from the land of bloaters to the land of smoke, to take a comfortable chop at the Criterion, or the London, or perchance, the Albion. For this reason, too, we hail with pleasure the establishment of a Masonic Club. This will, indeed, be a gain to Masonry. Here at once we have established a central point about which both town and country brethren may collect, and not only interchange the ordinary civilities of life, but indulge in free and friendly discussion about all that concerns our Order. Passing strange is it that the idea has never occurred before, for Masons are clubbable men—essentially so, in fact. They have the same objects in view. From frequently meeting together in the same Lodge they tolerably well appreciate each other. Having, as they must, their good and weak points severally, they become impressed with the same class of ideas, yielding, as they constantly do, to the same noble and generous impulses. Here, then, is excellent ground for the promoters of such a scheme to work upon, and we hope and believe their efforts will prove not unsuccessful, so that ere long we shall boast a good Masonic Club where brethren from all parts of the world may meet on the level and part on the square. So shall we advance the best of all causes—good fellowship. But time's up; so one more toast ere parting, and mind, reader, with musical honours—"Good Fellowship!"—

"For he's a jolly good fellow,
And so say all of us."

ON THE ADVANTAGES OF THE FRATERNITY.

[FROM A LECTURE BY MARTIN CLARE, M.A., JUNIOR G. WARDEN, 1735.]

Whatever therefore remains is to remind the brethren that Masons have ever been lovers of order. It is the business of their particular profession to reduce all rude matters to truth. Their aphorisms recommend it. The number of their lights, and the declared end of their coming together, intimate the frame and disposition of

mind wherewith they are to meet, and the manner of their behaviour when assembled.

Shall it then ever be said that those, who by choice are distinguished from the gross of mankind, and who voluntarily have enrolled their names in this most ancient and honourable society, are so far wanting to themselves and the Order they profess, as to neglect its rules? Shall those who are banded and cemented together, by the strictest ties of amity, omit the practice of forbearance and brotherly love? or shall the passions of those persons ever become ungovernable, who assemble purposely to subdue them?

We are, let it be considered, the successors of those who reared a structure to the honour of Almighty God, the Grand Architect of the world, which for wisdom, strength, and beauty hath never yet had any parallel. We are intimately related to those great and worthy spirits, who have ever made it their business and their aim to improve themselves, and to inform mankind. Let us then copy their example, that we may also hope to obtain a share in their praise. This cannot possibly be done in a scene of disorder: pearls are never found but when the sea is calm; and silent water is generally deepest.

It has been long, and still is, the glory and happiness of this society, to have its interest espoused by the great, the noble, and the honoured of the land. Persons who, after the example of the wisest and the grandest of kings, esteem it neither condescension nor dishonour to patronise and encourage the professors of the Craft. It is our duty, in return, to do nothing inconsistent with this favour; and being members of this body, it becomes us to act in some degree suitable to the honour we receive from our illustrious head.

If this be done at our general meetings, every good and desirable end will very probably be promoted among us. The Craft will have the advantage of being governed by good, wholesome, and dispassionate laws; the business of the Grand Lodge will be smoothly and effectually carried on; your Grand Officers will communicate their sentiments, and receive your opinions and advice with pleasure and satisfaction; particular societies will become still more regular, from what their representatives shall observe here. In a word, true and ancient Masonry will flourish; and those that are without, will soon come to know that there are more substantial pleasures to be found, as well as greater advantages to be reaped, in our society, orderly conducted, than can possibly be met with in any other bodies of men, how magnificent soever their pretensions may be. For none can be so amiable as that which promotes brotherly love, and fixes that as the grand cement of all our actions; to the performance of which we are bound by an obligation, both solemn and awful, and that entered into by our own free and deliberate choice; and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.

CUSTOMS OF THE GERMAN STONE MASONS.—When a Fellowcraft was on his travels, and wished to visit the Lodge of any place for the first time, he knocked three times distinctly, approaching with three upright regular steps the Master or Speaker (Polirer a corruption of Parlierer), who supplied the place of the Master in his absence, and also addressed strangers, the other Fellows all standing round, their feet placed at right angles. The salutations of the travelling Fellows were: God greet you,—God guide you,—God reward you—Master, Parlierer, and all good comrades. Upon which the Master or Parlierer returned thanks, that the Apprentice might know which was the chief, then he continued, “the Master N. N. sends you a greeting!” This is a summary account of the customs usual amongst the German Masons on the admission of a candidate. Whoever wishes to know more on the subject, is referred to Appendix A: “Examination of German Stone-Masons.”—*Findel*.

HOLLOWAY'S PILLS.—Council and Cheer.—Many impurities enter the human system during the summer, from the decomposition of animal and vegetable matter, which often taints the air, and renders the water noxious. The grand quality displayed by these excellent Pills, of searching out and expelling all pernicious particles from the system, constitute them the best medicine for averting indigestion, bilious attacks, diarrhoea, and English cholera. Of all the various affections of the alimentary canal, constantly recurring in a variable climate, Holloway's Pills are the best, cheapest and safest remedies, since they can never act wrongly or be taken without benefit, if their accompanying directions receive only moderate attention, and the diet be restricted to plain, wholesome and digestible food.

GRAND LODGE.

THE Quarterly Communication of Grand Lodge of Freemasons of England was held on Wednesday evening, at Freemason's Hall. The Grand Master, the Pro-Grand Master, the Deputy Grand Master, the Grand Wardens, and one of the Grand Deacons, besides many Past Grand Officers of high rank, were not present. Bro. Major-General Brownrigg, Prov. G.M. of Surrey, presided, and Bro. Robert Scott, District Grand Master of Trinidad, acted as Deputy Grand Master for this occasion. Nevertheless, Grand Lodge was well attended, there being, perhaps, nearly 300 brethren in all present. Since the Installation of H.R.H. the Prince of Wales this was the first Grand Lodge at which the jewel was worn, which was struck by command of the Grand Master to commemorate the great event of the 28th April last. This jewel, which was manufactured by Bro. H. T. Lamb, of St. John's-square, from designs of Sir Albert wood (Garter), was very much admired, both for the beauty of the design, the quality of the material, and the excellence of the workmanship; and the Stewards, who were its fortunate possessors, appeared to be very proud of the distinction which the wearing of it signified.

Among the brethren who were present, were Bro. S. Rawson, who acted as Past Grand Master, Bro. F. Pattison, as G.S.W., Bro. Capt. Platt, as G.J.W., and Bros. M'Intyre Q.C., Thomas Fenn, Thos. W. White, N. B. Headon, Wilhelm Kuhe, W. Kindon, H. Marshon, Richd. Spencer, E. M. Haigh, H. G. Buss, Henry Smith Prov. G. Secretary W. Yorks., John Boyd, C. A. Cottebrune, W. Ough, Joshua Nunn, N. Bradford, James Brett, Joseph Smith, J. A. Rucker, Dr. Jabez Hogg, Dr. Woodman, J. M. Clabon, J. B. Monckton, Rev. Sir J. W. Hayes, Rev. J. Studholme Brownrigg, Rev. R. J. Simpson, Rev. C. J. Martyr, Bros. E. N. Albert, A. J. D. Filer, R. J. Spiers, H. Browse, T. J. Sabine, W. Wright, W. Stephens, F. Adlard, B. Baker, W. Dodd, Rev. S. R. Wigram, John Constable P.M. 185, J. C. Parkinson, Israel Abrahams, Capt. Phillips, E. S. Snell, C. B. Payne, T. Speight. &c The procession of Grand Officers into Grand Lodge was accompanied by the playing of the organ by Bro. Wilhelm Kuhe, Grand Organist.

Grand Lodge having been opened according to ancient form, Bro. John Hervey, Grand Secretary, read letters from the Marquis of Hamilton G.S.W., the Lord Mayor G.J.W., and Bro. W. Speed G.D., regretting their inability to attend, which was occasioned by absence from London. The minutes of 2nd June were read and confirmed, and the report of the Lodge of Benevolence for the last quarter, in which were recommendation for four grants of £50 and upwards, was also read by Bro. Hervey. Bros. J. M. Clabon and Joshua Nunn moved the adoption of the recommendations, and explained that in each case the recipients of the donations were most deservedly the brethren to be relieved, and the deceased husbands of the widows who were to be relieved, having been very serviceable members of the Craft, and been reduced to want by no acts or fault of their own. The recommendations were unanimously adopted, without any hesitation.

Bro. John B. Monckton moved that the Report of the Board of General Purposes be taken as read.*

Bro. Peter Long seconded the motion.

Bro. Monckton, after the motion had been put to the meeting and carried, moved that the report of the Board be received and entered on the minutes. In doing so he observed that there was nothing in it which required the confirmation of Grand Lodge; but the members of Grand Lodge would see it contained matter of importance. A practice had sprung up, principally in country places, of wearing jewels which were not authorised. Much notice, however, had not been taken of the circumstance till latterly, when probably the suggestion of people interested in the manufacture of Masonic jewels had led to inquiry into the subject. It had been thought right by the Board to direct Grand Secretary to put himself into communication with Provincial Grand Secretaries, and other Masonic authorities, as mentioned in the above report, and the matter would probably now be set at rest. It was in the order and fitness of things that only Craft jewels should be worn in Craft Lodges. Bro. Long seconded this motion also, which was then put and carried unanimously. The annual report of “the Royal Masonic Benevolent Institution for aged Freemasons and Widows of Freemasons,” dated the 21st May 1875, was laid before Grand Lodge.

* We published the Report in our last issue.—Ed. F.C.

CHINESE CARVING.

FOR Sale, an elaborately carved Set of Ivory Chessmen. The Kings stand 8½ inches high, the other pieces in proportion. Knights and Pawns on horseback, all mounted on stands, with concentric balls. Can be seen, and full particulars obtained, on application to W. W. MORGAN, 67 Barbican.—*Adv.*

CLUB HOUSE PLAYING CARDS.—Mogul Quality, picked 1s 3d per pack, 14s per dozen packs. Do. seconds 1s per pack, 11s per dozen packs. If by post 1½d per pack extra. Cards for Piquet, Bézique, Écarté, &c., Mogul Quality 10d per pack, 9s per dozen packs.—London: W. W. Morgan, 67 Barbican, E.C.

FOGEYISM AND RADICALISM.

From the CANADIAN MASONIC NEWS.

THERE are in Freemasonry as in politics and religion, and indeed in all other mundane affairs, two extremes of thought, which have been distinguished by the names which make the caption of the present article. *Fogeyism* is quite a modern term, although the thing which it describes is of venerable antiquity. Doubtless there has been a corruption in the spelling of the word as well as in its pronunciation, and there was originally an expressed reference to the physical condition of being in a *fog*, when the sight is contracted to the narrow space upon which one stands. Thus the *fogey* comes to the consideration of any subject with a clouded or befogged understanding, which prevents him from seeing before or around him, and he denounces any change, because to change is, as he thinks, to pass recklessly into a *tense incognita*, where only imminent danger or certain destruction is to be anticipated. The fogey is naturally opposed to all revolution in government; all changes of customs: all amendments of laws. He has an eye single to the past, and can see in the present or the future nothing but danger or deterioration. Horace describes such a man as a "*laudator temporis acte*," and Aristotle, long before Horace, painted him as ever speaking of what had been done in former times, and delighting in his recollections of his early days.

To such men steamboats were portentous experiments, and it is wonderful how they have survived the introduction of railroads and telegraphs.

Now, fogeyism abounds in Masonry, and is there much more to be dreaded than in either politics or religion. This is because its admirers find there a breastwork erected for another purpose, but behind which they unintentionally hide themselves, and bid defiance to all the shots that are fired at them by their opponents.

In Masonry there are of course certain things which admit of no change—which all Masons believe cannot be changed for the better, and in which any change must inevitably be for the worse. These are the landmarks of the society—the boundary lines which have ever circumscribed it, and separated and consecrated it as it were, from all other institutions. Now, innovations upon these landmarks are abhorrent to the mind of every Mason; and when improvements or alterations in these are talked of, the fogey gets on safe ground, and, in his opposition to change, finds himself supported by all the prudent Masons in the Craft.

But, unfortunately, he has generally very clouded and indistinct ideas of what the real landmarks are. With him, everything that he has been accustomed to see and hear is a landmark. Propose to alter a by-law, and he talks of violating a landmark. Suggest an amendment to the regulations of a Grand Lodge, and he raises the cry of innovation, and flies behind his breastwork, and collects all his old fogey brethren around him, and then they praise the past and speak doubtfully of the future; and bring themselves to believe at last that a law of twenty or thirty years' standing is a landmark, and that all the laws of Freemasonry, by which they mean the regulations of their own little jurisdiction, are as incapable of repeal or amendment as the decrees of the Medes and Persians.

"*Leges Angliæ nolumus mestari*," is the favorite motto with them, and, like the old barons of England, they respond to every proposition for improvement with the magic and, as they think, unanswerable sentence, "We are opposed to innovation."

The radicals betake themselves to the other extreme, and are much too prone to change, as the fogey is too averse. The radicals, as their name imports, are not content, when they discover a rotten branch, to lop it off, and it alone, but they are for applying the axe at once to the root, and for felling the whole tree. If the fogey believes everything to be a landmark, the radicals invest nothing with that character.

The radical is, in Masonry, a very dangerous character. As much a despiser of precedents, as the fogey is their worshipper, he is too often disposed to yield his rash and often unfledged opinions to no force of authority and to no argument of expediency. For him it is sufficient that a change has been proposed, and in his love of change, he often yields his love of truth and his love of right. He cannot tolerate an evil, however trifling in its nature, or transitory in its duration, and is ever ready to abolish it by the adoption of a remedy as questionable in its expected results, as the evil it is proposed to cure. In the hand of the fogey, Freemasonry would long since have lost all its vitality, and becoming lifeless and effete, must have been cast aside as a worn out engine, which had done its work, and was incapable of repair. In the hands of the radicals, Freemasonry would soon lose its identity, and, amid a multitude of dangerous and irrational experiments, must, in brief time, wear out its forces, and, like the unfortunate patient celebrated in the Italian epitaph, die of too much physic.

It is evident, then, that both fogeyism and radicalism are opposed (but in different ways) to true and healthful progress, and that either system is dangerous to the welfare and perpetuity of Freemasonry.

Fortunately there is a middle system, which, partaking of the excellencies of both (for both have excellencies), is without the faults of either.

Conservatism is that *messo termine* from which everything is to be hoped and nothing to be feared. Conservatism is not—at least in the sense in which we here use it—what Bailey has defined, as "keeping or preserving," and the American lexicographer, Webster, "The desire and effort of preserving what is established." By no means. That is exactly the definition which suits fogeyism. Conservatism, on the contrary, has no blind and superstitious respect for things established simply because they are so. Precedents with it, have no authority unless they are founded on principle, and on the other hand, changes have no support unless they are prompted by necessity and guided by reason.

To fogeyism we are indebted for the retention of a thousand

puerilities in Freemasonry, which crept into the institution during times of great ignorance, and which have been since preserved by force of habit.

To radicalism we owe many a silly experiment, whose unsuccessful result has only proved that our forefathers were in some things much wiser than we thought them.

To conservatism our gratitude is due for that steady and healthful progress which Freemasonry is now making—which is giving it standing and character among the institutions of the age—which is rendering it every day more and more worthy of cultivation by men of intellect—and which must bestow upon it, as a science, and a system of philosophy, a perpetuity and prosperity which its merely social and charitable character could never have secured.

Let our motto then be—"Down with fogeyism and radicalism, the rock and quicksand which would for ever shatter and shipwreck the barque of Freemasonry, and long life to conservatism, the sheet anchor on which alone its safety depends."

MAGAZINES OF THE MONTH.

THERE are two or three contributions to *Blackwood* this month, which are well worth reading. In the first place we have part V. of "The Dilemma," in which the revolted Sepoys attack the Presidency. Colonel Falkland is the heart and soul of the defence. Young Yorke does his devoir manfully, and the charming Mrs. Falkland bears herself as we should expect her to do, bravely, never for a moment losing her coolness and self-possession. "In my Study Chair," is a pleasant kind of retrospect at the years that are gone, the old familiar text books and note books of the school-boy days calling past events to mind. "In a Studio, Conversation No. III," is chatty genial, the dialogue smart and lively, and many of the suggestions and criticisms noteworthy. The paper on "Elegies," and "Lessons from the Recent Summer Manœuvres," utterly opposite in character as they are, are equally to be commended, and there is a good review of "Tennyson's Queen Mary."

Tinsley's has its usual array of serial fiction, which is admirable, all except "A Star and a Heart," of which we have a very poor opinion. Dr. Maurice Davies contributes, as usual, "The Social Status Quo," and a troubador song. We suppose the author of *Unorthodox, Orthodox, and Heterodox London* cannot help introducing something connected with these "doxies" into his social sketches, but we think he would do well to see how these looked next month without any reference to matters ecclesiastical. As regards the song, it is excellent, as, of course, we may almost say. Of the other poetical contributions, Mr. Gordon Campbell's "Jockie"—one of his "Liltings from the Lowlands," and Mr. M. A. Baines's "September," are excellent. We take leave to quote the latter, which is ingenious, as well as admirable:—

S weet summer's glow still lingers on the scene,
E ach leaf and flow'r a richer tint reveals:
P erchance a rose in sheltered spot may stay
T o soothe our vain regrets. But ev'ry month—
E ach season that comes round—brings its own good.
M ost happy they who use those gifts aright;
B elieving they are sent for good of all,
E ach doing his own duty in the plan,
R eplete with bounteous wisdom from on high.

We noted a similar contribution last month to *Colburn's New Monthly*, and there can be little doubt, we think, they are from the same pen.

The *St. James's* has several interesting contributions. Henry Kingsley's tale of "The Grange Garden" heads the list, and is very agreeable reading. Mr. Paget's remarks on the "Makers and Breakers of International Law" are marked by good sound common sense. The Rev. Philip Hale writes pleasantly on "The Personification of Towns." There is Part IV. of Mr. Gibbs' "Battle of the Standard." The Editor is genial, as editors should be, in his *Olla Podrida*, though the last of his notes on Inhumation and Cremation is somewhat too long. One other paper we must mention, that of Mr. Thomas Carlisle, entitled "White Wings." The subject is our pleasure navy, that is our yachts, their owners, and all their various belongings and doings. The main point at which Mr. Carlisle is driving is that, seeing the service our yacht clubs do to the country by stimulating the building of vessels possessing a high rate of speed, and requiring some ten thousand able seamen to man them, the yachting fraternity deserves more public recognition than the few cups which Her Majesty presents annually to be sailed for by the Royal Yacht Squadron and one or two other clubs. We think so too, and we hope Messrs. Brassey, Ashbury and other M.P.'s, and Peers who are yachtsmen, will bring the subject under the notice of Parliament. We do not suppose the Chancellor of the Exchequer will relish this demand on the national purse, of which he is the guardian, but the suggestion is a very proper one. The statistics as to yachts, tonnage, men, &c., are taken from a very admirable Yachting Manual, published a few months since, and most creditably edited by Mr. Andrew Thompson. Next month begins a new volume, and among the great expectations held out to us is a new serial story by Mrs. S. R. Towushend Mayer, to be entitled "Sir Hubert's Marriage."

Capital progress is made with "The Manchester Man" in *Cassell's Family Magazine*. The procession in honour of George IV.'s coronation is described, and young Aspinall, having insulted Mr. Ashton, is denied the house by the latter. Nevertheless he obtains secret interviews with Augusta Ashton, and the part closes with Jabez Clegg's accidental discovery of the proposed elopement of Augusta with the ill-mannered Aspinall. We should have greatly preferred if Mrs. Banks had contrived that Miss Ashton had shown some common sense, and rejected her lover's dishonour.

able proposal. Perhaps the exigencies of the story demanded it, but we do not like to find our heroine cheating and deceiving her father and mother. We had a better opinion of her. As usual, the articles on domestic matters form a prominent feature. Phillis Browne writes of "Removing: A Lady's Troubles, Experiences, and Advice." Mr. Payne offers some valuable suggestions as to "Game and Gravy" in his genial kind of way, and Mr. G. Manville Fenn introduces to our acquaintance Mr. "Edward Brown, the Stoker." Professor Ansted tells us much that is both interesting and instructive about "Greece and its islands," the special article detailing "A flying visit to Nauplia" while the "Gatherer" has a goodly collection of notes on Batting, Needlework as an Art, How to eat Oysters, Old Hats, &c., &c. By the way, why are there no papers on matters sanitary? These are essentially of family interest and a few homely papers thereon would be very acceptable no doubt by the readers of this Magazine.

There can be no question as to *Belgravia* being a success this month. We have seen better illustrations, but we do not think the literary matter has been surpassed, though oftentimes it may have been equalled, for *Belgravia* observes a pretty even standard of merit, rarely deviating from it even a hair's breadth. We need not dwell on the serials which are old friends, but the contributions of such well known writers as Messrs. Sala and Escott, are worth noting. The former writes in his happiest and most amusing vein, about "Wills and Bequests,"—not from the *Illustrated London News*, and the latter is chatty over the "Warriors in Town." "Herring town" at Great Yarmouth, of which we gave a few particulars, will of course be recognised. The second part of "A Passage from the Life of Mr. A. Plassington," edited by Mr. F. Frankfort Moore, is amusingly told. The number concludes with an essay "Upon Sticks," from which we quote the following:—

"The sticks that footmen carry on state occasions, when their hair is powdered and they wear their best clothes, are not, as you might suppose, varieties of the wands used by chamberlains and other ceremonial functionaries. They represent the poles with which footmen were formerly armed, to act as levers to prise up the wheels in the frequent event of the carriage on which they attended sticking fast in a deep rut among the old-fashioned miry ways.

The custom of carrying sticks is, we think, rather on the wane in England. We have no statistics on the subject, but a general idea that we don't see so many people carrying sticks as of old. Is the habit of any service? There is perhaps a certain advantage in carrying a stick on a long walk, as the handling of it prevents the fingers from swelling and becoming stiff, and it gives a kind of rhythm to the march; but as an indispensable companion and adjunct to gentle and simple the stick has fallen from its high estate. The nice conduct of a clouded cane is no longer of any importance; and many a youth leaves his paternal dwelling and pilgrimages in search of fortune without thinking of going through the once indispensable ceremony of cutting his stick."

We need not dwell at great length on the merits of *Baily*. They are too widely appreciated to be greatly affected by praise of ours. But there is never a number which has not some capital stories in them. The driver of "Our Van" has not been influenced in the slightest degree by the seasonable dulness which affects so many. Otherwise he would not recount such lively jokes as the following, which we take leave to quote *verbatim et literatim* as the phrase goes:—

"A story comes to us from the shires anent a gentleman now very well known in the hunting world, but who took to the noble science rather late in life, and, with a certain praiseworthy idea of making up for lost time, rode accordingly. One of his first meets was with the A— Hounds, and determining to choose a good leader, followed old D—, then the huntsman, and ere the hounds had gone three fields knocked the old man and his horse both down. He was overwhelmed with grief, apologized profusely, and gave D— a sovereign, the latter being perfectly satisfied. Both got up and renewed the chase, but not very long afterwards the gentleman bowed over the huntsman again. The same scene was enacted: the same apology and another sovereign produced and accepted, D— simply observing 'Well, sir, I must say yours is a most liberal style of riding.'"

"The subject of driving four-in-hand was being discussed the other day in the snuggery of a certain dealer well known in the Midlands, and out of them too, when some one said, 'I saw Colonel — driving a team just now: I believe he is a very good hand; but whose coach was he driving?' Replied the dealer, 'Mr. — of —.' 'What!' said another, 'does he drive a team? What sort of a performer is he?' 'Well,' was the great dealer's answer, 'whenever I see Mr. — driving four horses, he always reminds me of a butcher's boy drawing entrails out of a pail.' If our readers will only suit the action to the word, they will see how ludicrous was the simile. It was received with immense laughter in the snuggery."

"'Dear Jim,' wrote lately one of the most aristocratic of horse-dealers to a friend and customer, 'I can't get any money out of the swells, so I must ask you to let me have five hundred on account. Yours ever, Bob.' The reply was prompt. 'Dear Bob,—put me down among the swells. Yours ever, Jim.'"

Of the other contents a sketch of that fine old cricketer, Fuller Pilch, and a paper on "Provincial Coaching," with a farther chapter of "Frank Raleigh, of Watercombe," are the most readable.

We must, this, as last month, call attention to Redspinner's contribution to the *Gentleman's*, the subject, "Walton's River," the treatment admirable. The Table Talk is good, and so is Part II. of "The Recollections of Writers known to an old couple, when young," by Mr. and Mrs. Cowden Clarke, among those to whom we are introduced being Leigh Hunt.

Le Monde Maçonique contains several items of foreign news of considerable interest, together with a long and interesting letter from its London correspondent, Bro. H. Valleton, the absence of whose notes, for some months past, has been a source of great regret.

THE DUTIES OF A FREEMASON.

BEFORE engaging to become a member of the Fraternity, it would be well for the uninitiated to reflect upon what would be required of him by the profession he is about to adopt; and not to think of entering upon it lightly, or without serious thought of what his duties as a Mason would be. Before he can be entrusted with any of the "hidden things" of our venerable Institution, certain vows have to be made by which he engages to live up to his profession so as to reflect honour upon the Craft, and that, while he enjoys their fellowship, he will not in any way contribute toward that which would cause them pain or discomfort. He sees a Brother turning from the "straight and narrow path," and is not to join the mob in hue and cry at the erring one's wrongdoing, but must gently, and in the true spirit of Brotherly Love, throw the mantle of charity over his sin, and, with pleasant words of counsel, lead him back to where he has made the misstep.

He must jealously guard the honour of the Institution, and, through sunshine or cloud, stand by the Craft at all times.

The newly-made Mason is not to selfishly look out for *number one*, but is to have the welfare of the Craft at heart more than his own; this is what he pledged himself to do, and, even supposing that he had not, it is simply his duty. It may be all very well for him so long as Freemasonry enjoys prosperity; but will he still acknowledge himself a Mason should misfortune ever again overtake the Craft?

If he does not in his heart pledge himself to "stand by the ship through weal or woe," he is already a traitor, and, as such, deserves the contempt of his fellow men.

Masonry is not all show, as many profanes assert; it means more than showy uniforms or cocked hats and feathers; and he who seeks for admission *solely* on account of his desire to rule or dress up, had much better stay out and save his money.

If a man becomes a Mason of his own free choice, he has no right to talk of *expense*, for he knew all this before he applied for admission. Still many will, when they become tired of listening to lectures upon morality, throw out the *expense* of the Institution as a reason for not doing their duty, as sufficient ground for leaving the company of those who care the most for them and their welfare. Charity is the *great* duty of a Freemason, not only in giving alms to the needy, but in studiously covering the faults of others from the gaze of the rude world, and assisting the fallen to regain their lost position among their fellows. Locked in the faithful breast of a Brother Mason, the secrets of the unfortunate are secure from prying eyes, and he finds one ready to receive him regardless of the height from which he has fallen. God demanded of Cain the whereabouts of Abel, and He will make the same demand upon each and all of us, "Where is thy Brother?" Have a care then that, through your neglect, you do not slay him, and cannot face the inquiry with a clear conscience. If you see him falling, and assist him not, you are accessory to his fall, and responsible for the injuries sustained.

The heated term is rapidly drawing to a close. The quarries are full of rough material which will be presented for the labour of the Craft. Masonic celebrations have been numerous all over the country, and the attention of many have been drawn to our Institution. Beware, then, of curiosity-seekers; of such as desire initiation, not from any resolve to practise the virtues for which the Craft is renowned, but simply to gratify their idle curiosity or vanity, love of titles or fine dress. Such material is better thrown aside, for it will not prove serviceable toward completing the Temple. Now is the opportunity for the exercise of Masonic duty in studiously keeping out such as would not contribute honour to the Craft; they who seek admission from purely selfish motives, the vicious and the immoral. Stand firm at your post, and, if you *know* that the applicant is unworthy, *prevent* him from joining the Fraternity; once inside, he can do incalculable mischief; therefore meet him at the *door*. Do not let foolish sympathy for the man stay your hand, for "mercy to the one is cruelty to many." Be firm. Do your duty as a Mason.

Have a care that the quarrelsome man gains not admittance. Once within the precincts of your Lodge, he will change that abode of peace to a bear-garden. He will be continually full of arguments. Nothing can transpire but what he must take up the time of the Brethren in foolish talk, and no motion can be made but what he must object to it. Prevent this mischief-maker from troubling you by simply *keeping him out*.

Keep an eye on the profane man, for he would pollute any society, however old or honourable. There is no honour in *him*, and he casts discredit upon the Craft. A simple remedy for this evil: *Keep him out*.

Beware of the drunkard. Here is a class of applicants not to be desired *at all*. He will disgrace a tavern, and cannot reflect honour upon a Masonic Lodge. He will go from the Lodge-room to a dram shop, and be the cause of foul slanders. *Keep him out*.

We need not mention the immoral applicant, for no man who lives up to his profession would allow such a man to come into the Fraternity. Keep your eyes and ears open, Brethren, for there will be lots of material, but not all desirable.—*The Square*.

According to *Pomeroy's Democrat* dancing at Masonic festivals has been prohibited by the Grand Master of Iowa, and our brethren of that State are restrained from the enjoyment of this innocent amusement by an order from him, prohibiting it under no less a penalty than that of having the charters of their Lodges arrested. An appeal has been taken from his action, and the matter will receive the attention of the Grand Lodge at the next Annual Meeting.

CORRESPONDENCE.

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

We cannot undertake to return rejected communications.

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

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OUR FREEMASONRY.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—There is considerable force in the criticisms of Bro. Buchan and Masonic Investigator upon my last; but they fail at this point: the two documents I quoted as proving the antiquity of the three degrees, are not the Masonry of 1717, but both are of a period long anterior to Grand Lodge of 1717; therefore, whatever these two documents prove together, is pre-1717 Masonry, and three ranks—Apprentice, Fellow and Master.

The best published manuscripts are those of Bros. Hughan, Lyons, &c., and sight should not be lost of the Pritchard and other revelations.

With regard to the Marks of the Alnwick Lodge, that was bordering on Scotland; but had Mark registration existed generally in England, we should have, most certainly, found it in some of our ancient MSS., and it is never alluded to in this country, whilst frequent mention of it exists in Scotland.

Truly and fraternally yours,

JOHN YARKER.

PRESENTATIONS TO RETIRING MASTERS.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—The letter of M.P. in your last issue is to the point, and there is no cause to withdraw or modify in any sense the salutary remarks he offered. It is patent to the mind of every right thinking brother that profuse decorations are of little use beyond satisfaction to the ignorant of our benevolent principles. I would suggest that to carry out our virtues, of "Loyalty and Charity," a law be framed in Lodges to prevent any member receiving a second jewel as Past Master. There are thousands of brethren who pass the the chair, yet know little of our Charities, or "charity jewel" (a decoration of more value than the majority of those worn), and who, no doubt, would be pleased to see their names inscribed on the Life Governors' List by the appropriation of the money voted as a testimonial for their Mastership.

Notwithstanding the vast sum contributed this year to our three institutions, it will be totally inadequate to meet the increased and urgent claims arising out of the numerous accession of members, and the daily application for new warrants.

Very recently I was in the presence of a brother who was bedizened with a mass of jewels, almost countless, and upon being interrogated how he gained them, he said they were all purchased, save three, and if I chose, he would sell, at a discount, the tawdry tinsel on view, as he was a jeweller, and could readily replace.

Those whose means permit the outlay should be taught the beneficent effect of our Charities before they purchase jewels which detract from the character of a true brother.

I am, yours fraternally,

P.M.

ANSWERS TO CORRESPONDENTS.

M.M.—Every Master, Past Master, and Warden is eligible to attend Grand Lodge at the Quarterly Communications—but they must have previously signed their names at the Grand Secretary's Office, and their signatures on the occasion of Grand Lodge Meetings will entitle them to admission. The same applies to Principals in Grand Chapter.

A MASONIC INCIDENT.—The "Minerva," a Dutch merchantman, returning from Batavia to Europe, 14th June 1823, with several rich passengers, most of them Masons, amongst whom was Bro. Englehardt, Deputy Grand Master of the Lodges in India, arrived on the coast of Brazil, where it encountered a corsair, under Spanish colours. The Dutchman was attacked, and after a severe struggle was obliged to yield. The corsair, irritated, ordered pillage and massacre. The conquerors had fastened one party of the vanquished to the mast, but the passengers, by tears and entreaties, ultimately were taken on board the corsair. Nothing, however, appeared likely to assuage the captain's fury. In this extremity, Bro. Englehardt made the sign of distress, and the man who a moment before would not listen to prayer and entreaty, became at once softened to kindness. He as well as several of his crew were Masons, members of a Lodge at Ferrol. However, although he acknowledged the appeal, he did not at once believe it, for the signs, tokens, and words were a little different from his own, and he demanded some other proofs. Unluckily the Dutch brethren, fearing to excite the anger of the pirates, who they considered to be the enemies of Freemasonry, had, before the commencement of the fight, thrown overboard all their jewels and Masonic papers, with the view of preserving them from getting into the possession of the pirate. Luckily, however, amongst the floating fragments was a parchment diploma. It was seized, and on being shown to the captain his doubts were removed. He acknowledged the brethren, restored their vessel and property, repaired the damage, demanding, as the only return, affiliation with a Dutch Lodge. He then gave the ship a safeguard against the Spaniards for the remainder of the voyage.—*Canadian Masonic News.*

ADDISCOMBE LODGE, NO. 1556.

THE Consecration of this new Lodge took place at the Alma Tavern, Addiscombe, on Tuesday, 31st August. The ceremonies of consecration and installation were most ably rendered, by the V.W. Bro. Major-General Brownrigg, C.B., Provincial Grand Master of Surrey, assisted by W. Bro. H. E. Frances P.M. P.G.D. D.C.

The brethren met at 4 o'clock, and the Provincial Grand Master nominated Bros. H. S. Brownrigg as S.W., Magnus Ohren P.G.W. for Surrey as J.W., Charles Greenwood Prov. G. Sec. as acting Secretary, Rev. C. W. Arnold Prov. G. Chaplain for Surrey as Chaplain. The Lodge was duly opened, and the following beautiful and impressive oration was delivered by the Chaplain:—

Before the consecration of a Lodge, it is customary to say a few words on the nature and Principles of Freemasonry. I shall then endeavour briefly to point out what ought to be the character of Masons in our Order, that they may carry out faithfully the duties of their profession. There are three great virtues that should strive in each man's breast,—Sincerity, Truth, and Brotherly Love,—without the two former, the latter cannot exist. The love of Masons must be pure and unalloyed—their friendship sincere and genuine—their cordiality without hypocrisy. The true Mason will not live for himself, but for those around him, despising all selfishness. What a different aspect would the world wear if all men were but truly actuated by the principles of Masonry. No longer would our hearts suffer at the horrors of war. Peace, with her olive wand, would descend from heaven; succour would come to the distressed, comfort to the afflicted; everywhere would be the voice of joy and gladness, and no complaining in our streets. What are the jewels and ornaments sparkling on your breasts but the emblems of the virtues which should dwell within. Like the medals of the soldier, they tell of noble and heroic deeds. Small may be their intrinsic value, but great are the truths they symbolise. We must contradict, by our lives, the statements of those who assert that trifles are our ambition, and that our meetings are but an excuse for conviviality. God teaches us, and we are reminded by Masonry that He came into the world poor and penniless, under the fostering care of the Great Architect of the Universe. We have passed through the days of childhood, and arrived at man's estate. We pass on by regular steps across the chequered flooring of the world, learning lessons as we go, looking from Nature to Nature's God. In the third degree yet more knowledge is given to us, and we behold the emblems of mortality everywhere around; and the star above, whose bright light pierces through the darkness of the tomb. Thus, in every step in Masonry, great lessons are inculcated, and the best instruction given. How man must live on earth—how die—how rest in heaven, when he has ascended to those immortal mansions whence all goodness emanates. Just as King Solomon, in the glorious building which he raised, in every ornament he used, conveyed a solemn message to his people, so the Mason is taught a lesson by every thing he sees and handles. But let us remember that these symbols are only useful as long as they inculcate and keep in view some truth, some vital principle. Above all, Masonry directs us to the volume of the Sacred Law, to guide our actions and govern our faith. Thus is Masonry the handmaid of religion, echoing the Apostle's advice, "that, avoiding all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world," and that now we see but through a glass darkly, yet the time is drawing near when Masonry and all other human institutions will have passed away, and we shall see the Most High as He is in His temple, not built with hands, but eternal in the heavens.

The ceremony of consecration having been completed, the Lodge was resumed in the second degree, and a board of Installed Masters was then formed. The W.M. elect, Bro. G. J. Turquand, was installed into the chair in ancient form, by Bro. H. E. Frances, in a most careful and satisfactory manner, and the appointment of officers for the ensuing year resulted as follows:—F. T. Mullett G.W., J. Parsons Smith J.W., John W. Gray S.D., S. J. Pitt J.D., H. E. Frances, Secretary, W. S. Masterman, Treasurer.

Votes of thanks were passed to the Provincial Grand Master for the honour he had done the Lodge in consecrating it, and to Bro. H. E. Frances for the care and trouble bestowed in getting up the petition, and bringing the affair to a successful close. Bro. Frances was also complimented by the P.G.M. for the very able manner in which the duties of installation were performed. The P.G.M. also complimented the Chaplain, who had come at short notice all the way from Woking to take part in the proceedings.

Five candidates were nominated for the ballot for initiation and to join the Lodge.

The brethren then adjourned to a very excellent banquet, provided by the Lodge, at the Alma Tavern, where the future meetings will be held. The usual loyal and Masonic toasts were given and responded to, and a very pleasant evening was spent. The following were the visitors:—Edward King, St. Marks 857, E. Crouch, St. Marks 857, Henry Davis, Lion and Lamb 192, Fred Cambridge, Granite 1328, John Rhodes, Granite 1328.

Addiscombe is near Croydon, and the Lodge Room is close to the Addiscombe Station on the Mid-Kent line. It is just outside the 10 mile radius, and so becomes a Lodge within the Province of Surrey.

INSTALLATION OF H. R. H. THE PRINCE OF WALES.



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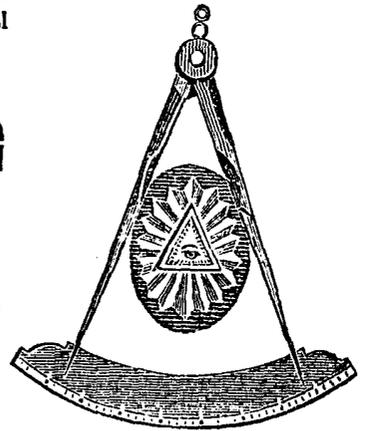
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OF THE

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VOLUME I.

OF

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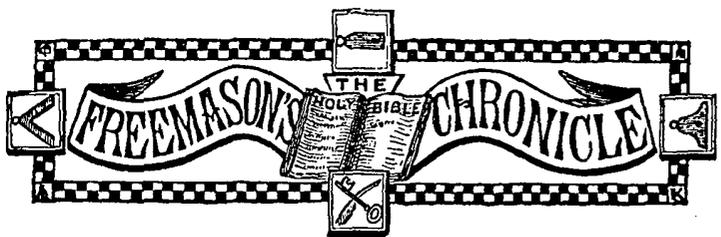
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67 BARBICAN, E.C.

OUR WEEKLY BUDGET.

THE regular Quarterly Communication of Grand Lodge was held on Wednesday, under the presidency of R.W. Bro. Major-General Brownrigg, Prov. G.M. for Surrey. The report of the Board of General Purposes as to the unauthorised wearing of Commemoration Jewels was received and adopted. For full details as regards this and the other business transacted, we refer our readers to the full report contained in another column. We heartily congratulate Grand Lodge on the promptness it has shown in repressing this nuisance, and we trust our vainer brethren will regard the action both respectfully, as becometh good Masons, and goodnaturedly, as is the wont of sensible men.

The first "crown's quest" into the fatal collision off Ryde, whereby three lives were lost, has ended unsatisfactorily. The jury could not agree, and were released, after being severally bound over to appear at the official inquiry which will be instituted. A second "crown's quest," however, has been set on foot, the body of the unfortunate mate of the Mistletoe having been recovered and conveyed to Portsmouth. The first session for the formal identification of the body—which, as might have been expected, was very much decomposed—has been held, and the inquiry adjourned until Monday. Meantime

there is a Board of inquiry being held, by order of the Admiralty, on board the flagship, Duke of Wellington. The Court consists of Captain Hood C.B., the Hon. H. C. Glyn C.B., and A. Herbert. The inquiry is being held with closed doors. While investigation is being made as to the cause of this sad calamity, another terrible collision is reported of two large ironclads, belonging to the reserve squadron of the Channel Fleet. The Vanguard and the Iron Duke have collided in the Irish Channel, off Wicklow Point, the result being, that the latter sank within three quarters of an hour, in from fifteen to twenty fathoms. The cause of this disaster is known. A thick fog prevailed on Wednesday night, when the squadron were proceeding under easy steam to the southward. The Vanguard, in order to avoid collision with a large sailing vessel, had put her helm hard astarboard, when the Iron Duke ran into her amidships. The Duke's ram penetrated the side of the unfortunate vessel, about four feet below the water line, and the influx of water was such that, immediately all hands were on deck, the boats lowered, and, happily, the whole of the crew were placed in safety on board the Iron Duke, the only life that was lost being that of a valuable dog, which was forgotten till the last moment. This, the second ironclad monster that has been sunk within a few years, is, even pecuniarily, a very serious loss. There seem to be doubts whether the ship, or any of her heavier stores can be recovered, so that some £350,000 of the national property lies at the bottom of the Irish Sea. This is not pleasant. However, there is a very fine old saying, "'Tis an ill wind that blows nobody any good." We may extract a few scraps of consolation from this untoward event. Firstly, there was no loss of life, owing to the admirable discipline of the Vanguard's crew. They fell in at the word of command, and waited patiently till they were told off to the several boats ready to convey them on board the Iron Duke. There was not the slightest confusion, and twenty minutes sufficed to place them all in safety, Captain Dawkins being the last to quit his ship. Then it is satisfactory to learn that these costly war ships of ours are so formidable, only we hope they will not go on proving their capabilities at the expense of other of our marine monsters. The ram with which the Iron Duke was armed proved only too effective a weapon, and we can easily picture to ourselves what would have been the result had the monster charged at full steam into some unfortunate enemy. A very gallant action is reported in connection with the accident. When the ram struck the Vanguard an artificer, at the imminent risk of his life, ran down into the engine-room and let off the steam, thus preventing a terrible explosion, and in all probability the loss of every life on board. Bravissimo, artificer!

Great was the slaughter of partridges on the First, at least in some districts, and having regard to the general scarcity of birds; for in many places the number was below the average, owing to the heavy rains with which we have been visited this season. In Surrey two guns bagged 17½ brace before luncheon, in the neighbourhood of Reigate. Sport good in Sussex, about Horsham, but birds weak. From Knockholt and thereabout in Kent, coveys small, birds thin and ill-matured. In Norfolk the supply is said to be up to the average. From Worcester heavy bags are said to be somewhat rare, while from Perth we hear of good sport, the prospects on the whole being very encouraging.

The Session of the British Association at Bristol appears to be a very successful one. Among the more interesting papers was one read by Mrs. Crawshay, in Section F, Economic Sciences and Statistics, and doubtless this will give rise to a lively, and at this, the silly season of the year, prolonged discussion. The subject was the employment of poor gentlewomen in reduced circumstances, and the proposition made by Mrs. Crawshay was the adoption of lady-helpers as upper servants. In order to carry out her plan, it is suggested that the services of footmen should be dispensed with. We can hardly gauge public feeling as yet. Already there have appeared in the *Standard* and elsewhere several letters on the subject both *pro* and *con*. On Saturday, a most admirable lecture was delivered by Dr. Carpenter, in Colston Hall, in the presence of an audience, composed almost entirely of working men, to the number of nearly 3,000. The subject was "A piece of limestone," and the lecture, which occupied some two hours in delivering, was accompanied by a series of most interesting lime-light illustrations, both of the tiny animals supposed to

have formed the various limestone strata and of the fossil remains and shells found from time to time in the stone. The lecture was a great success, and Dr. Carpenter was very loudly applauded.

The gallant Captain Webb bears his honours meekly. On Saturday he visited his home, at Ironbridge, and the inhabitants turned out *en masse* to receive him. There was, of course, the inevitable address, to which, as is his custom, hereplied very briefly, and then drove home, amid the applause of those who had assembled to meet him. By the way, a friend of ours, who is evidently *en route* for Colney Hatch, has submitted the following for our edification. We trust our readers will not suffer very seriously after reading it. "Mrs. B., who is enthusiastic about all matters athletic, to her husband: 'I knew that *duck* of a Captain Webb, would swim the Channel.' Husband: 'Why, my dear?' Mrs. B.: 'Why he is so perfectly *web-footed*.'" Another swimming feat has been accomplished, this time by a young lady, Miss Beckwith, the daughter of the well-known Professor Beckwith. Miss Beckwith swam from London Bridge to Greenwich, a distance of some five miles, and was so little affected by her exertions, that just before landing she went through a few gymnastic exercises. She was accompanied by a steamer, and her father and brother in a small boat, the latter all ready to render aid to his sister if necessary.

We have just heard of the latest marvel in printing—a Bible issued by the Oxford University Press, a perfect model of printing, and said to be the smallest ever produced. It measures 4½ by 2¾ and ½ inches, is printed on a very thin but tough India paper, and when bound in limp Morocco leather weighs less than 3½ ounces, so that it can be sent by post for a penny.

The Alexandra Palace has had two highly successful gatherings of late. On Saturday was the half-holiday fête, and a special and most effective programme was set forth for the amusement of the thousands of visitors who betook themselves to this very popular place of resort. A few showers fell, and made the outdoor amusements somewhat less attractive, but inside the Palace there was one continued round of amusements, so that those must have been hard indeed to please who did not manage to enjoy themselves. Among the most attractive performances were that of *La Fille de Madame Angot*, by the Opera Comique Company, the organ recitals of Mr. Archer, and the evening promenade concert, with Jullien's popular British Army Quadrilles. On Tuesday, a fête was organised for the purpose of promoting that most admirable institution, the City and Metropolitan Police Orphanage, established in the year 1870. The leaders in the movement were Superintendent Mott and others of the superior officers of the force, and if bright genial summer weather, an admirable programme, and the presence of some 40,000 visitors, are to be looked upon as a criterion of the measure of success attained, we quite believe the Police Fête for 1875, at the Alexandra Palace, will rank among the most signal achievements of the year. The arrangements included Athletic sports, assaults of arms, a balloon ascent, dancing, swinging, fencing, wrestling, and music, the bands of all the divisions being present. These took place in the grounds. Inside the Palace the chief attraction was the concert, so ably conducted by Mr. Weist Hill, which included a selection of pieces from the most eminent composers, among them Beethoven and Donizetti. Of course there was a grand organic performance by Mr. Archer, and the day concluded with an illumination of the grounds. We trust the funds of the Orphanage have been materially benefited. It is only just to add that Sir Edward Lee and his able staff of assistants were indefatigable in their efforts to make the day a complete success.

This being the season for accidents as well as excursions, it is not surprising to hear every now and then of a breakdown, attended with more or less loss of life and damage to limb and property. An excursion train on the Midland Railway has met with a terrible accident, having been run into by the Scotch express, at Kildwick, a station some sixteen miles north of Bradford. The result is that some five or six lives have been sacrificed, while about forty people have received injuries more or less serious. A Board of Trade inquiry stands adjourned *sine die*, but Capt. Tyler, of the Railway Department, will give timely information to the officials if any further information is needed.

There is news not exactly from the Pole, but from the Arctic Expedition, dated Disco, 15th July 1875. The voyage out had not been marked by any unusual incident. There

had been some dirty weather, and both the Alert and Discovery had lost a whale-boat. The health of the Expedition is reported to be excellent, and the enthusiasm very great. As regards the supply of dogs, twenty-five have already been received at Disco, twenty more will be ready at Ritenbenk, and the rest will be taken aboard at Uppernivik. The services of an Esquimaux have been engaged at the first of these three places, and Captain Nares expresses a hope that Hans, who was in the Polaris with Captain Hall, may be willing to join. The Valorous, which accompanied the ships, reached Plymouth Sound on Sunday afternoon, when the mails and parcels from the Alert and Discovery were at once dispatched. The Valorous does not appear to have had a very pleasant time of it on her return home.

Cricket is still in favour, but when we read of a sixth match between North and South in the same season it is clear the end is at hand. It has come, indeed, to all intents and purposes, and, save a few scratch and school matches, we shall have nothing further to record this year. The matches that have been recently played have been the following:—The Return between Surrey and Gloucestershire ended in the single innings defeat of the former, with 84 runs to spare. Surrey made 181 and 104, Elliott, Swann, Pooley and Humphrey being the chief contributors, while the principal feature of the Gloucestershire performance was the not out innings of 180, Mr. W. G. Grace (21), Dr. E. M. Grace (28), Mr. F. Townsend (42), and Mr. Monkland (58), being the double figures. Yorkshire defeated Notts in the return match, making 49 and 183, while the latter totalled 87 and 58. So far as the sixth North and South has been played, eight wickets of the latter have fallen for 88, Mr. W. G. Grace with 29, and R. Humphrey not out 24, being the only double figures thus far. Soon we shall be reading of football, of the scrummages, the hots, the punts out, touches down, &c.—terms so familiar to the experienced. But should any of our readers be in any way anxious to learn their meaning, with a view to taking part in some friendly contest, we recommend them to study Mr. Alcock's useful little Football Annual for the current year. There they will find all the information they need, indeed, everything they can possibly wish to know about the game, its rules, and the clubs that exist throughout the country. As regards the other sports, yachting is coming to a close for this season, and we shall soon have the last of the South Coast Regattas. People, indeed, are beginning to think of resuming work—all save our legislators and fashionables, who have hardly yet got into the swing of their pleasure. This month, too, the London theatres will be waking up after their brief rest from labour. Meantime, the Promenade Concerts, with the companies that play in London at this period of the year, are doing their best to enliven us, and the former, especially, nightly draw crowded houses. Signor Arditì fully deserves the patronage of the British for the very admirable programme he arranges both on the classical and other nights, while his orchestra back him up most enthusiastically with all the skill they can command.

One of the leading events of the year at Sheffield is the Cutlers' Feast, and the meeting was a more than usually brilliant one on Thursday, when Mr. Alderman Tozer was installed Master for the ensuing year. Among the guests present to do honour to the occasion were the Duke of Norfolk, Lord Wharnclyffe, Mr. Mark Firth, Mayor of Sheffield, whose gift of a park was the occasion of the recent visit of the Prince and Princess of Wales, and Mr. Roebuck, the old and tried representative of the town. The usual toasts were proposed and cordially acknowledged, the speech of the evening being that of Mr. Roebuck, who spoke with his usual strong common sense, a quality which his constituents and the guests at this feast seem readily to acknowledge, but which does not always experience the same fate at other times and in other places. One of the points on which he enlarged, and, as we think, most successfully, was the excellent effect produced by the visit of their Royal Highnesses. We feel that we can heartily endorse all that Mr. Roebuck said so eloquently on this subject, and the honourable gentleman himself deserves infinite credit for having been, as he tells us he was, the instrument for securing so splendid an interchange of kindly and good wishes between Royalty and what has always been considered a stronghold of Radicalism.

The news from the Continent is more reassuring, but the embers of general disturbance are not yet utterly stamped

out. There is, happily, a determination on the part of the three great Eastern powers, to stop any action on the part of Servia and Montenegro. They proclaim they will have no attack on Turkey. Quite right too. A parcel of marauding ruffians set about burning, rifling, and destroying all they can lay their hands upon, and thus expect to obtain the sympathies of Asiatic Europe with their lawless conduct. All this is done, of course, on the ground of nationality or religious liberty. We wonder Turkey, like other countries, is not left to settle with its own revolted subjects. Germany has been in the full tide of celebrating the victory of Sedan. The rejoicings are only natural, but we wish they had been in honour of some less desperate struggle than the recent contest between Germany and France. There is no question that the Alphonist troops have made considerable progress latterly. We hope the pacification of Spain may be not so very distant, but we confess that, at present, we see no beginning of the end. There is little else to record, except that there have been some financial difficulties in California. It is satisfactory, however, to learn that confidence is returning.

The fifteen sections will be worked in the Dalston Lodge of Instruction, Havelock Tavern, Albion Road, Dalston, on Wednesday, 8th instant, at 7 p.m. precisely. Bros. Gilchrist P.M. 933 W.M., Howe P.G.P. Middx. P.M. 1445 S.W., Lee W.M. 1524 J.W. 975 J.W.

FIRST LECTURE.

1st Section,	Bro. Stock	...	...	No. 1178
2nd	Bro. Marsh	...	...	No. 1326
3rd	Bro. Lister	...	...	J.W. No. 1524
4th	Bro. Christian	...	...	D.C. No. 1278
5th	Bro. Fieldwick	...	...	I.G. No. 1364
6th	Bro. Pinder	...	...	S.W. No. 15, Sec. 1445
7th	Bro. Salisbury	...	...	P.M. No. 901 and 403

SECOND LECTURE.

1st Section,	Bro. Chapman	...	...	S.W. No. 1524 J.D. 869
2nd	Bro. Lee	...	...	W.M. No. 1524 J.W. 975
3rd	Bro. Gross	...	...	W.S. No. 1278
4th	Bro. Howe	...	...	P.G.P. Middx. P.M. 1445
5th	Bro. Fieldwick	...	...	I.G. No. 1364

THIRD LECTURE.

1st Section,	Bro. Wallington	...	...	W.M. No. 860
2nd	Bro. Stepheus	...	...	W.M. No. 1489 P.M. 1365
3rd	Bro. Lee	...	...	W.M. No. 1524 J.W. 975

Bro. J. R. Mayo, 46 Devonshire-square, Bishopsgate, is a candidate for the Vacant Gown in the Court of Common Council caused by the decease of the late Mr. Heeps. This Ward is the most populous in the City of London, and numbers 1,182 voters.

We would beg to call the attention of our brethren to the Historical Picture of the Installation, the advertisement of which appears in another page. The artist is, we are informed, now in Paris, arranging respecting the engraving of it, and it is receiving the patronage of nearly all the Grand Officers and distinguished Masons. The M.W. Grand Master having carefully inspected it, has specially sanctioned its dedication to himself. This we regard as a guarantee that it is what it is represented to be, namely: a faithful record of an event unparalleled in Masonic history.

An extraordinary feat was performed, by Geo. Boden, aged 15, on a bicycle; he started from London at half-past eight on Monday morning, and arrived in Brighton, at the Aquarium Hotel, Bro. M. Van Diepenheim's, at a quarter to two o'clock, accomplishing the feat with perfect ease. He had previously done 1 mile in 3 minutes and 25 seconds at the Kennington Oval.

The Vezin-Chippendale Company have been playing "The School for Scandal," "As you Like it," and "She Stoops to Conquer," at the Theatre Royal—Bro. Nye Chart's establishment—Brighton.

A great Masonic Conference is announced to take place at Lausanne next month. Delegates from every Grand Lodge in the world are expected. It seems that there is a dreadful schism among Swiss Masons. Until a few years back they lived in Republican style, without a Grand

Lodge. A Supreme Council decided questions that arose. Just before the war it was resolved to make a Swiss Grand Lodge, and the members of the Council cheerfully resigned their office. When the great war broke out, this new body, speaking for the Masons of Switzerland, protested against it. By this act, they gave umbrage to their Prussian brothers, who declared the protest an insult. Seeing that the war had been forced upon their country, an apology was demanded, and the Grand Lodge granted it. There were, however, many dissentients, headed by the members of the defunct Supreme Council. The breach has grown wider, and at this moment there is a talk of a secession. Peace makers have applied to all the first authorities of the Universe, and out of this dissension has sprung the idea of a Conference. The last was held in 1819. French Masons have taken the leading part in arranging this great ceremony. I hear no particular mention of English or American delegates, who, indeed, if all tales be true, would find themselves in an atmosphere quite strange amongst the Orientals and the professors of the Scotch rite so-called.

Bro. Sir John Bennett has been commissioned to manufacture the Gold Chain and Badge for Mr. Deputy Breffit, Sheriff elect, who has appointed Bro. H. H. Crawford (of the firm of Chorley and Crawford, 48 Moorgate-street) to be his Under-Sheriff; and his Chaplain, Rev. R. H. Atherton, Chaplain to the Coopers' Company's Schools, St. James Vicarage, Ratcliffe. Bro. Alderman Knight (No. 1 Grand Master's Lodge) has appointed, as his Under-Sheriff, E. A. Baylis, Esq. (of the firm of Baylis, Baylis and Pearce), and his Chaplain, the Rev. C. C. Collins, Vicar of St. Mary-the-Virgin, Aldermanbury. The Badge and Chain will be supplied by Messrs. Alderman Carter & Son, of Cornhill.

MONEY MARKET AND CITY NEWS.

The Bank's financial half-year expired on the 31st ult., and the "Rest" in the return just published amounts to £3,680,640. It is understood, therefore, that a dividend of 4½ per cent. for the six months will be declared at the forthcoming meeting of the proprietors, leaving the "Rest" standing at about £3,025,000. The last dividend was also 4½ per cent., but that at the corresponding period of last year was 5.

At the meeting, on Wednesday, of the proprietors of the Anglo-Californian Bank Limited, the directors' report, which announced a dividend of 9 per cent. for the year, was agreed to. The Chairman, the Hon. Hugh McCulloch, stated that the panic in San Francisco had now ceased, and there were no indications of any further unsettlement. A considerable number of the bills of the Bank of California were on their way to London, but the bank was not interested in these bills. The managers in America were the holders of some acceptances of the Bank of California, the drawers of which were said to be firms of great respectability, and who were considered entirely responsible for the amounts for which they were respectively liable. Mr. McCulloch added that he attributed the panic in California to undue speculations in mining.

The directors of the Credit Foncier of England Limited, have made a call of £2 10s per share on the 100,000 new shares of £5 each, payable by two instalments, viz., £1 per share on the 14th inst., and £1 10s on the 14th October. The directors mention that in the present state of public credit they feel themselves compelled to make this call in order to carry on the business of the company without being so dependent on outside assistance as they have hitherto been. They would have been glad to avoid this course, but a due regard for the interests of the holders of both old and new shares has, under existing circumstances, left them no alternative. Upon the payment of this call the paid-up capital of the undertaking will amount to £1,500,000, but a large portion of this sum is invested in unmarketable securities. At the half-yearly meeting of the company on the 11th ult. it was resolved to carry forward the balance £52,901 at the credit of profit and loss, chiefly on the ground that some of the securities held had considerably declined in value.

The report of the Sambre and Mense Railway Company, to be presented at the half-yearly meeting, states that the account for the year 1874 received from the Grand Central Company shows that the Sambre and Mense Company is entitled to a surplus over the fixed rental. This account, however, has not yet been settled, as the directors consider that this company is entitled to a further proportion of the excess receipts. They therefore now propose to declare the usual dividend of 4s only on the ordinary shares, subject to the resolutions being approved of at the meeting to be held in Brussels on the 14th of September next.

The directors of the San Paulo (Brazilian) Railway Company Limited have resolved to pay a dividend on the share capital of the undertaking for the half-year ended 30th June last at the rate of 12 per cent. per annum, which, with that paid in April, makes 9½ per cent. for the year, carrying forward £18,383 to the reserve fund.

At a meeting, on Tuesday, of the General Steam Navigation Com-

pany, a dividend of 15s per share was declared for the six months, being at the rate of 10 per cent. per annum; and at a meeting of the South Essex Waterworks Company an interim dividend at the rate of 5 per cent. per annum.

At the meeting, on Tuesday, of the India Rubber, Gutta Percha, and Telegraph Works Company Limited, the directors' report, which stated that the net profit for the half year was about £21,500, subject to the audit of the accounts for the whole year, was agreed to.

The report of Price's Patent Candle Company Limited, to be presented to the meeting on the 7th of October, shows a balance in hand of £21,925, against £10,702 at the corresponding period of last year. This sum is rather more than sufficient for payment of a dividend of 10s a share on the ordinary shares, in addition to the preference dividend; but as the company has not been in a position to pay an October dividend since 1863, and the subsequent discontinuance of such a dividend if now resumed would be injurious to the interests of the shareholders, the directors unanimously consider it best to carry forward to next half-year the £20,870 1s 4d which will remain in hand after paying the dividend on the preference shares.

At the general meeting of Hay's Patent Waterproof Glue Company Limited, a dividend of 20 per cent. on the company's capital was declared for the half-year ending June last.

At a meeting of the directors of the Surrey Commercial Dock Company, held on Thursday, it was decided to recommend to the proprietors, at the general meeting to be held on the 9th inst., to declare a dividend of 2½ per cent. for the half-year, free of income tax.

The Great North of Scotland Railway dividend has been fixed at the rate of 3 per cent. per annum, leaving £797 to be carried forward. The distribution at the corresponding period of last year was 1½.

RAILWAY TRAFFIC RETURNS.

The following statement shows the receipts for traffic on the undermentioned railways for the past week, as compared with the corresponding week in 1874:—

Railway.	Miles open. 1875	Receipts.	
		1875 £	1874 £
Caledonian	739	60,856	59,836
Glasgow and South Western	315½	19,557	18,751
Great Eastern	763	48,924	50,651
Great Northern	523	55,224	56,607
Great Western	1,525	117,060	115,626
Lancashire and Yorkshire	430	75,754	73,580
London and Brighton	376¼	39,204	38,194
London, Chatham and Dover	153¼	25,277	24,847
London and North Western	1,587	185,144	190,074
London and South Western	626¼	42,220	41,584
London, Tilbury and Southend	45	2,749	—
Manchester and Sheffield	259½	32,221	32,218
Midland	975¼	121,463	115,885
Metropolitan	8	—	—
" " District	8	4,180	3,473
" " St. John's Wood	1½	—	—
North British	844¾	47,039	45,898
North Eastern	1,400½	140,114	138,787
North London	12	7,114	6,769
North Staffordshire Railway	191	10,324	10,374
" " Canal	118	1,548	1,581
South Eastern	350	42,555	40,084

OUR LODGES.

The Masonic Lodge is in its intention similar to a well-ordered home. It teaches that truth, honour, industry and harmony are four corner stones on which a temple can be raised. To preserve these corner stones from being marked, marred, scarred or bedaubed is the duty of every Mason, as it is the duty of all the children of a family to work in harmony together to make the family name an honourable one and the home always a pleasant one. The brother who lies, steals, demoralizes the workmen or debauches society, is not a good Mason. He is guilty of unmasonic conduct. It is the duty of the brother who notices these spots that may grow into blemishes, to quietly call the attention of the thoughtless Mason to obligations he took before the Great Light in the East. It is not his Masonic duty or privilege to call the thoughtless brother a liar, in public, or to harden his heart, but to speak kindly and frankly to him as he would be spoken to. It is no privilege of Masonry to correct a Mason before profane listeners—in the presence of men who might say—"Behold these brothers! See how they quarrel!" The brother who is humiliated in public has a Masonic right to call his tormentor before the Lodge to make answer why he thus corrected a brother publicly. There he can plead his case and justify himself if he can. The defendant can, in the Lodge, correct his brother, but not with lashes. The brother who without cause or provocation assaults a brother with fist, foot, weapon or tongue, is guilty of unmasonic conduct, and it is the duty of the Master of the Lodge to order the trespasser into Court, to give hearing and teach discipline, exactly as a parent would correct his children when they do wrong. The true Mason will not wrong a brother. The Mason who is not true to his obligations comes under the ban of correction. The duty of the Master is to dress to the line.—*Pomeroy's Democrat.*

DIARY FOR THE WEEK.

We shall be obliged if the Secretaries of the various Lodges throughout the Kingdom will favour us with a list of their Days of Meeting, &c. as we have decided to insert only those that are verified by the Officers of the several Lodges.

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SATURDAY, 4th SEPTEMBER.

General Committee Boys' School, Freemasons' Hall, at 4.

MONDAY, 6th SEPTEMBER.

- 45—Strong Man, Crown Tavern, Clerkenwell Green, at 8. (Instruction.)
 37—Anchor and Hope, Freemasons' Hall, Bolton le Moors.
 50—Knights of Malta, George Hotel, Hinckley.
 113—Unanimity, Bull Hotel Assembly Rooms, Preston.
 133—Harmony, Ship Hotel, Faversham.
 135—Perpetual Friendship, Royal Clarence Hotel, Bridgewater.
 156—Harmony, Huyshe Masonic Temple, Plymouth.
 251—Loyal, Freemasons' Hall, Queen Anne's Walk, Barnstaple.
 303—Benevolent, Masonic Hall, Teignmouth.
 422—Yarborough, Masonic Hall, Market Place, Gainsborough.
 431—St. George's, Masonic Hall, Suffolk-street, Shields.
 597—St. Cybi, Marine Hotel, Holyhead.
 622—St. Cuthberga, Masonic Hall, Wimbourne, Dorset.
 804—Carnarvon, Town Hall, Havant.
 850—St. Oswald, Assembly Rooms, Market Hall, Ashbourne.
 977—Fowey, Masonic Rooms, Fowey.
 1050—Gundolph, King's Head Hotel, Rochester.
 1051—Rowley, Masonic Lodge Room, Athenaeum, Lancaster.
 1302—De Warren, White Swan Hotel, Halifax, Yorks.
 1380—Skelmerdale, Queen's Hotel, Waterloo, Liverpool.
 1486—Duncombe, King's Arms Hotel, Kingsbridge, Devon.

TUESDAY, 7th SEPTEMBER.

- Colonial Board, Freemasons' Hall, at 3.
 1228—Beacontree, Led Lion, Leytonstone. (Instruction.)
 1381—Kennington, Surrey Tavern, Kennington Oval.
 57—Humber, Freemasons' Hall, Osborne-street, Hull.
 70—St. John's, Huyshe Masonic Temple, Plymouth.
 103—Beaufort, Freemasons' Hall, Bristol.
 252—Harmonic, Freemasons' Temple, Stone-street, Dudley.
 265—Royal Yorkshire, Masonic Hall, Hanover-street, Keighley.
 393—St. David's, Masonic Hall, Parade, Berwick.
 421—Loyal Lodge of Industry, Freemasons' Hall, South Molton.
 457—Loyal Monmouth, Freemasons' Hall, Monmouth.
 660—Camalodunum, Freemasons' Hall, New Malton, Yorkshire.
 995—Furness, Masonic Temple, Ulverston.

WEDNESDAY, 8th SEPTEMBER.

- Committee, Royal Masonic Benevolent Institution, Freemasons' Hall, at 3.
 193—Confidence, White Hart, Abchurch Lane, E.C., at 7.30. (Instruction.)
 51—Hope, Spread Eagle Inn, Rochdale.
 81—Doyle's Lodge of Fellowship, Masonic Hall, Guernsey.
 187—Royal Sussex Lodge of Hospitality, Freemasons' Hall, Bristol.
 204—Caledonian, Freemasons' Hall, Manchester.
 323—Concord, Golden Ball Inn, Stockport.
 503—Belvidere, Star Hotel, Maidstone. (Instruction.)
 661—Fawcett, New Masonic Hall, Seaham Harbour.
 666—Benevolence, Prince Town, Dartmoor, Devon.
 731—Arboretum, Arboretum Hotel, Derby.
 851—Worthing Lodge of Friendship, Steyne Hotel, Worthing.
 906—Royal Albert Edward, Crown and Anchor Inn, Weston, near Bath.
 972—St. Augustine, Masonic Hall, Canterbury.
 1018—Shakespeare, Freemasons' Hall, Bradford.
 1060—Marmion, Private Rooms, Tamworth.
 1416—Falcon, Kirkgate, Thirsk.
 1479—Halsey, Town Hall, St. Albans.
 R. A. 1260—Hervey, Freemasons' Hall, W.C.

THURSDAY, 9th SEPTEMBER.

- 1260—Hervcy, 152 Fulham-road, at 8. (Instruction.)
 71—Unity, Masonic Hall, Lowestoft.
 97—Palatine, Masonic Hall, Sunderland.
 130—Royal Gloucester, Freemasons' Hall, Southampton.
 139—Britannia, Freemasons' Hall, Surrey-street, Sheffield.
 195—Hengist, Belle Vue House, Bournemouth.
 216—Harmonic, Adelphi Hotel, Liverpool.
 332—Virtue and Silence, White Lion, Hadleigh, Suffolk.
 333—Royal Preston, Victoria's Garrison House, Fulwood, Lancashire.
 341—Wellington, Cinque Ports Hotel, Rye, Sussex.
 426—Shakespeare, Town Hall, Spilsby, Lincolnshire.
 487—Portsmouth, Masonic Hall, Highbury-street Portsmouth.
 586—Elias de Derham, Masonic Hall, The Canal, Salisbury.
 630—St. Cuthbert's, Parson Lane, Howden.
 636—Lodge de Ogle, Black Bull Hotel, Morpeth.
 650—Star in the East, Pier Hotel, Harwich. (Instruction.)
 659—Blagdon, Ridley Arms Hotel, Blyth, Northumberland.
 732—Royal Brunswick, Royal Pavilion, Brighton.
 739—Temperance, Masonic Room, New-street, Birmingham.
 787—Beauveper, Lion Hotel, Bridge-street, Belper.
 1147—St. David's, Freemasons' Hall, Cooper-street, Manchester.
 1201—Royal, Belle Vue Hotel, Malvern.
 1223—Amberst, King's Arms Hotel, Westerham, Kent.
 1343—St. John's, King's Arms Hotel, Grays, Essex.
 1429—Albert Edward Prince of Wales, Masonic Hall, Newport, Mon.

FRIDAY, 10th SEPTEMBER.

- 177—Domestic, Anderton's Hotel, Fleet-street.
 1278—Burdett Cutts, Approach Tavern, Victoria Park, at 8. (Instruction.)
 1507—Metropolitan, 269 Pentonville-road. (Instruction.)
 36—Glamorgan, Freemasons' Hall, Arcade, St. Mary-street, Cardiff.
 170—All Souls, Masonic Hall, Melcombe Reg's, Weymouth.
 313—True and Faithful, Masonic Rooms, Helston, Cornwall.
 415—Fidelity, Pomfret Arms Hotel, Towcester.
 697—Union, George Hotel, Colchester.
 1087—Beaudesert, Assembly Rooms, Corn Exchange, Leighton Buzzard.
 1495—Arkwright, Walker's Bath-terrace Hotel, Matlock-Bath, Derbyshire.

SATURDAY, 11th SEPTEMBER.

- 308—Prince George, Station Hotel, Bottoms, near Todmorton.
 1391—Commercial, Freemasons' Hall, Leicester.

IRELAND.

- MONDAY—1—First Lodge of Ireland, Masonic Hall, Tuckey-street, Cork.
 " 5—Waterford, Masonic Hall, The Mall, Waterford.
 " 116—Carlow, Masonic Hall, Carlow.
 " 122—Patrick, Masonic Hall, Dungannon, co. Tyrone.
 TUESDAY—30—True Blue, Killyleigh, co. Down.
 " 719—St. Albans, Private House, Main-street, Newtownlimavady, Derry.
 " 881—Clones, Thompson's Hotel, Clones, co. Monaghan.
 " 935—True Blue, Anne-street, Wexford.
 WEDNESDAY—217—Tyrawley, 4 Dillon Terrace, Ballina.
 THURSDAY—20—Light of the West, Grand Jury Room, Sligo.
 " 109—Excelsior, Masonic Hall, Belfast, Antrim.
 " 138—Londonderry, Londonderry.
 " 248—Roscommon, Court House, Roscommon.
 " 352—Castleblaney, Castleblaney, Monaghan.
 " 411—Drogheda, Masonic Hall, Drogheda, co. Louth.
 FRIDAY—178—St. John, Castle-street, Lisburn, co. Antrim.
 " 211—Magherafelt, Court House, Magherafelt, co. Derry.
 SATURDAY—13—Ancient Union, Masonic Hall, Glentworth-street, Limerick.

EDINBURGH DISTRICT.

- MONDAY—429—St. Kentigern, Royal Hotel, Penicuik.
 TUESDAY—5—Canongate and Leith (L. and C.), 86 Constitution-street.
 WEDNESDAY—2—Canongate Kilwinning, St. John's Chapel, St. John's-street.
 " R. A. 1—Edinburgh, Freemasons' Hall.
 THURSDAY—8—Journeyman, Blackfriars-street, High-street.
 FRIDAY—56—Canongate Kilwinning, St. John's-street.

GLASGOW DISTRICT.

- MONDAY—332—Union, 170 Buchanan-street.
 " 556—Clydedale, 106 Rose-street.
 " R. A. 119—Rosslyn, 25 Robertson-street.
 TUESDAY—34—St. John, St. John's Hall, Buchanan-street.
 " 73—Thistle and Rose, 170 Buchanan-street.
 " 87—Thistle, 30 Hope-street.
 " 427—Govandale, Portland Hall, Govan.
 WEDNESDAY—178—Scotia, 170 Buchanan-street.
 " 333—St. George, 213 Buchanan-street.
 " 510—Maryhill, 167 Main-street, Maryhill.
 THURSDAY—553—St. Vincent, 160 Kent-road.
 " R. A. 50—Glasgow, 213 Buchanan-street.
 FRIDAY—360—Commercial, 30 Hope-street.
 " R. A. 144—St. Rollox, Garngad-road.

NOTICES OF MEETINGS.

Egyptian Lodge of Instruction, No. 27.—This Lodge of Instruction held its usual weekly meeting at Bro. Maidwell's, the Hercules, Leadenhall-street, E.C., on Thursday evening last, 2nd September, Bro. J. S. Fraser in the chair. Present—W. Fraser S.W., J. Calverley J.W., C. A. Grammer Hon. Sec., Parker S.D., Blackhall J.D., Horsley I.G., Bro. Crawley P.M. 174, Preceptor, and numerous other brethren. The Lodge was opened, and the minutes of the last meeting were confirmed. The ceremony of Initiation was rehearsed, Bro. Barr acting as candidate. Bro. Crawley P.M. intimated to the brethren that through very pressing business he was compelled, reluctantly, to relinquish the important post of Preceptor to this Lodge of Instruction. It was proposed, seconded, and carried unanimously, that a cordial vote of thanks be recorded on the minutes to Bro. Crawley, for the very efficient, fraternal, and able manner in which he had carried out the onerous duties of Preceptor. Bro. Crawley returned thanks, and the Lodge was then closed in due form, and adjourned to next Thursday.

Commercial Chapter, No. 79.—This Chapter held its regular meeting on Friday, the 27th of August, at the Masonic Hall, 30 Hope-street, Glasgow. Present—Comps. Julius Brodó Z., J. Dathic 67 acting H., G. W. Wheeler Z. 73 acting J., J. Munro Scribe E., C. McKenzie 1st S., J. McLeish 2nd S., J. M. Oliver 3rd S., J. Jennings J. Visitors—Comps. Muller Z. 50, Wallace P.Z. 50, Wheeler Z. 73, J. McLeish H. 144, and John Campbell Z. 150. Business—Nomination of officers for the ensuing year, after which the 1st Principal proposed, and the Scribe E. seconded a motion, that Comps. Miller Z. of 50, and Wheeler Z. of 73, should be affiliated as Honorary Members for the services they had always rendered to the Chapter. This having been carried by acclamation, the two Companions took the oath *de fidelitas*, and were proclaimed members of Chapter 79. The election of officers for the 23rd installation takes place on the 24th proximo.

Union and Crown Lodge, No. 103.—This Lodge held its regular monthly meeting on Monday, the 30th of August, at the Kilwinning Hall, Buchanan-street, Glasgow. Present—Bros. A. Muir Wright R.W.M., Bro. George Muir Deputy Master, J. Thomas S.W., J. Martin J.W., P.M. Bro. J. Bain P.G.B.B. Visitors—Bros. Arthur, Mother Kilwinning, No. 0, Wheeler 73, Adams 360, M'Innes 408, and several others. Business—The initiation of two gentlemen, which ceremony was very ably performed by Bro. Wright, the R.W.M., after which the Lodge was raised to the Fellow Craft degree. The R.W.M. having to leave, the chair was taken by Bro. J. Baw P.M., and Bro. G. Muir D.M. passed Bro. Duncan to the degree of Fellow Craft, after which the Lodge was closed in due form.

Lodge of Lights, No. 148, Warrington.—The regular monthly meeting of this Lodge was held on Monday evening last, at the Masonic Rooms. The W.M., Bro. Bowes P.M. P.Z. P. Prov. G. Reg., was supported by his officers, and a large number of members and visitors. After the minutes were read, Bros. Johnson, Peale and B. L. Pierpoint claimed preferment, and having sustained their claim,

were entrusted. The Lodge was opened in the 2nd degree, when the three brethren were separately re-admitted, and passed by the W.M. The Lodge was then closed in the 2nd degree, when Dr. G. W. Joseph, who had been previously balloted for and unanimously accepted, was duly and solemnly initiated by the W.M. The working tools were presented by the J.W., Bro. Thomas Tunstall, and the charge was delivered by Bro. P. J. Edelsten, W.M. No. 1134. There being no further business, the Lodge was closed.

Provincial Grand Chapter of Lanarkshire.—This Chapter held its quarterly meeting on Friday the 27th August, at St. Mark's Hall, Buchanan-street. Present—Comps. W. W. Smith P.G.J., J. Miller Z. 50 acting P.G.Z., J. Dathie Z. 67 acting P.G.H., G. W. Wheeler Z. 73 acting P.G.J., J. Finzer P.G.S.N., J. Munro 79 Treasurer, J. Balfour P.Z. 73 1st P.G.S., J. Brodie Z. 79 acting 2nd P.G.S., G. Thallon Z. 119 acting P.G. 3rd S., G. McDonald P.G. Sword Bearer. Visitors—Comps. Wallace, J. McLeish, J. Lamb, J. Martin, and G. B. Adams. Business—Comp. W. W. Smith P.G.J. said he attended to apologise for the absence of Comp. F. A. Barrow, their respected Provincial Grand Superintendent, and as he had particular business to attend, he would leave Comp. J. Miller to preside. The P.G. Chapter was then opened in due form, the business, in the absence of the P.G. Superintendent, was only of a formal nature, but the Scribe was instructed to give notice that, at the next meeting, steps would be taken for the promotion of a Provincial Chapter of Instruction.

Commercial Lodge, No.—360.—This Lodge held an emergency meeting on Thursday, the 26th August, at their own Hall, 30 Hope-street, Glasgow. Present—Bros. John Munro R.W.M., J. Lamb Deputy Master, J. M. Oliver S.W., J. Brode acting J.W., W. H. Bickerton Secretary. P.M. Julius Brode. Business—Initiation of three gentlemen into the Order, and passing and raising of two brethren. Bro. Munro performing the work in his usual careful style.

Legiolium Lodge, No. 1542, Castleford.—On Monday the new Masonic Lodge, Legiolium, was duly consecrated by Brother T. W. Tew J.P. D.P.G.M. of the province of West Yorkshire, assisted by the brethren of the Provincial Grand Lodge, in the presence of a large number of the Craft. The Lodge is named after the ancient name of Castleford, where formerly stood the Roman camp, with which many historical facts of deep interest are connected. The Provincial Grand Lodge assembled at half past two, and were immediately joined by the other brethren. After the ceremony of consecration the first W.M. of the new Lodge (Brother W. W. Macvay) was installed by Brother C. Phillips, and having appointed his officers for the ensuing year, the brethren proceeded to the Parish Church. The prayers were intoned by Brother the Rev. A. W. Hamilton D.P.G.C., Vicar of Kimberworth. The lessons were read by Brother the Hon. and Rev. P. Y. Savile, Rector of Methley. The sermon was preached by Brother the Rev. W. T. M. Sylvester, Rector of Castleford, and Chaplain to the new Lodge of Legiolium, from the text Ephesians vi. 10, "My brethren, be strong in the Lord, and in the power of His might." Brother Dr. Spark presided at the organ. The services were exceedingly well rendered by the choir of the church, and were highly commended by Brother Dr. Spark. The offertory, amounting to £10 14s 9d will be given to the fund for providing a new organ for the Parish Church, now being built by Denman, of York, at the cost of £400. After divine service the brethren adjourned to the Co-operative Assembly Room, where a most able address was delivered by Brother T. W. Tew, who, at the request of Brother W. W. Macvay and the brethren, has kindly consented to have it printed. Amongst the brethren present were T. W. Tew J.P. D.P.G.M. of the province of West Yorkshire; Major Parker, Clitheroe; Pearson, Mayor of Pontefract; Addyman, Leeds; Cadman, Ackworth; Dr. Sparks, Leeds; Rev. J. Dunbar D.P.G.C. Pontefract; W. Wilkinson, Dewsbury; J. Simpson, Castleford; Kingston, Northampton; Captain France, Dewsbury; Robert Critchley J.P. P.G.T., Dewsbury; and Henry Smith P.G.S., Wakefield.

We insert the following report at the special request of a correspondent, who is a member of the Lodge. The meeting was held some time since, and our rule is to exclude all notices which do not reach us within a reasonable time. We offer every facility to correspondents and subscribers. We are quite willing, and shall be but too happy, to place our columns, within proper limits, at the disposal of our constituents, but news ceases to be news when it refers to matters of ancient date. In the present case, the Lodge is a young one. The desire of its officers and members to do good yeoman service in the interests of our Order is so apparent that we feel we should have behaved churlishly had we not heeded the request of our correspondent. Thus, we meet his wishes readily, and with very great pleasure, but we trust, in future, our brethren will give timely notice when they wish anything inserted.

Prudence Lodge, No. 1550.—The first annual banquet of Prudence Lodge, No. 1550, was held, on 5th July, at Mrs. Chubb's Hotel, Old Town Street, under the presidency of the W.M., Bro. Robert Bird. This Lodge owes its existence mainly to the efforts of Bros. Bird, Gover and Rogers, who have long seen the necessity of a Lodge in which brethren who are engaged as commercial travellers should form the principal element. Their occupations are so migratory that, hitherto, it has only been at great inconvenience to themselves that they could attend existing Lodges, and their attendance was so uncertain that there was little hope of their ever

reaching the W.M.'s chair—the ambition of all true Masons. But now they have a Lodge of their own; they can fix their meetings to suit their own convenience; they have there excellent principal officers, and the start which they have made augurs well for their future success. The banquet to which they sat down was an excellent one in every respect. The viands were all that could be desired, and the waiting—a great essential to a good dinner—was perfect. Amongst the brethren present were Bros. L. P. Metham D.P.G.M. and Past G.D. of England, Col. Elliott P.P.G.S.W.; I. Latimer P.G.J.W.; the Rev. W. Whittleby Prov. G. Chaplain, and Chaplain of 1550; J. Aubrey Thomas P.G.S.D.; Vincent Bird P.P.G.T.; J. B. Gover P.P.G.S.; L. D. Westcott P.P.G.S. Works; R. B. Twose I.P.M. 105; C. Stribling P.M. 70; J. Manley I.P.M. 230; J. J. Avery W.M. 70; C. Cooper W.M. 105; F. Hall W.M. 156; J. Rendle W.M. 1247; C. Godschalk W.M. 1255; J. Y. Avery S.W. 1550; J. P. Rogers J.W. 1550; N. B. Westcott S.D. 1550; J. G. Keverne J.D. 1550; W. Garland D.C. 1550; C. Philip A.D.C. 1550; F. Bond I.G. 1550; G. H. Emery Organist 1550; H. W. Thomas S.W. 70; A. S. Stuart, J. Arnold, A. Joyce, W. H. Blackmore, C. G. Smith, all of 1550; D. Box S.W. 156; E. Tar-ratt J.D. 70; C. Matten D.C. 1205; Gibbons J.D. 1205; E. Searle J.D. 1091; L. J. Webber 1247; E. Hart 1205. In proposing the health of His Royal Highness the Prince of Wales, Grand Master of England, the W.M. referred to the recent demonstration in London, and said every Mason must be proud of the high position which His Royal Highness occupied in the Order. The spectacle presented to them on that occasion, was one which he was quite sure would never be effaced from their memories, and the magnificence of the demonstration must have surprised even the Prince himself. He hoped His Royal Highness would be spared for many years to preside over the Grand Lodge of the Order. (Cheers and applause.) Bro. Twose I.P.M. gave the next toast, "The Prov. G.M., the D.P.G.M., and the Prov. Grand Officers of Devon." As Masons they were all acquainted with the qualities of those distinguished brethren. The Pro. Grand Master was well versed in Masonry; he lived a truly Masonic life; in him they had a father, in him they had a pattern to all Christian men, whether inside or outside Masonry—(hear, hear)—his social qualities were known and appreciated by all, and he was beloved by rich and poor. (Applause.) Bro. Metham's earnest endeavours in the cause of charity were very well known: he was associated heart and soul with Masonry, and his life was mixed up with it. He always met his brethren with the same kind, genial face which he wore that day, and which he trusted was the precursor of many a happy meeting to come. (Applause.) Of the other Provincial officers he could only say that they always bore there honours well. Brother Metham who, on rising, was received with great cordiality, said he could only speak of Brother Huyshe as one man could speak of another who was his nearest friend in life, and he would do anything to serve him. (Hear, hear.) He was everything that Brother Twose had described him, and a great deal more. For himself he could truly say that he had never made an excuse which was not a valid one, for avoiding any Masonic gathering to which he had been invited. While he filled his present position he would do his work thoroughly or avoid it altogether. Before he sat down he would ask them to join him in drinking the health of their W.M., Bro. Bird. (Applause.) He congratulated them upon having started their new Lodge under such excellent auspices. As they had made Bro. Bird their first Worshipful Master, he had no doubt that they had every confidence in him. (Hear, hear.) At present the Lodge was an unwritten sheet of paper. It had its history to make, and the W.M. could have no excuse for treading in the faults of those who had gone before him. He had to mark out a path for himself, and in creating that path he (Bro. Metham) hoped that he would be more than usually careful that he did not deviate either to the right or to the left, because in so doing he would make a track in which others might be induced to follow. He felt great anxiety for the Lodge, because if the W.M. made mistakes it would be an excuse for others to do the same, but if he set them a good example there would be less excuse for others to go wrong. The Lodge had assumed a very ambitious name indeed, and he hoped that prudence would direct them, temperance chasten them, fortitude support them, and justice be the guide of all their actions. (Applause.) Bro. Bird responded in an excellent speech, in the course of which he said:—"As founder of Prudence Lodge, I am very gratified at the success which has attended my efforts in founding this Lodge, but I need hardly tell you how ably, readily, and successfully I have been assisted by many I see around me, especially Bros. Rogers, Gover and Avery. (Hear, hear.) I am confident we should not have succeeded so well; I might almost say we should not have succeeded at all, without the assistance of Bro. Gover. He stood by us and firmly did what I believe he felt to be his duty, and perhaps to some extent it was, for we were in a difficulty, and as one Mason should do unto another, he gave his assistance and steered us through all the intricate passages and windings that lay in our course, and finally placed us in the proud position we occupy to-day. (Applause.) The Lodge owes him a debt of gratitude which cannot easily be paid. He has been our consulting counsel, and I venture to think that in him we made a wise selection. Our case was safer in his hands than if we had several engaged in it; what he did was done willingly and with a true Masonic feeling—that feeling which should be always exhibited by Masons. (Hear, hear.) I regret to say we received great opposition when we were seeking to obtain the warrant for this Lodge. Numerous objections were raised, but we were only stimulated by this determined opposition to renew our efforts; we felt we were right, and you know if you believe a thing to be impossible, your own despondency is capable of rendering it so—(hear, hear)—but he who hopefully perseveres in a just cause, will ultimately overcome all difficulties. (Applause.) There are those in this part of the province, I am told, who think nothing can succeed in Masonry here unless they are in the front rank, but I trust our success will tend to remove such an erroneous impression from their minds and that they will remember that brotherly love teaches us to regard the whole human species as of one family, all

being created by the same Almighty parent, and sent into the world for the mutual aid, support, and protection of each other. Freemasonry unites men of every country, sect, and opinion, and thereby cultivates a true and sincere friendship among those who may have otherwise remained estranged from each other. Let us in Lodge Prudence endeavour to show our Masonic brethren and those of the outer world, that we live and act in accordance with the principles and tenets of Freemasonry; let us never forget those great moral virtues—'Faith, Hope, and Charity'—Faith is the foundation of justice, the bond of amity, and the chief support of civil society. We live and walk by Faith, by it we have a Hope in the existence of a Supreme Being. By acting according to our profession we shall receive the reward promised to the faithful. Charity is one of the brightest gems that adorns Masonry. It has the approbation of Heaven and Earth,

'And, like its sister, Mercy, is twice blessed,
It blesseth him that gives, and him that takes.'

Benevolence, attended by charity, is an honour to the country from whence it springs and by whom it was nourished and cherished. Happy is the man who has the seeds of benevolence sown in his breast. He envieth not his neighbour; he believeth not a tale when told by a slanderer; malice and revenge having no place in his breast, he willingly forgives the injuries he has received, and endeavours to blot them from his recollection. Let us remember we are brethren, ever ready to listen to him who might crave our assistance, or who is in want. Let us not withhold a liberal hand. So shall a heartfelt satisfaction reward our labours, and the produce of love and charity will assuredly follow. Let a firm reliance in the Almighty's faithfulness animate our endeavours, and teach us to fix our desires within the limits of His most blessed promises. So shall success attend us, and may unity, peace and plenty abound among Masons until time shall be no more." Bro. Col. Elliott next proposed "The Senior and Junior Wardens of Lodge 1550;" and Bros. Avery and Rogers suitably responded. Bro. I. Latimer gave "The Treasurer and Secretary of Prudence Lodge," and remarked that he most heartily concurred in all that had been said about Lodge Prudence. He was very glad to do all in his power to promote its formation, because with the number of brethren they had who were engaged in employment which kept them very much away from the town, and who therefore could not work in other Lodges with any convenience to themselves; with such a large population as they had in the three towns, and with so numerous a Masonic community, he was convinced that the formation of such a Lodge was very desirable. He had a great esteem both for Bro. Gover and Bro. Avery, and was sure they would do all in their power to make the Lodge one of the foremost Lodges in the Province, (Applause.) Bros. J. J. Avery and Gover suitably acknowledged the compliment. Bro. H. W. Thomas proposed "The Senior and Junior Deacons and Assistant Officers of 1550," and Bros. Westcott, Keverne, Bond, Garland, Philp, and Emery, returned thanks. The W.M. gave, in complimentary terms, "The Sister Lodges and Visiting Brethren," and Bros. Cooper and Mutton responded. The other toasts were, "The Newly Initiated Brethren, Bros. Smith and Blackmore," "Our Wives and Sweethearts," responded to by the W. Bro. Aubrey Thomas, and "Our Poor and Distressed Brethren." The various toasts were interspersed with songs, instrumental music, and recitations, under the direction of Bros. Emery and Gibbens, and joined in by Bros. Col. Elliott, J. Rendle, C. Mutton, Twose, H. W. Thomas, J. Y. Avery, and E. Hart. The latter acted very efficiently as toast master.

ATTWOOD OF THE THOUSAND POUND CHEQUES.—A relative of the late Benjamin Attwood asks us to correct an error in the statements that went the round of the newspapers after the death of this millionaire. He was not a bachelor, but a married man, without family, and long a widower. He adopted a niece, and brought her up from childhood. She lived under his roof till she married—without the consent of her uncle, who never forgave the offence, and never was reconciled to her. The lady and her husband now live near London, respected not less in the lack of the lost fortune. With regard to Mr. Attwood's life we have received some particulars, of which the following may be of general interest. He was a member of the well-known banking family of Attwood, but not personally connected with the Bank at Birmingham. He amassed a fortune as a glass merchant, having an office in Bridge-street, Blackfriars, London, where the Royal Hotel now stands. He was also largely interested in the General Steam Navigation Company, and frequently went voyages in their vessels. Upon one occasion he visited the late Emperor Napoleon in Paris. He lived for many years of his life in the Grove End Road, St. John's Wood. He was a Fellow of the Zoological Society, and also of the Royal Botanical Society, which in its earlier years he aided by his purse and efforts. He was always ready to help any local charities, invariably requiring that his name should not be published. He usually attended a Baptist Chapel in that neighbourhood. Probably his great wealth was not known or unsuspected, or the demands upon him would have been heavy and unceasing. His wife, who died in 1853, was a large-hearted, generous woman, and had probably much influence in the disposition of his means. In his later years he gave his donations almost entirely through his bankers, and the secret of the much-discussed cheques was well sustained. We are assured, however, that the total said to have been given has been greatly exaggerated. In recording the large and generous gifts of Mr. Attwood, it is right to mention that surprise has been felt that he did nothing to relieve the dire distress caused by the failure of the Attwood Bank of Birmingham. It is true there was no legal claim, nor even any moral claim, yet it might have been in good taste and right feeling to have helped in such a calamity. An unusual proportion of the depositors were people in middle and humble life, and some aid to them would have been well-bestowed and generous charity. Other members of the Attwood family were applied to and refused to assist. Benjamin was not asked, so far as we have heard, but he must have been well aware of the circumstances of that ruinous affair.—*Leisure Hour.*

The Freemason's Chronicle.

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THIS Company has been formed for the establishment of THE FREEMASON'S CHRONICLE, and for the publication of newspapers, books, pamphlets, &c., connected with Freemasonry. The inadequate representation of the Craft in the public press of this country has long been a subject of regret, and the wish has not unfrequently been expressed that a journal might be established, in the interests of the Order, which should be owned and conducted entirely by members. This wish it is the object of the present Company to carry into effect. THE FREEMASON'S CHRONICLE will be the property of Freemasons, and its devotion and loyalty to their cause will thus be effectively secured. It has been decided to raise the requisite capital in shares, of a small amount, in order that a large number of the Fraternity may have the opportunity of acquiring an interest in the undertaking. As it is not proposed to call up more than 50 per cent. of the capital, it will be seen that such an interest may be obtained at an immediate outlay of £1 per share.

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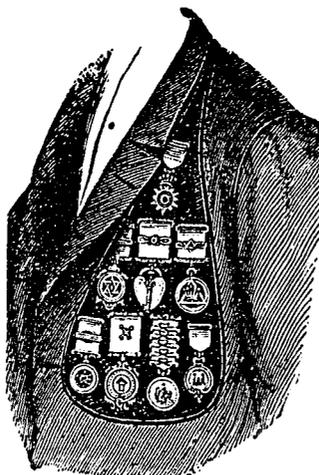
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