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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

**SOUTHALL.**—Acacia Lodge (No. 1309).—The installation meeting was held on Tuesday, 22nd August, at the Prince Alfred Hotel, Southall. Bro. C. Horsley, P.P.G.R. Middlesex, P.M., W.M., opened the lodge. He raised the Rev. J. Fothergill to the Third Degree, passed Bros. C. Wareham and C. L. Smiles to the Second Degree. Bro. F. Walters, P.G.J.D. Middlesex, P.M., Treas., installed Bro. C. G. Rushworth, W.M., who selected for his officers Bros. J. W. George, S.W.; C. G. C. Staley, J.W.; F. Walters, P.G.J.D., P.M., Treas. (re-invested); the Rev. T. W. Cave, LL.D., Sec.; the Rev. J. Fothergill, Chaplain; R. P. Tebb, S.D.; J. Scott, J.D.; J. Davies, I.G.; J. Sutcliffe, D.C.; Smiles, W.S.; W. Y. Laing, P.M., Tyler. The W.M. initiated Messrs. W. J. C. Cave, D. Tremere, and G. Wentz into Freemasonry. On behalf of the lodge he presented Bro. C. Horsley, P.P.G.R. Middlesex, I.P.M., with a ten-guinea Past Master's jewel, which had been unanimously voted to him from the lodge funds. An important notice of motion was unanimously agreed to. The whole of the work was done well. Some candidates were proposed for initiation. Banquet and dessert followed. Visitors: Bros. J. Robins, P.P.G.D. Surrey; Siegart, P.M. 548.

**CHAUCER LODGE** (No. 1540) met on Wednesday, August 23rd, at the Bridge House Hotel, Southwark. Bro. T. J. Sabine, W.M., presided. He passed Bro. E. Coleman, and initiated Messrs. T. H. K. Harding, W. M. Phillips, and C. Winstanley. Bro. F. Walters, P.G.J.D. Middlesex, P.M., Sec., passed Bro. G. Newman. The work was done well. Bro. G. W. Frodsham, late 256; and T. Wilkinson, 141, were unanimously elected joining members. The initiation fee was raised from seven to ten guineas. The elections were unanimously in favour of Bro. J. C. Mason, S.W. for W.M.; T. J. Sabine, W.M., Treasurer; W. Y. Laing, P.M., re-elected Tyler. The audit committee was formed. Some gentlemen were proposed for initiation. The lodge was closed. Supper followed. There were present besides those named Bros. T. J. H. Wilkins, I.P.M.; G. H. Wright, P.M.; W. J. Kemp, S.D.; C. W. Hudson, J.D.; H. Faija, I.G.; A. J. Hawkes, D.C.; J. Hutt, R. C. Harrison, R. H. Willats, C. Graham, G. H. Mason, H. Levy, W. Klingenstein, and others. The visitors were Bros. E. H. Thiellay, P.G.S.B. Middlesex, W.M. 145; C. G. Rushworth, W.M. 1309; I. W. Adams, 765; G. Müller, 73; Pincer, Admirateurs de l'Univers, Paris.

**GREAT STANMORE.**—Abercorn Lodge (No. 1549).—The fourth regular meeting of this summer lodge was held at the Abercorn Hotel on Tuesday, August 1st, present, Bros. J. W. Garrod, W.M.; Helsdon, I.P.M. (now Grand Pursuivant for Middlesex), and the rest of the officers; Bro. J. Nunn, P.G.S.B., and many of the lodge members. The lodge was opened with solemn prayer in the First Degree at 3.15 by the W.M., and after the minutes of last meeting were duly confirmed, the ballot was taken unanimously for Messrs. Buck, Darby, and Johnson, as candidates for initiation, and they, with Mr. Fradelle, who was previously elected, were fully enlightened into the beauties of the First Degree in Freemasonry. Bro. Meek was also passed to the Second Degree, and Bro. Peach raised to the sublime Third Degree, the whole of the three ceremonies being most ably performed by the I.P.M. The W.M. having authorised a lodge of Emergency for September 5th, and the usual formalities disposed of, the lodge was closed in perfect harmony at 7 p.m. The usual banquet followed with the assistance of the musical brethren, and the evening closed with general satisfaction.

**LIVERPOOL.**—The Dramatic Lodge (No. 1609).—The usual monthly assembly of the brethren belonging to this promising lodge was held on Tuesday, the 22nd ult., at the Masonic Hall, Hope-street, where there was a good gathering of members and visitors. The chair of K.S. was worthily occupied by Bro. J. Bell, W.M., who was well supported by Bros. B. B. Marson, P.M.; W. J. Chapman, S.W.; Lindo Courtenay, J.W.; A. Woolrich, Treas. (acting as Secretary); W. W. Sandbrook, J.D.; J. Atkinson, I.G.; A. Collinson, S.; and W. H. Ball, Tyler. The minutes of the previous meeting having been confirmed, Messrs. J. Cowdall, J. H. Stringer, P. Shrapnell, and Peacock were initiated into the mystic and privilege

of ancient Freemasonry. The work was very admirably done, Bro. C. Leighton, P.M. 1325, presiding at the harmonium. Bros. Cotton, Stafford, and Meers were subsequently raised to the sublime degree of M.M.'s. A set of bye-laws for the regulation of the lodge was read by Bro. P.M. Marson, and the brethren adopted the proposed bye-laws without discussion. After labour, refreshments were served, and a very pleasant evening was spent, harmony and recitations being contributed by Bros. R. Brown, Braithwaite, Chapman, Courtenay, Woolrich, Capell, and others.

INSTRUCTION.

**VICTORIA METROPOLITAN LODGE OF INSTRUCTION.**—On Friday 25th ult., notwithstanding that it is seaside time, a good muster of the brethren of this energetic lodge held a meeting at the Portugal Hotel, Fleet-street, to hear Bro. Crutch, the W.M. of the Burdett Coutts Lodge, work the installation ceremony, a work which he has to do in real earnest at the next meeting of his own lodge. Bro. Stacey, the Preceptor, and many P.M.'s were present, and they were all greatly pleased at the manner in which the Master did his work. Bro. Bingemann was the Master installed. As a compliment for the work the brethren elected Bro. Crutch an honorary member of the lodge. We are glad to say that the Benevolence Club, to make brethren life subscribers of the charities, is flourishing under the energetic management of Bros. Stacey and W. W. Snelling.

Scotland.

**EDINBURGH.**—St. David's Lodge (No. 36).—A special meeting of this lodge was held at the Ship Hotel, East Register-st., Edinburgh, on Saturday, the 26th August, for the purpose of affiliating several English brethren prior to their leaving Scotland. The lodge was opened by the R.W.M., Bro. Lieut. M. Tracey, Royal Artillery, assisted by Bros. W. Edwards, S.W.; J. Inglis, J.W.; S. Webb, S.D.; E. Webb, J.D.; J. Fleming, Chap.; G. S. Fernie, Sec.; Dr. J. Carmichael, P.M. 48; R. S. Brown, P.M. 145; J. Maclean, 1; T. G. Plummer, 2; J. Cameron and W. Henry, 145; J. B. Mercer, 252; H. J. Shields, 275; W. M. Bryce, 291; A. M. Bruce, Treas. 349; T. Webb, sen.; and A. Robertson, Tyler. The object of the meeting having been explained by the W.M., the Deacons withdrew, and conducted into the lodge for affiliation the following brethren, viz., Bros. John Boyd, P.G. Purst. and Grand Steward of England, P.M. 145, 534; R. Wentworth Little, P.P.S.G.W., and Prov. G. Sec. Middlesex, P.M. 975 and 1293; H. C. Levander, P.P.G.D. Wiltshire, P.M. 720 and 928; and G. Kenning, P.P.G.D. Middlesex, P.M. 192. The affiliation ceremony was then proceeded with, and at its conclusion the new members were greeted with loud applause, and warmly congratulated by all present. The W.M. then expressed the high satisfaction which he had experienced in enrolling four such members of the Grand Lodge of England as affiliated "brothers" of "Auld St. David's" he might especially mention Bro. Little, whom he had known for 8 or 9 years, and whose presence he gladly welcomed that evening, and he was sure that the other brethren were equally worthy of the compliment which St. David's Lodge so freely bestowed upon them. Bro. Boyd, in reply, thanked the brethren for their kindness, and assured them that neither himself nor his colleagues would ever forget the honourable distinction conferred, or the fraternal reception accorded by the brethren of St. David's. The lodge was then closed, and the company sat down to refreshment. The W.M. proposed the usual loyal and Masonic toasts, and in giving "The Grand Master and the Grand Lodge of England" referred in eulogistic terms to the working of Freemasonry in England, and as an English Mason himself he felt especially pleased to be enabled to greet such worthy brethren from "the other side of the Tweed." Bro. Boyd returned thanks for the Grand Lodge of England. Several toasts and songs followed, and then Bro. Little, having obtained permission from the chair, called upon the brethren to drink "The Health of the W.M., Lieut. Tracey," whose friendship he was proud to claim and to reciprocate. The toast was received with the utmost enthusiasm, and elicited a capital response from the Presiding Officer. Bro. Levander proposed "Prosperity to St. David's Lodge," Bro. Carmichael, M.D., replied for "The P.M.'s," Bro. Edwards for "The Officers." Bro. Mercer in returning thanks for "The Visitors" expatiated in glowing language on the past history of No. 36, especially alluding to the fact that Sir Walter Scott first saw the light of Freemasonry in Lodge St. David's, and the most distinguished brethren in the Craft might be proud to belong to such a lodge, which was now a 1 for working in the Scottish metropolis. After the final toast the brethren separated.

**GLASGOW.**—Cathedral Chapter (No. 67).—A regular monthly meeting of this chapter was held in the Masonic Hall, 22, Struthers-street, Calton, on Tuesday, 22nd August. A lodge of Mark Masters being opened, Bro. Duthie, W.M., in the chair, Bro. Mercer, of 87 Chapter, Senior Warden, Bro. Perston, of 87, acting Junior Warden. A competent number of Mark Masters were present, two brethren being in waiting for admission into the Order. They were taken into the open lodge and received this degree; also the lodge was raised to the Excellent Master degree, and afterwards the candidates received instructions in this degree. The lodge was closed and a chapter was constituted and opened, Comp. Duthie, Z., in the chair, Comps. Ronald, H.; Russell, J.; Bisland, First Soj.; and a full meeting of companions present. The candidates were taken into the open chapter and received this degree by Comps. Duthie, Z., and Bisland, at his post as First Soj. Comp. Duthie thanked the companions for the assistance given during the past four years he had occupied the chair in the Cathedral, and informed the companions present to look out for a

successor to him, as he would vacate holding any office after the 23rd of September, but although out of office it would at all times be a pleasure to him to assist in the work of the Cathedral, or to try and forward Royal Arch Masonry in any way when in his power to do so, and hoped the Cathedral Chapter would go on prospering, and succeed better than ever. He mentioned that Saturday being the 23rd of September this year, the meeting for election of new office-bearers would be held on that night about 5 p.m., when a goodly attendance was expected. Comp. Bisland proposed, and Comp. Ronald seconded, that on some night previous the Scribe E. call a meeting of present office-bearers to be held in 67, London-street. Comps. W. H. Jackson and John Laird were appointed to audit the books. Afterwards the new companions made some remarks as to being admitted into the Order, and the chapter was closed in due and ancient form by Comps. Duthie, Z.; Mercer, H.; Ronald, J., all companions standing to order.

CONSECRATION OF THE TREDEGAR LODGE, No. 1625.

Another new London lodge was consecrated on Wednesday evening last in that stronghold of Freemasonry, the East End. Numerous though the Masonic lodges are in that neighbourhood, and vigorously as they are supported it has yet been found that there is room for others, indeed, that it is absolutely necessary that there should be others in order to give intending initiates an opportunity of entering the Order in lodges where the numerical strength is not too great. The increase in the number of all lodges has been very rapid of late years, and at the present time it is going on with even greater rapidity than at any known period of Masonic annals; but still the cry is for more lodges, and in the metropolis the cry is becoming very urgent. According to the agenda paper of Grand Lodge for next Wednesday, out of a list of nineteen new warrants granted for lodges since the last Quarterly Communication, no less than seven are for lodges within the metropolitan area. Some of these have already been consecrated; but there yet remain a few others, and the latest addition to the consecrations was that of the Tredegar Lodge, No. 1625, which was consecrated on Wednesday last at the Royal Hotel, Mile End Road, by Bro. John Hervey, Grand Secretary of England.

The brethren assembled early in the afternoon, when they had an opportunity of viewing the lodge-room before the ceremony of consecration took place. This was found to be a handsome apartment having a northerly frontage to the Mile End Road, and an eastern frontage to the Burdett Road. The Tylers had arranged the lodge, whose furniture was all of solid oak, and made in the very best style of workmanship under the superintendence of the brethren who had got up the lodge.

The ceremony of consecration was commenced about four o'clock, when Bro. John Hervey took the chair and appointed Bros. H. G. Buss, Prov. G.J.W. Middlesex, S.W.; F. Binckes, P.G.S., J.W.; E. Mortlock, D.C.; the Rev. B. Kingsford, Rector of Shadwell, as Chaplain; and C. B. Payne, Tyler.

Bro. Seymour Smith presided at the harmonium, and was assisted by Bros. G. T. Carter and T. Baxter.

The complete list of brethren present comprised the following:—Bros. John Hervey, Charles Lacey, George Huggett, George Hollington, Brenchley Kingsford, G. Ward Verry, James Wood, John Marve, B. Caudick, S.W. 1421; W. Morgan, 1357; James Allen W.M. 114; Henry Williams, P.M. 227; W. Lusty, W.M. 1259; E. F. Dix, 1421; C. B. Payne, G.T.; W. R. Marsh, P.M. 9 and 933; H. Massey ("Freemason"); F. Baylis, 554; S. M. Lazarus, P.P.G.W. Wilts; M. Joseph, P.M. 182; W. J. Crutch, W.M. 1278; E. Gotthiel, P.M. 185; H. W. Chadwick, P.M. 754; W. L. Livermore, 554; Samuel Moss, 212; James Ventres, 554; Thomas Moore, 733; J. Myeiscough, 780; A. Hayward, 781; Wm. Davies, 1259; J. Newton, P.M. 174; H. J. Dickson, 711; J. W. Dunstan, 174; W. J. J. Medland, 781; J. B. Hogarth, 1107; E. J. Anning, 1564; Thomas Baxter, 145; Thomas Battis, 554; J. J. W. Job, 1076; George James, 174; Joseph J. Ashburner, P.M. 1278; G. T. Carter, P.M. 382; Seymour Smith, 742; E. T. Read, P.M. 781 and 1343; George Brooth, W.M. 9-2; J. T. Berry, W.M. 554; Hugh Catty, S.W. 554; J. Taylor, S.D. 1421, and I.G. 554; John G. Stevens, P.M. 554; G. W. T. Mugliston, P.M. 1421; and R. G. Harrison, 206.

The lodge having been formed and business commenced with the customary routine, Bro. Hervey, in opening the proceedings of the day, said that at that period of the ceremony it was usual for the presiding officer to address the brethren shortly upon the nature of the meeting, but as he had not the assistance of a professed Chaplain, his friend on his left (Bro. Kingsford) would only assist him in a degree. He would not detain them further than by saying that it had afforded him great pleasure to come down that day to aid in the foundation of a new lodge and to place a brother in the chair who he was sure was well fitted for the position. Freemasons were vastly increasing in their number of lodges, as they around that room were well aware, and he trusted that although the number of lodges was swelling in a very great degree, yet that it was not swelling too rapidly, that the lodges would all prosper and further the interests which all Freemasons had at heart. He was delighted to think that all the lodges as far as he knew were at present flourishing, and he trusted that would be the case with this lodge as well as with those which had immediately preceded it. He would reserve the few further observations he had to make to a later period, for by some accident it so happened that he did not get the programme of the proceedings till that

morning, and he then found that he should not have the advantage as they frequently and generally had, of having a Chaplain. He (Bro. Hervey) had not come prepared with any oration, but he would when the time came say a few words to them as to the nature and precepts of the Craft.

The other formalities having then been observed,

Bro. Hervey said: Brethren, I stated to you just now that we (I may say "we," because I speak for my good friend on my left (Bro. Kingsford) and myself at the same time) are not prepared with an oration to address to you on the present occasion; therefore I will make my remarks very brief, as I am sure you will bear with me because I did not expect to be called upon to address you in what is technically termed an oration, which on this occasion will simply resolve itself into a few remarks. Brethren, the ceremony of consecration is eminently one which I think impresses itself, and ought to impress itself upon the memory of all those who are present when it is performed, because it inculcates, I may say, first, a reverence to the Great Architect of the Universe; secondly, it calls to our attention that kindness and brotherly feeling which ought to pervade the whole Craft; and thirdly, it impresses upon us the necessity of living in charity with all mankind. On the first of these points, brethren, I think I may almost be silent, because every one of the ceremonies of the Order have a direct reference to the Great Architect of the Universe, to whom we all owe our being, and by whose favor we are permitted here to assemble. It is especially, however, inculcated in the ceremony of consecration, because a lodge (every lodge) is dedicated to the Great Architect of the Universe, and is supposed to be opened in His name. Therefore the ceremony of consecration is not one to be looked upon lightly, but one that we ought to look to as a guide in some respects for our proceedings, as a support to us in the day of difficulty, and as something to look to in the day of account. With regard to our love for each other, it is strongly inculcated in all the psalms and hymns, and anthems, which are usually sung upon these occasions; and I think if we would look more especially with regard to our love for each other to the desire that every man ought to have to benefit his fellow creatures, which is most strongly inculcated in Freemasonry to act to each other as we would be done to, then we should go through the world in a much better fashion than we do now; we should hear of no dissent in lodges; we should hear of nothing but that harmony which is impressed upon us in every ceremony of the Order, and which ought to pervade every act of our lives. With regard to charity to all mankind, brethren, that again is inculcated in the prayers that you will hear to-day from my rev. friend to my left; and we as Masons ought to be especially careful in shewing to the world that we not only have a fraternal feeling to each other, but that our lives and characters are swayed by the principles we profess. And, brethren, I have on more than one occasion repeated to you the necessity, when I have consecrated a lodge I have hinted to the brethren of the new lodge the necessity of being careful whom they introduce into their ranks; because it not only is incumbent upon them that they should have good men in their own lodges, but it is also incumbent upon them that they should not permit to enter the Order those who are not fitted for us, and so encumber the Craft generally with men who ought never to have entered Masonry. And I must recur once more to a subject which I dare say more than one in this room have heard me mention before, and that is the principle of blackballing, which I am sorry to say is not done away with in the bodies of the Craft. I do not mean to say that if an unworthy man presents himself to a lodge the black ball should not be used (because that is what is ordained for us), but it is that principle that when a brother thinks his merits are overlooked, when he fancies when he is made J.D. he ought to be made J.W., and that he judges himself from a partial point of view, and not from the view by which he is judged by his brethren, he says, "My merits are overlooked; I will blackball every body proposed in the lodge; nobody shall enter the lodge when the present W.M. is in the chair; this is the principle I speak against; and I ask you, is that principle charity. Is it Masonry; or is it not the principle which we are told is so contrary to the spirit of our Order? But, brethren, that such may never be the case in this lodge I sincerely pray; but if a brother thinks that he is overlooked for one year let him wait for another year, and if he is a worthy brother; if he works; if he endeavours to make himself agreeable to the lodge generally, in time his merits will be acknowledged, and he will then be promoted to the highest offices in the lodge. Brethren, as I said before I did not come down here with any intention to make what is termed an oration to you, because of that I am not capable; and especially when I am called down suddenly to address a body of the brethren without any sort of preparation; but I know that you will accept a few practical hints from me from the position in which I am placed. I do not think I have said anything to you [which you will think out of place. I am quite satisfied that what I have said to you if it stops one black ball going into the box improperly then what I have said will have done good service; and I do trust that if any of the brethren round this room think that they have an objection to a man who is proposed, and it is a reasonable objection they ought to ask the brother who has proposed him to withdraw his name; and if he will not do it, then he must subject his friend to the disagreeable position of being blackballed. I do not think any man ought to be forced into any lodge against the wishes of its members; but at the same time don't let one—as I have known in some country lodges, and I could name two or three at the present moment—prosperous lodges, one being destroyed because one man has taken an objection to his not being brought forward, and he says very quietly, "Well the Master told me so and so; you shall not have any work during your year of office," and

he has carried it out. Now, I think it is a system which we ought to do our utmost to put an end to; and I trust that those who are around this room will endeavour to assist the authorities in so doing. Then they will do good service to the Craft and do good service to the lodge of which they are members. (Applause.)

The ceremony was afterwards proceeded with, and the lodge was duly constituted, consecrated, and dedicated, an excellent service of music accompanying the established form of procedure.

At the completion of this ceremony, Bro. Thomas Mortlock, D.C., by direction of Bro. Hervey, presented to him Bro. Charles Lacey, P.M. of No. 174 and several other lodges, as the W.M. designate for installation, and Bro. Hervey according to ancient custom placed him in the chair of King Solomon.

After the formal congratulations and salutations Bro. Lacey, W.M., invested the following brethren as his officers, Bro. Rawley being elected Treasurer and Bro. Steedman, Tyler:—Bros. George Huggett, S.W.; George Hollington, J.W.; George Ward Verry, Sec.; G. J. Anning, S.D.; Dunstan, J.D.; Kendall, I.G. J. Wood, D.C.; and Maud, W.S.

Bro. Hervey delivered the addresses, and subsequently on the motion of the W.M., seconded by the S.W., he was unanimously elected an honorary member of the lodge.

Bro. Hervey having thanked the brethren for the compliment, Bro. Verry read out a list of names of gentlemen proposed for initiation and of brethren for joining.

The Treasurer proposed, and the J.W. seconded, a vote of thanks to Bros. Buss and Binckes for assisting, and also that they should be elected honorary members of the lodge; and this having been likewise carried nem. con., both these brethren acknowledged the vote, and the lodge was then formally closed.

Banquet was subsequently provided, and after the brethren had thoroughly enjoyed the excellent repast, which was provided in capital style by the proprietor of the Royal Hotel, the usual loyal and Masonic toasts were proposed.

Bro. John Hervey, in reply for "The Grand Officers," thanked the lodge for their recognition of the services of these brethren, and then said he would give a toast which the brethren at the table would receive, if possible, with more enthusiasm than they had received the toast of the Grand Officers. He was sure that if there was a toast which justified enthusiasm it was that which he was about to propose. He had asked the W.M. in a semi sorry way whether he might do so, and as the W.M. did not say no, he took that non-negative for an affirmative. The brethren, one and all, more especially the members of that lodge, would agree that they had a W.M. who they thought fitted for the position which he was called upon to occupy for the next thirteen months; and they had chosen him because they liked him, and thought he was the right man in the right place, who could perform his duties not only to their satisfaction, but to that of the Craft in general. He was sure that the members of the lodge weighed well their choice before they submitted their petition to the M.W.G.M., and he was satisfied that when they had submitted that petition they did not regret that they had done so. To-day they had seen their wishes consummated, and the Master of their choice placed in the chair to which he (Bro. Hervey) was sure he would be an ornament, and which he was so capable of filling. Coming down into that part of the world (it was a different part of the world to the West-end; it was a different part of the world to the still further eastern portion of London), they found that in that locality Bro. Lacey was well known and well respected; and from the position which he filled that evening it was evident he was not only well respected, but well beloved by his brother Masons. (Hear, hear.) What more could he say about Bro. Lacey? He thought, nothing. He could only say, as far as he was concerned, he wished him every good wish which men could frame one for another during the ensuing year. He trusted that he would have good health to perform the duties which would devolve upon him, and that he would be supported by his brethren in the manner in which he deserved to be supported. When he retired from the chair no doubt it would be found that he had earned the good-will and satisfaction of all the brethren. (Cheers.)

The W.M. said he could scarcely find words to convey his gratitude for Bro. Hervey's kind expressions; but he would pledge himself to this, that in the Tredegar Lodge he would do his utmost to promote its welfare; and as the brethren had thought fit to entrust him with the responsibilities of his exalted position as first W.M. of the lodge he trusted he would do justice to their confidence. At least he would do the best he could; and when the time arrived for some other brother to take his position he hoped that his own occupancy of the chair would not cause any brother to regret the choice he had made. He thanked them one and all, but more especially Bro. Hervey for his kind expressions with regard to the W.M.

The W.M. next proposed "The Consecrating Officer," Bro. Hervey on his left, because that brother had discharged very important duties that evening, viz., the consecration of the lodge. It was fortunate for the brethren that they had a brother who was so well distinguished in Freemasonry to come down to the east end of London to set them as it were upon their legs. He (the W.M.) had been greatly pleased to have such an eminent Freemason as Bro. Hervey to come down to the extreme east. When Bro. Hervey had seen what the brethren's intentions were, he hoped he would soon come down again, and it would be a great gratification to all the brethren of the lodge to have such an eminent member of the lodge once more among them. He was sure that Bro. Hervey appreciated the compliment they had paid him in enrolling him as one of their members. Bro. Hervey was so well known that it was quite unnecessary for him (the W.M.) to say more; but he wished that Bro. Hervey might be

spared to a good old age and enjoy all the blessings which might be showered upon him. (Cheers.)

Bro. Hervey said he knew when he returned thanks for "The Grand Officers" that there was another which he might say, unfortunately for himself and for the brethren, he would have to reply to, and which would come more home to his feelings than that of the Grand Officers. He felt that the present toast had been given and responded to by the brethren in his favour, not as a Grand Officer, but as one of themselves, as one who partook of their labours, who was glad to mix with them whenever the opportunity offered of doing any service to the Craft, and as one who hoped and believed that he was well and cordially affected by his fellow Masons. In that position he then found himself, and he thanked the W.M. and the brethren of the lodge for the kind reception they had given him. An observation had been made about his coming into the east of London, from which it would almost appear that that was his first appearance beyond the Royal Exchange. He assured them that such was not the case. Some years ago he consecrated the Beacontree Lodge, of which he had the honour of being an honorary member, and if circumstances would permit he trusted he should see his good friend on his left in a prominent position in that lodge before many weeks were over. He also had the honour of consecrating the Langthorne Lodge, of which the W.M. (Bro. Lacey) was the first Master. He also consecrated the Burdett Coutts Lodge; and therefore he did not think they could fairly say that this was his first voyage to the east. He had come down that day with very great pleasure to consecrate the Tredegar Lodge, for in that neighbourhood this was the third appearance of Bro. Lacey in the character of first W.M. He (Bro. Hervey) was proud to say he was an honorary member of all the lodges he had named, and whenever the opportunity arose for him to visit them he was always well received. In conclusion he could only thank the brethren for the compliment they had paid him, and he thanked them also for the kindness with which he was received, and which in the Beacontree, the Burdett Coutts, and the Langthorne he always experienced. (Applause.)

The W.M. proposed "The Masonic Institutions" for one of which—the Aged—Bro. Verry, will represent this lodge as Steward at the next festival.

Bro. G. W. Verry, Secretary, responded. His name had been associated with these Institutions for years past, and he hoped it would be as long as his life was spared. He should be very proud to be the first Steward of this lodge in February next, and he felt convinced that with the assistance of the W.M. and the brethren he would be enabled to take up a very good list. He had now £50 to start with, and he knew he would be able to get "three figures," if he could not get more. Rest assured, as long as he had been known to Bro. John G. Stevens, and the other "Masonic beggars" at the East End of London, he was proud to be connected with them, and they would all be proud to keep up their reputation of being "the Masonic beggars of the East End of London." (Great cheering.)

The other toasts were disposed of, and the brethren then separated, having made a most successful debut as a new lodge.

#### ROYAL MASONIC INSTITUTION FOR GIRLS.

The monthly meeting of the General Committee of this Institution was held on Thursday at Freemasons' Hall. Bro. Licut.-Colonel Creaton, V.P., presided, and there were likewise present Bros. A. H. Tattershall, W. Stephens, F. G. Baker, Robert B. Webster, Jesse Turner, Henry Browse, Thomas W. White, H. Massey ("Freemason"), Thomas Massa, H. A. Dubois, F. Binckes, Major Finney, and R. W. Little (Secretary).

Three petitions were received, and one was deferred for further information from the lodge of which petitioner's father was a member.

The Chairman said that it was quite time now that they thought of the laundry at the institution. The other work was going on very well, and it was now the proper time to move for getting the sanction of a Court of Governors and subscribers to the building of the laundry, or they would drive the work into the winter. For the information of the brethren he might say that he had given notice to the Secretary to convene a Special Court at the earliest convenient opportunity to take the subject into consideration.

Bro. Browse asked if the drawings were ready.

The Chairman said they had a rough drawing of the intended works.

Bro. Massa said the design was ready but the proper drawings would have to be prepared.

Bro. Jesse Turner asked whether the new buildings could be fitted with the latest improvements in machinery.

The Chairman replied that everything would be done in the best way.

Bro. Binckes asked whether a Special Court was required. Although himself not generally accused of having economical ideas, he was averse to expense, and he knew the expense of convening the special meetings.

The Chairman observed that it was necessary to have a special meeting on account of the time, and at the October Quarterly Court the brethren would have plenty to do without having the subject of the laundry to consider.

It was then arranged to call the special meeting for Saturday, the 9th inst., at twelve o'clock noon.

A vote of thanks to the Chairman closed the proceedings.

COMMISSION ON MONEY ORDERS.—A sum of £222,669 os. 9½d. was produced in the last financial year by commission on money orders.

## ARCHÆOLOGY.

We have recorded in our last two impressions portions of the proceedings of various Archæological Societies, and we should have been glad if our space permitted us to give these reports more in detail. For we feel that, despite sometimes the apparently trivial intent of some tedious papers of some good friends of ours, there is no study which has after all a greater charm for the educated and intelligent, no greater claim on the good will and gratitude even of mankind. For, as the late Bishop of Winchester so well said at Winchester in 1845 (he was then Bishop of Oxford) in words which we shall probably have forgotten, and it may do us good to be reminded that what archæology and archæologists "profess to be is neither small nor unimportant." On the contrary, let us take first of all his striking exposition of this goodly study and pursuit:—

"Assuredly the first idea of our pursuit is noble: we profess to believe in the fellowship which, for all the generations of men, runs through all times. We know that we now are what all those bygone ages have made us to be; and we will not be fooled by the visible intrusive present, into believing that we, and our objects, and our days, are all, or the greatest things. We see that we are a link in the golden chain which reaches from the beginning to the end. We protest against the old reproach, which likens Time to the beggar 'putting good deeds, as alms, into the wallet at his back for mere oblivion.' We declare that to 'have done' shall no more be 'to hang quite out of fashion, like rusty mail in monumental mockery.' We know that there was a life—a true-acting life—in those old times, showing itself forth in those old deeds: and what that life was, we desire earnestly to know. We wish to see it in its own lights and shades; not with the bird's-eye view which may be caught from some distant eminence; but even as it really was,—with its strength and its weakness,—with its beauties and its defects; and for this we know that we must look at it with a loving earnestness;—with love, for to nothing but love will that veiled past reveal its reverend features,—and with earnestness, for it is only by the careful study of its every lineament that we can fashion forth its mysterious countenance. This is our purpose,—to reproduce before our eyes those old times: and therefore is it that we would watch with such a brooding care over every relique, be its outward circumstance in itself beautiful or deformed; for, so that it be not tampered with, and taught a new tale, it is a witness of that which was, and is not,—of that which we would fain recal; and therefore do we pore into its dust; not as if that dust was precious in itself, but precious for the witness which it bears,—precious as the coat of down upon the virgin and unhandled fruit; telling us, that so indeed Time left it, with this cunning overlaying which should bear silent but undoubted record of any stolen visits of the artfullest intruder.

"And therein is the true value of these ancient reliques; and it is for their lack of such particulars and epitomes and compendiums are noted by the sagacious Bacon, as 'the corruption and moths that have fretted and corroded many sound and excellent bodies of history, and reduced them to base and unprofitable dregs.' For by the ministry of such soft, unobtrusive, and often unregarded voices is borne, if any where, to watching ears the message of the Past; that strain of power and mystery and beauty to which the fool is deaf, but which sounds so sweetly to the wise of heart, and stirs up and enlightens its wisdom within her secret cells. Therefore is it that with curious eyes we would scrutinize every trace of the manners of those who went before us,—that we have dared with no irreverent familiarity to open their mysterious barrows,—that we peer into their dust,—that every common vessel which they used, every coin, every monument, and every ancient grave has a charm for us, because in these lingers for us something of their household words and household deeds;—of the thoughts which they were thinking, and the acts they wrought; because in them the men, as they were, revive before us, and help us by stronger spells than those of fancy, to reconstruct, out of its wasted ashes, the busy active past."

We think that words can hardly be found better to express both the value and the need of archæology, and they deserve to be affectionately remembered and carefully thought over by us all, by us who once heard them, or know them well, by those by whom up to the present time they were altogether unknown. And nowhere is the enforcement of the practical result of archæology more clearly set forth than in the eloquent words of the Bishop, which follow. We cannot, unfortunately, do full justice to his entire argument, but we give a portion.

"The record of the past is the bond of the present—one language, one faith, one history, one ancient birth-place, one common, mysterious, unsearched original—these are the strong sinews which hold together, in a living unity, the many separate articulations jointed to each other to form a people and a nation. And in such an age as this, any pursuit which tends to strengthen these ties, cannot surely be without its practical importance. But there is more than a security for love of country in this living on of the past into the present; for, without an accurate knowledge of the past, all attempts to improve and raise the present must be, to a great degree, shallow and empirical. Whether we know it or not, the past and present are indeed thus linked together. We are the present phase of that great past which our forefathers were; it lives in us. There, in seed, and bud, there, in fore-act and beginning, are our virtues and our vices—there are the promises of which we are the fulfilment or the falsifying;—then were drawn in honourable faith those bills on coming time which we are in such peril of dishonouring. In our institutions, in our manners, in our language, that old past is still with us. And if we would mend the present around us, we must see from what its errors and defects have arisen; we must know our fathers' lives and their habits of thought, to understand their plan, and without this knowledge we cannot carry on their counsels, or perfect meetly what they have well begun; or supply by our long experience whatever of weakness or confusion crept through human infirmity into their strong schemes; or take up, before it be too late, any threads which they have suffered carelessly, or unawares, to slip. And this knowledge cannot possibly be too observant and particular; without such particularity and closeness we shall act like children, turning hoarded diamonds into counters for their play, or like the degenerate Chinese, handling with blank stupidity the philosophical machinery their fathers framed for cunning use. The want of this knowledge makes men innovators who would be improvers, and turns into destroyers those who would restore. So that they who are most apt to remind us of the undoubted truth that "the old age and length of days of the world should be accounted antiquity; and ought to be attributed to our own times, not to the youth of the world which it enjoyed amongst the ancients: for that age, though, with respect to us, ancient and greater, yet with regard to the world was new and less;"—they who most enforce this truth upon us have the most need to pay to these before us their due regard; for their own claims to be the true ancients is that they have succeeded to the wisdom which has gone before them; their own hope of overlooking common barriers comes from this, that they are mounted upon other men's shoulders, and have a higher range of view—but to put forward that claim with truth they must at least be on those shoulders; they must have entered into other men's experience. In truth, these two, the past and future, are correlatives each to the other—and, as we may see plainly marked in infancy, no man has a future unless he have a past. Infancy and early childhood hath no past and it hath also no future. To its unformed eye and untaught power of judgment, all is present time; it must get to itself a past, and in getting that it opens to itself a future; and so, more or less, it must be with all men. It is on the mouldering monuments of earlier days that we learn to decypher the mystic characters in which alone the lay of the future is written for our searching out. So important for a reasonable patriotism, so essential to an instinctive love of country, and so truly the foundation of all

rational improvement and renewal, is that full and accurate acquaintance with earlier times of which it is indeed our great object to study and preserve the records. And as the Bishop puts it so do we to-day take up the study of archæology.

"Into that old past we love to look, because in it was life; into it we dare to look, because that life is now in us—and that same gift we do believe we may pass to those beyond us. We, too, may and shall be ancients, and matter for history. Let us yield ourselves with what freedom we may to the working of the power within us, and our deeds will harmonize with those wrought by the same power, through the noble spirits who have been before us. Let us only use them as examples and incentives, and not feebly and blindly copy them as models. Let us visit the scenes of their departed greatness, not to array ourselves idly out in their worn-out customs, but that, having ears to gather up the whispers of their oracular advices, we may, by our own skill in art, by boldness in execution, fashion for ourselves the outward circumstances we need."

Feeling, ourselves, deeply the value and importance of archæology generally, on the principles, too, so well laid down by that lamented and able prelate, Samuel Wilberforce, we propose in our next to consider the need and practical good of Masonic archæology.

## BRITISH ARCHÆOLOGICAL ASSOCIATION.

Sunday, of course, was a dies non, so far as concerns the sittings of the congress proper; and fortunately so, for it rained heavily till the early part of the forenoon. A considerable number of the party, however, had been invited by the guide on Saturday, Mr. W. C. Borlase, the nephew and successor to Dr. Borlase, the Cornish antiquary, to pay him an afternoon visit at his seat of Castle Horneck, about a mile from the western extremity of the town. Here an agreeable surprise awaited them, for, on reaching his hospitable doors, they found that he had turned his dining-room into a temporary museum, where he had laid out in exquisite order, and had carefully labelled and ticketed, one of the best and largest private collections of antiquities to be found in the kingdom—a fitting compliment to his work on Cornwall, "Nænia Cornubiensis," which he published not very long after coming of age, to say nothing of lesser works in the same direction. He acted as interpreter on Saturday at the Boscaen circle and at Rosemodress. It would be impossible here to give even an approximate list of the many articles of interest, ranging from the Cornubia of "prehistoric" times down to modern curiosities brought back lately from Japan in Her Majesty's ship Challenger, which were either hung on his walls or laid out upon the tables and sideboard. First, for the special delectation of ladies of antiquarian tastes, was a selection of foreign and English lace, including several specimens taken from the robes of French ecclesiastics, and some English lace of the 15th century, which represented Adam and Eve in Paradise. Here, too, was a delicate lace cap worn by Margaret of Anjou, and given by her as a token of gratitude for services rendered to her in distress to a maternal ancestor of the Borlase family. Then there was a magnificently carved trousseau chest of formidable size from Holland, dated about 1620, and capable of holding all the clothes of even two young ladies of the present day. Its three panels were "charged," as the heralds would say, with a representation of scenes from the story of Esther and Mordecai, in bold relief. Then the party were shown a variety of cinerary urns and other sepulchral and domestic furniture, celts and flint weapons, mostly taken from barrows dug up and excavated by the host in the far west of Cornwall (though some few came from Oxfordshire and elsewhere); blocks of tin from the Jews' House near Marazion; roughly modelled lamps used by Cornish miners about the reign of King John, stone jars containing coins of Constantius, supposed by Mr. Borlase to belong to the third century (though Mr. Bloxam, it is only fair to say, dissented from this opinion); specimens of Roman, Samian, and Etruscan pottery, iron spear-heads, hammer heads of stone, certainly anterior to the Saxon times, stone lacrymatories or tear-bottles, Roman lamps, scarabæi, necklaces, bracelets, clasps, and other articles for the fastening of female apparel, &c. With these were several ecclesiastical antiquities, the most interesting of which, perhaps, was a small wooden crucifix, roughly and rudely carved, which is said to have belonged to the Prior of Lewes in the time of the Conqueror, and is thought by Mr. Bloxam to be as early as the 11th century in date. We were also shown a piece of human skin, probably that of a sacrilegious Dane, which had been nailed, some eight or ten centuries ago, on a church door in Essex. We say nothing of the miscellaneous assortment of iron spear-heads, and of flint instruments of war, of the chase, and of agriculture, but will only add that the gem of the whole collection seemed, by general consent, to be a magnificent vase of Etruscan workmanship—far larger than any specimen in the British museum—adorned with pictures of animals. It is of very ancient date, and is supposed to be unique, or almost so. Mr. Borlase showed us, also, at least one jar or urn containing coins of the early Emperors, taken from one of the neighbouring hut villages—a fact which, as one of the party remarked, would almost seem to warrant the supposition that the dwellers in these rude subterraneous cavities

in Cornwall were not only civilised, but possibly even antiquaries.

Among the literary treasures of Castle Horneck were displayed five or six volumes of MSS., collections of Dr. Borlase, including two autograph letters of Pope relating to Cornish spars, contributed by the Doctor in order to adorn the poet's grotto at Twickenham; a fine copy of the "Romaunt of the Rose," with Horace Walpole's Strawberry-hill book plate; a Cornish translation of the miracle play of "The Creation of the World" (1698); a very early edition—possibly the *editio princeps*—of "Jack the Giant Killer;" sundry early Missals and Horæ; and a rough manuscript note-book of the Herald who made the visitation of Cornwall in 1620, illustrated with the bearings of most of the "County Families" of that date.

Monday was devoted to an excursion to St. Just, in the neighbourhood of the Land's End. In their way thither they stopped to examine the celebrated Castle and Cromlech of Chywoone, here universally known among the natives by the abbreviated name of Choone or Chûn. As these lay at a considerable distance off the high road, and as the tracks across the moors in these parts are scarcely suited to vehicles, the party were obliged to leave their carriages and trust to their feet to take them to their destination. But they were well repaid for their labour in the ascent, the view on all sides being a perfect panorama, and the castle being almost a unique specimen of the transition from the rude cliff-castles which so commonly fortify and isolate the bold headlands of this and other coasts to the earlier structures introduced by the Normans. Although it was constructed entirely of rude stones, put together without any mortar or cement, and has probably crowned the height on which it stands for the best part of 2000 years, yet its plan and outline are still quite distinctly traceable. It forms almost a complete circle, being about 180 yards long by 170 broad, and is surrounded by a double line of circumvallation and a fosse. The entrances to the outer and the inner circles are both perfect, the stones which flanked them being still in situ. The inner gateway, however, does not face the outer—an arrangement which must have added to the strength with which it could resist assailants. In the inner circle, the divisions of the huts—either for the warders, or more probably for the cattle driven into them in times of danger—are still distinctly traceable, and the well which supplied the castle with water can be made out. A hundred years or more ago, when Dr. Borlase wrote, its inner walls were 7ft. or 8ft. high, and its outer walls nearly double that height; the fosse, too, was deeper than now. But the effects of wind and storm, and the visits of thoughtless holiday-makers, and the depredations of neighbouring cottagers and farmers have largely reduced the walls in bulk. It is to be hoped, however, that an end will be put to this wanton desecration of what "Murray" still calls "by far the best example of a hill-castle remaining in the West," by placing it in the schedule of antiquities to be protected by Sir John Lubbock's Bill. "In the erection of this curious and singular structure," Mr. J. T. Blight writes, "stones of great size were used, carefully built together, and at some parts tall uprights were placed at tolerably regular distances; then large blocks were laid horizontally between them, and on these again courses of smaller stone." He adds that other specimens of the same style of building may be found at Bosulow, close by, and on the Downs of Zennor; but neither of these can bear comparison for a moment with the magnificent castle to which the party were introduced on Monday by their guide and interpreter, Mr. William C. Borlase. Distant from it about a quarter of a mile stands a very perfect, though not very large cromlech, called also the Chywoone or Chûn Cromlech. The party walked to it across the moor while luncheon was being prepared, and were enabled to inspect it at their leisure. Mr. Borlase said that he had cleared out the interior of the cromlech, and had dug to the depth of a few feet below it, and had found so many cinerary traces that he had no doubt whatever of its having been intended as a sepulchral monument. He considered it probable that it was nearly coeval with the castle, an opinion which appeared to find general acceptance. He informed them also that it was originally embedded in the soil, being covered over with earth, which had gradually been worn away and had left its huge stones bare in consequence. This cromlech is nearly 12ft. square and about 6ft. high. The huge stone which covered it and its four supporters all remain in their original position, one of the latter being largely out of the perpendicular. That it is in so good a state of preservation may possibly be the effect of a circular causeway of lesser stones which surrounds it, rendering the earth firm and solid on every side. Besides Mr. Borlase's *viva voce* descriptions of these two relics of antiquity, there was read a paper on "The Cornish Megaliths," by the Rev. W. C. Lukis, for which the thanks of the Association were voted, though some of his conclusions were questioned by individual members.

Having lunched upon the open moor, in a tent, the party made their way back to their carriages and pressed on for St. Just, where it was originally intended that they should have partaken of their midday meal. While their horses were baited, they were conducted behind the inn to a curious amphitheatre, nearly circular, and about 125ft. across, which Dr. Borlase and other writers of the last century mention as having been nearly perfect in their day. Being appropriated to the local wrestling matches which are held here at Easter and Whitsuntide, its distinctive features are now being sadly worn away, and it is feared that unless something is done soon to preserve the site, it will be lost beyond recovery. There are now no remains of the six tiers of stone steps which were there in 1760; and the raised terrace which surrounds it, instead of rising 10ft or 12ft. above the level of the adjoining ground, is now reduced to barely 3ft. Nevertheless, this very amphitheatre was the place in which the chief Cornish miracle plays were performed in the pre-Reformation

times, just as the "Passion Play" is now performed at Ober-Ammergau. As Mr. Norris writes in his work on the "Ancient Cornish Drama," "The bare granite plain of St. Just, in view of Cape Cornwall and of the transparent sea which beats upon the magnificent headland, would be a fit theatre for the exhibition of what in those days of simplicity would appear to be a serious representation of the general history of the Creation, the Fall, and the Redemption of Man, however it might be marred occasionally by passages of a light or even of a ludicrous character. The mighty gathering of the people from many miles around, hardly showing like a crowd in that extended region, where nothing grows up to limit the view on any side, with their booths and tents, so absolutely necessary when so many people had to remain for three days upon the spot, would give to the assembly a character probably more like what we hear of in the so-called religious revivals in America than of anything witnessed in more sober Europe." This account tallies exactly with what the party were told upon the spot by the Rev. Mr. Lachsmymra, who stated that within the last few years there had been brought to light a real Cornish miracle play, legendary rather than scriptural in character, and which had been printed with the stage directions, just as it doubtless was performed some four centuries ago in that very amphitheatre. As the rough miners, their wives, and their children crowded round eagerly to hear the reverend gentleman's explanations, it was not difficult to conjure up mentally a picture of the scene which that same spot must have presented in days when miracle-plays were among the recognized methods of religious instruction for the unlettered multitude, when parochial and Board schools were not in existence. From the amphitheatre the party crossed to the church, named, as "Murray" and the other guide-books tell us, after St. Just, one of the followers of St. Augustine, but, if we may trust Mr. Lachsmymra, probably after a Saxon Saint of the same name. The church itself is a handsome perpendicular building of three aisles, remarkable for having once had a double, or, possibly, a triple, rood-loft, and for two curious relics of an early date embedded in its walls. The one of these is a portion of a cross, with ornamentation, of a pattern often found in the Isle of Man, and for which the vicar of the parish claimed a very high antiquity; the other is a slab of granite, now at the north of the Communion table, inscribed with the legend "Silus ic jacet," and adorned with a pastoral staff and a cross. This is probably the monument of some Cornish Bishop of the early Saxon times, when Bishops were migratory, not local magnates and dignitaries. The flamboyant east windows of the aisles and the finely carved capitals of the pillars in the nave also attracted considerable attention; and the details of the church elicited a discussion which was only brought to an end by the sounding of the horn which summoned the party on to the cave dwellings and barrow at Chapel Euny, their next halting place. There they were again obliged to quit their carriages and find their way over rough boulders of granite and broken stones, scattered amid the heather, to these celebrated subterranean abodes. These, which have lately been cleaned out by the care of Mr. Borlase, all the original features, however, as far as possible being preserved, are about 3ft. in length, and consists of one large chamber and another circular one about 10ft. across, which is constructed of rude stone masonry, almost in the shape of a beehive. The two or three top layers, consisting of the largest stones, are alone wanting to its completeness.

After returning home the Congress held an evening sitting in St. John's-hall, where papers were read by Dr. Phene, on "The Dragon of Cornwall;" by Mr. J. R. Planché, on "The Earls of Cornwall;" by Mr. Tucker, (Rouge Croix), on "The Ancient Dukes and Duchy of Cornwall;" and by Mr. Morgan, on "The Navies of Ancient Britain, especially in Cornish waters."

To the report in the "Times" of Monday it might be added that at the upper part of John's-hall there was a table, on which were set out specimens of various antiquities of a very early date, illustrative of the paper on ancient Baalistic worship, read by the Rev. S. Mayhew, F.S.A. These, however, were mostly found, not in Cornwall, but at various depths in the London soil. Among them were "A Druid's Egg" (an object of worship), with the twin serpents, dug up in Clerkenwell; an ivory carving of a calf, dug up in Thames-street; a piece of Phœnician glass and a charm in the shape of a date, an armet of glass adorned with white enamelling, and a bronze armet in the form of a snake, both found in Thames-street; and two ingots of Celtic bronze, about 13in. in length, both of which were said to have been found at some distance below the surface in the neighbourhood of Bishopsgate.

MEDALS FOR INDIA.—The Prince of Wales' medals, intended for presentation to the Native Princes and Chiefs, which have lately arrived from England, have been made over by the Foreign Department to the Calcutta Mint, for the purpose of having the names of the recipients engraved upon them. They are about 61 in number—namely, 16 of pure standard gold, each weighing about 8 sicca weights, and 45 medals of pure silver. On one side of the medal is the Prince's image, and on the other his Royal Highness's plumes, with the date of his arrival in India. The gold medals are intended for the Nizam of Hyderabad, Sir Salar Jung, Sir Jung Bahadoor, Maharajahs of Jeypore, Gwalior, Indore, Benares, Jodhpore, Punnah, Rewah, Vizianagram, Oodeypoor, and others. The silver medals, we believe, are to be presented to the several petty chiefs and sirdars of Oude and the North-Western Provinces, as well as to a native gentleman of Calcutta.—"Times of India."

DAYLIGHT reflected in dark rooms. Gas superseded in day time. Health, comfort, and economy promoted by adopting Chappuis' Patent Daylight Reflectors.—Manufactory, 69, Fleet-street, London.

THE CONGRESSES AT BRUSSELS.—Besides the Congress of Public Health and Safety to be opened at Brussels on September 27th under the presidency of M. Vervoort, a Geographical Congress has been summoned, under the auspices of the King of the Belgians, chiefly to discuss questions connected with South Africa, and with a view to take such practical measures as may be thought advisable at the congress. Sir Rutherford Alcock, President of the Royal Geographical Society, and Sir Henry Rawlinson, past President, have been requested by the Council of the Society to attend as delegates. Lieutenant Cameron is also expected to be present, in acceptance of an invitation to the Congress. About the 12th of next month is the date of the opening of the Congress, which is, as at present arranged, to be held in the Royal Palace. A Netherlands Congress, a kind of Flemish and Dutch Eistedd, being concerned with the literature, music, and language of those who speak the Gothic dialects in Holland and Belgium, is at present being held at Brussels. It was opened on Sunday by an address from M. Anspach, the Burgomaster of Brussels, who apologized for having to speak in French, and a concert was yesterday given in connexion with the Congress at the Ducal Palace in the presence of the Royal family. Meetings of school-teachers and of political economists are also arranged to be held this autumn at Brussels. It is announced that the Duc d'Audiffret-Pasquier will take part in the Congress on Health and Safety, which will be held in connection with the Exhibition. The Belgian papers discuss the chance of their neutral and conveniently-placed city becoming the seat of a yet more interesting Congress—namely, that which may possibly be convened to discuss the conditions of peace in Eastern Europe.

AID TO THE SICK AND WOUNDED IN SERBIA.—The following medical men left London with tents and medical supplies for the sick and wounded Turks and Servians:—Dr. Armand Leslie, Mr. E. M. Little (St. George's Hospital), Mr. Brock, M.R.C.S., Mr. White, M.R.C.S., Mr. Bernard Pitts, and Mr. F. Barker (St. Thomas's Hospital). Mr. Lewis Farley, Secretary of the League in Aid of Christians of Turkey, 12, Great Winchester-street, E.C., has sent the following letter received from Miss Pearson:—"Schabatz, August 19.—Dear Mr. Farley,—Lieutenant Gordon has asked me to write to you to say that we arrived here, and found Dr. Thomas working with about 60 patients. We are appointed to the army of the Prince, and came here with General Alcmipits, its commander. He has ordered Lieutenant Gordon and myself to go to his head quarters at Badavinsky (the front line) to inspect the temporary hospital there and arrange for the transport of the wounded back on some central point, possibly Schabatz. He left his Aide-de-Camp, Colonel Alexovitch, to escort me. The correspondents of the "Standard" and "Manchester Guardian" go up with us. We shall see the Turks from thence. Colonel Alexovitch says there are 3000 wounded scattered about in the valley of the Drina in a wretched state, who require collecting and bringing in. Fighting is expected on the line of the Drina. Lieutenant Gordon will write to you from the front. We continue to like him very much. He is all you represented him to be. 9.30 p.m.—Just seen Gordon. More good doctors wanted and transport officers. Stores can be brought here. Send no nurses, unless thoroughly trained and over 30, speaking French and German. In great haste. A bodyguard of 100 men is placed at our disposition. With kindest regards from us all, believe me, yours most sincerely,—EMMA M. PEARSON." Her Majesty's Government have decided to send aid to the sick and wounded in the war at present raging in the East. 16 packages, weighing 2000lb., marked with the Red Cross of Geneva, were dispatched from the Royal Arsenal at Woolwich, by the South Eastern Railway, for conveyance to the seat of war. The stores consisted of hospital tents and distinguishing flags. The tent hospitals are of the size of a large room, with accommodation for beds, chairs, &c., an outer tent enclosing an inner one, so as to exclude the strong rays of the sun, rain, and effects of variations of temperature; and altogether they form most comfortable hospitals for the sick and wounded. Each tent will be surmounted by hospital flags, at which no combatant troops must fire.

MUSEUM OF ARMS.—Another valuable gift was made to the town of Birmingham on Thursday by the transfer to the Corporation of the Museum of Arms established some two years ago by the Guardians of the Birmingham Proof-house in illustration of the history of the gun trade. The nucleus of the collection was formed by an Italian gentleman, the Cavaliere Callandra, who spent twenty years in collecting specimens in all parts of the world, and on his death it passed into the hands of an English gentleman, from whom it was ultimately purchased by the Guardians of the Birmingham Proof-house. Since that important additions have been made to it, and it is now regarded as the most valuable historical collection of small arms extant, furnishing a complete illustration of the gun manufacture from the first invention of firearms in the fifteenth century down to the present time. The Proof-house Guardians made a small charge for admission to the Museum, which operated against its public usefulness. The Birmingham Corporation, into whose possession it has now passed, will throw it open to the public free, and it is hoped that the many beautiful examples of old art metal work which it contains will beneficially influence other industries besides the gun trade. The presentation was formally made on Friday week by Mr. Buckley on behalf of the gun trade, and suitably acknowledged by the Mayor, Alderman Baker.

THE PASSAGE COURT, LIVERPOOL.—Mr. Thomas H. Baylis, Q.C., of the Northern Circuit, has been appointed to the post of Judge of the Passage Court, Liverpool, vacant by the death of Mr. Pickering, Q.C., Mr. Baylis was called to the Bar at the Inner Temple in 1856, and was made a Q.C. in 1875.

THE "MICHIGAN FREEMASON."

"Two more numbers only are necessary to complete the seventh volume of this journal, and it is quite time we draw our designs for future work. All things considered, the present year has been the most unpromising and unremunerative of any of the seven since the enterprise of publishing the Michigan "Freemason" was commenced. We remember, however, that it has been a year of great monetary depression, and many a business man who has laboured hard, lived economically, and managed with wondrous shrewdness, finds himself without profits, while some have suffered loss, or been compelled to close business entirely. But a business cannot long be continued which does not yield a living compensation. And as this enterprise has not compensated either publisher or editor for the past two years, the grave question has forced itself upon us: shall the journal be continued? Never before, since it was issued, did we entertain for a single moment the idea of discontinuing it. Even when other Masonic journals of much merit were going to the wall, as for instance, "The Masonic Trowel," "The National Freemason," "The Masonic Mirror," "The American Freemason," "The Masonic Monthly," "The Mystic Star," "The Freemason," of St. Louis, "The New England Freemason," and "The Masonic News,"—all these, and others, have gone down since this journal was commenced; and yet, amidst such a mortality of Masonic publications, we have not entertained the thought of discontinuing ours, until the present unpropitious season. And even now we do not choose to entertain such a thought. Our most intelligent brethren say that such a step must not be taken—that "our 'Michigan Freemason' must be sustained at all hazards." The assurances of co-operation from such brethren give us courage, and we shall continue to battle for the journal, with the hope of better times at no great distance in the future. Within a short time we shall issue our prospectus for the eighth volume, with the hope that Masters of lodges will either take the matter of raising clubs in hand personally, or else see that reliable brothers are appointed agents, and that they have the needed co-operation. If proper efforts are put forth in the lodges, we have no doubt that a patronage may be obtained which will place this journal, not only on a living basis, but to give to its managers Masonic wages for their labour. We do not ask that a dollar be sent in for the eighth volume till the first number shall be issued and received by the subscribers. What we desire is this: Raise clubs and report them to us, if possible, by the last of September, so that we may know thus early about what number of subscribers we may rely on for the next volume. If possible continue the effort till twenty be obtained in each club. Of course all lodges cannot give us so large a club, but if we could have an average of twenty to each lodge we can greatly improve the journal, and expend 1000 dols. in the compensation of the best Masonic writers in Europe and America for acceptable original articles written expressly for the 'Freemason.' With such a patronage—and it amounts to less than one-quarter of the Masons in Michigan—with such a patronage we shall be enabled to send out a journal which would be second to none in the country. Brethren, is not an end so desirable, worthy of a zealous, persistent effort? We shall make one more effort on our part, and hope for success. But if a home Masonic journal is a thing desirable to have our brethren should support it without begging on our part. Much less should it be expected that the editor or publisher should be forced to enter the field and beseech the brotherhood for a support which should come promptly and voluntarily. The time of the editor should all be given to the work of his office, that his work may be done promptly and well."

[We have published the foregoing extract from our able contemporary, the "Michigan Freemason," on account of the facts it contains and the considerations it suggests. The progress of Masonic literature is in it cleverly depicted and forcibly illustrated. We trust that the manly appeal of our contemporary will be Masonically answered and warmly responded to. But we wish to call our readers' special attention, that amid a brotherhood 600,000 strong in round numbers, greater far than any we know here, are the fluctuations of Masonic literary prosperity and the ups and downs of Masonic literary efforts.—Ed.]

MY BROTHER.

The distinguishing practical feature of Freemasonry is that it is a true brotherhood. The endearing appellation of brother is bestowed upon the initiate the moment he is made a Mason, and it remains his throughout his Masonic life, until when the lamb-skin and evergreen are deposited in his grave, it is regretfully used for the last time. It expresses the very wholeness of Masonry. The word brother is as forceful in the Craft as the word mother is in the world—no other is so expressive. An eminent modern writer, Prof. Blackie, of the University of Edinburgh, has said: "Honour all men" is one of the many texts of combined sanctity and wisdom with which the Holy Bible abounds; but this you cannot do unless you try to know all men; and you know no man till you have looked with the eye of a brother into the best that is in him."

This is precisely what Freemasonry enables a man to do—it enlarges the circle of his acquaintance; it brings him into contact, not only with many men, but with individuals of different professions and occupations, thus widening the scope of his intellectual outlook and knowledge; and when in such companionship he scans every one with the gentle and considerate eye of a brother, constantly looking for the best that is in him.

Pliny truly said, "There is nothing more proud or paltry than a man." It is selfishness that thus belittles, and self-sacrifice that ennobles him. Freemasonry strikes

at the very foundation of selfishness, and seeks to root it out, and in its place to plant the noble seed of charity, thence to develop, until, like the wide-spreading light of heaven, it shall embrace both the Craft and the world. Whatever is paltry in a brother it seeks to eliminate, whatever in him is noble (of which it feels proud) it fosters. Many of the profane are generous; many Christians, Jews, and Mohammedans are benevolent; but only Freemasons are truly charitable—in thought, word and deed, not only willing, but anxious to rejoice with a brother in prosperity, and to help him in distress. The Freemason's life is a living sermon upon the text:

"Chief of the blessed three,  
Heaven born Charity."

We are a band of brothers. In each other's society we are always at home, whether we be in an Arabian, an Indian, or an American Lodge. The fraternity spans all space and annihilates all distance. Abernethy, the eminent physician, was wont to say, that the two great killing powers in the world were stuff and fret. Masons will surely never be killed by fretting, for the social customs of the Craft are effectual in driving away dull care; and as for stuffing, neither will it kill us, for now-a-days the Craft is not called off frequently enough from labour to refreshment—since we do not, as a rule, indulge in lodge suppers as an appendix to each meeting, but consider ourselves fortunate if we are regularly invited to an annual banquet.

The two continuing needs of a brother are more light and more charity. The great philosopher and Mason, Goethe, when dying, exclaimed, "More light!" and doubtless he received it as he was translated from earth to heaven. We need it on earth—and the lodge is a school of instruction where it is dispensed; but the lodge is not the only place of light. There is "more light" in the literature of the Craft. Every Masonic journal reflects the wisdom of the past and the best thoughts of the profoundest thinkers of the present, and bears its precious burthen of truth to the homes of the Craft. Those brethren who are not receiving this light are rejecting an inestimable source of enjoyment.

More charity! Much as we have of it, who does not need more? It makes the man, but more emphatically the brother, kind and genial in sympathy, and, in ever-increasing measure, will perpetually enrich our natures, here and hereafter. It is the corner-stone and cope-stone of Masonry. Without it, our moral architecture is a hideous ruin; with it, our spiritual temple is noble to behold,—a living edifice that shall endure through eternity as well as through time. Solomon's Temple and Herod's Temple are in dust, but the great souls of those that reverently reared them are now rejoicing in the presence of the Grand Master of the Universe. They were our brethren.

More "light" may be assuredly found by the Freemason in the first great Light in Masonry—the Holy Bible. It is not merely a book; it is a library. It has a galaxy of authors—the prophets and kings, the apostles and evangelists of the world—living, some of them, two thousand years apart, but all testifying to the truth. Their books are all bound in a single volume: if a brother be a man of but one book, and that book the Bible, he knows the best that is in all books. He has been illumined by the central Sun of the literary universe. He emphatically has "more light," which will unfailingly direct him amid "the eternal whirl of life" to the door of the Grand Lodge above.

My brother, physically, you are but dust—imitate it. The earth is charitable—it receives only to give. Sunlight and shower penetrate it, but not to be imprisoned. They feed the springs, and enrich the soil, that in turn produces the plenteous harvest.

According to the Stoics, the chief end of man is Spectare et imitari mundum—See to it that you imitate nature. The sun gives light—gives, mark you, not sells or trades. Be a sun yourself, to the fraternity and humanity. Oh, if you cannot be a sun, be a moon, reflecting the light of your brother Mason. Or, if neither sun nor moon, be a clod of earth, giving as well as receiving.—C. P. Mac Calla.

**THE GERMAN ARMY.**—The following manœuvres and military practices of the German Army are to be held in the presence of the Emperor William:—September 1.—Grand Parade of the Corps of the Guard in the Tempelhofer Field, near Berlin. September 6.—Grand parade of the 12th (Royal Saxon) Army Corps in the plain of Pulgar, west of Rötha. September 7.—Corps manœuvres of the same Army Corps near Magdeborn, on the Gösselbach. September 8.—Grand parade of the 4th Army Corps south of Morseburg, between Lower Beuna and the high road Morseburg, Weissenfels. September 9.—Corps manœuvres of the same Army Corps to the south of Kötschau and Beuna. September 11, 12, and 13.—Field manœuvres of the 4th and 12th (Royal Saxon) Army Corps in the district between Old Rannstädt, Morseburg, Quersurt, and Weissenfels. September 14.—Corps manœuvres of the Corps of the Guard near Gross-Kreutz. September 15.—Grand Parade of the 3rd Army Corps in the Tempelhofer Field, near Berlin. September 16.—Corps manœuvres of the same to the South of Berlin, in the neighbourhood of Mariendorf, Britz, and Buckow. September 18, 19, and 20.—Field manœuvres of the Corps of the Guards and the 3rd Army Corps, to the south of Berlin. All arms will participate in these manœuvres. One would imagine the Emperor feeling fatigued after all these exertions; but His Majesty proceeds next to Würtemberg to attend the manœuvres of the Würtemberg Army Corps, and afterwards to Alsace for a like purpose.—"Whitehall Review."

**ACTS OF PARLIAMENT.**—From an official document it appears that in the late Session, 81 public, 234 local, and 2 private acts were passed. In the Session of 1875 the numbers were respectively 96, 215, and 7.

Obituary.

BRO. THOMAS HANDFORD, P.M. 742.

It is with feelings of the deepest regret, as well as of sympathy with his mourning relatives and friends, that we announce the death of Bro. Handford on Monday last at his residence, Crouch Hill, Hornsey, after a long and painful illness, borne with unflinching patience and resignation. Our lamented brother was initiated in the Beadon Lodge, and was one of the founders, and J.W. designate of the Crystal Palace Lodge, where he served the office of W.M. in 1860-61. His genial and benevolent disposition could not fail to endear him to a large circle of friends, in whose memories his warm-hearted amiability will long live.

Masonic and General Tidings.

The forthcoming volume of Mr. Emra Holmes' tales, poems, and Masonic papers appears likely to be very successful, judging by the large number of subscribers' names already received by the publishers. The price, 2s. 6d., no doubt, has a good deal to do with this, but the author is so well-known in Suffolk and Essex, and also in the North of England, where he resided for many years, that a collection of his miscellaneous papers would be sure to have a large sale. In addition to the names of distinguished noblemen mentioned in our paragraph last week, Earl Stanhope, to whom the book is dedicated, and who takes six copies, Lord Henniker, who takes two, the Earl of Carnarvon, and the Earl of Limerick, we hear that Lord Skelmersdale and Lord John Hervey subscribe for two copies each, Earl Nelson for four, and Lord Waveney, Sir Patrick Colquhoun, Q.C., LL.D. (late Chief Justice of the Ionian Islands), Sir Francis Doyle, Bart. (Commissioner of H.M. Customs and Professor of Poetry at Oxford), and other distinguished persons, express themselves as pleased to enrol their names as subscribers. Mr. Holmes derives no pecuniary benefit from the publication, having given the copyright to a literary brother Mason in distress.—"Woodbridge Reporter."

**PRINTED BOOKS.**—There has this year been a decrease in the weight and value of literature exported. The weight was 43,116 cwt., against 44,518, and the value £464,421, against £488,678.

**CAPTURE OF A STURGEON.**—The "Eastbourne Chronicle" reports that a large sturgeon was captured in a small tributary river of the Ouse, near Glynde, in about eighteen inches of water, by bargemen, who killed it with a barge hook. It was conveyed to Lewes and sold to a fishmonger. From snout to tip of tail it measures 5ft. 11in., and weighed 48lb. It must have got into shallow water during recent very high tides.

The Prince of Wales has presented a handsome gold watch and chain to Mr. John Nicholls, sen., pilot, of Southampton, who sailed the schooner Hildegarde, His Royal Highness's yacht, when she won the Town Cup at Cowes.

Bro. H.R.H. Prince Leopold, R.W.P.G.M. Oxford, is to be at St. Andrew's during the competition week of the Royal and Ancient Golf Club.

Bro. His Grace the Duke of Abercorn, M.W. G.M., and Lord-Lieutenant of Ireland, with Lady Georgina Hamilton, visited the Royal Dublin's Society's Horse Show on Wednesday.

Bro. Francis Knollys, Private Secretary to his Royal Highness the Prince of Wales, has been appointed a Companion of the Order of the Bath.

The next meeting of the Provincial Grand Lodge of West Lancashire will probably be held in October at the Pomona Gardens, Manchester.

**THE PRINCE OF WALES.**—His Royal Highness the Prince of Wales will be the guest of Mr Christopher Sykes, M.P., at Brantinghamthorpe, Yorkshire, during Doncaster race week. It is understood that His Royal Highness will travel to Doncaster each day by special train, and drive to the course.

The session of the Stability Lodge of Instruction, held at the Guildhall Tavern, for 1876-7, commenced on Friday, the 1st inst., and will be continued every Friday evening, from 6 till 8 p.m., at the above address, till April, 1877.

H.R.H. the Prince of Wales, M.W.G.M., has been pleased to grant a warrant for the constitution of the Stuart Lodge, No. 1632, to be held at the Surrey Masonic Hall. The date for the consecration ceremony has not yet been fixed, but it will take place on an early day. The officers designate are Bro. C. Stuart Barker, jun., W.M.; Bro. Walmsley, S.W.; and Bro. S. Brown, J.W.

Bro. Sir Gilbert Greenall, M.P., and Captain Egerton Wilbraham, M.P., assisted at the foundation-stone laying of a new church at Little Leigh, on Wednesday. Lady Leigh performed the duty of well and truly laying the stone, and Lord Leigh and the Hon. Miss Leigh were present.

**HOLLOWAY'S OINTMENT AND PILLS.**—Dangerous diseases would not present themselves very often if timely attention were bestowed on the first feelings which betray a departure from health. How many life-long maladies spring from neglecting trifling symptoms? The pimple readily curable in the nursery becomes, through carelessness, the irremediable torment of after life. With a knowledge of the curative powers of Holloway's Ointment and Pills, and the facility and safety of their application, those who fall to use them for extirpating the first seeds of hereditary ailments will have to bear the punishment resulting from their folly. Holloway's remedy will remove eruptions of the skin, scorbatic disease, and scrofula, and heal every description of ulcer, sore, wound, or abrasion.—ADVT.

## IMPORTANT NOTICE.

COLONIAL and FOREIGN SUBSCRIBERS are informed that acknowledgments of remittances received are published in the first number of every month.

It is very necessary for our readers to advise us of all money orders they remit, more especially those from the United States of America and India; otherwise we cannot tell where to credit them.

## NEW POSTAL RATES.

Owing to a reduction in the Postal Rates, the publisher is now enabled to send the "Freemason" to the following parts abroad for One Year for Twelve Shillings (payable in advance):—Africa, Australia, Bombay, Canada, Cape of Good Hope, Ceylon, China, Constantinople, Demerara, France, Germany, Gibraltar, Jamaica, Malta, Newfoundland, New South Wales, New Zealand, Suez, Trinidad, United States of America, &c.

## TO OUR READERS.

The *Freemason* is a sixteen-page weekly newspaper, price 2d. It is published every Friday morning, and contains the most important, interesting, and useful information relating to Freemasonry in every degree. Annual subscription in the *United Kingdom*, Post free, 10/- P.O.O.'s to be made payable at the chief office, London.

## TO ADVERTISERS.

The *Freemason* has a large circulation in all parts of the Globe, its advantages as an advertising medium can therefore scarcely be overrated.

For terms, position, &c., apply to  
GEORGE KENNING, 198, Fleet-st.

## Answers to Correspondents.

All Communications, Advertisements, &c., intended for insertion in the Number of the following Saturday, must reach the Office not later than 12 o'clock on Wednesday morning.

The "Freemason" of this week is printed on a better paper.

The report of the Provincial Grand Lodge of the North and East Riding of Yorkshire will appear in our next.

W.D.B.—We cannot answer your letter, we do not see why you have written to us.

## Births, Marriages, and Deaths.

[The charge is 2s. 6d for announcements, not exceeding four lines, under this heading.]

## BIRTHS.

ANDERSON.—On the 22nd ult., at Stanley House, Earley, Reading, the wife of Lieut.-Col. H. S. Anderson, of a son.

BULLEN.—On the 25th ult., at Chaucer House, Herne-hill, the wife of G. W. Bullen, of a daughter.

CLARENCE.—On the 28th ult., at Lindula, Ceylon, the wife of L. B. Clarence, Esq., of a daughter.

MATTHEWS.—On the 28th ult., at Penn-road Villas, N., the wife of L. Matthews, of a daughter.

MILBANK.—On the 28th ult., at The Grange, Bedale, Yorkshire, the wife of Powlett C. Milbank, of a daughter.

## MARRIAGES.

ANDERSON—CLISBY.—On the 15th ult., at Sandbach, Cheshire, Julius, son of the late G. W. Anderson, of Hamilton-terrace, St. John's-wood, to Ellen Elizabeth, daughter of the late S. Clisby, of Sandbach.

SUTTON—LAWRENCE.—On the 26th ult., at the Church of St. George the Martyr, William T. Sutton, of Lawford-road, N., to Nellie Lawrence, of Queen-square, Bloomsbury.

TARN—BENNETT.—On the 16th ult., at Honolulu, John, son of the late W. Tarn, of Chislehurst, Kent, to Mary Gallett, daughter of the late O. Bennett, Judge of the Supreme Court of Michigan, U.S.

## DEATHS.

BARKER.—On the 24th inst., at Hungerford, Charles Hemsted, son of R. H. Barker, Esq., aged 19.

BORMAN.—On the 27th ult., at 5, Bockstone-terrace, Southampton, James Borman, aged 64. Deeply regretted. Friends will kindly accept this intimation.

VIVIAN.—On the 29th ult., at Plymouth, the Hon. Robert C. Vivian, fourth surviving son of Lord Vivian, aged 22.

WAKEFIELD.—On the 26th ult., Herbert Wakefield, at 3, Mountford-road, Dalston, after a long and painful illness aged 30.

## COSMOPOLITAN MASONIC CALENDAR.

W. Masters and Secretaries are earnestly requested to forward to the publisher, at the Offices, 198, Fleet-street, E.C., particulars of the place, days, and months, of meeting of their respective lodges, chapters, and other Masonic bodies, for insertion in the issue of the Calendar for 1877.

## The Freemason,

SATURDAY, SEPTEMBER 2, 1876.

## THE NEXT QUARTERLY COMMUNICATION.

Many of our readers will have seen the agenda paper for the next Quarterly Communication, and there are some notices in it which seem to demand and deserve comment. Bro. R. J. Simpson, P.G.C., has given notice of a motion for the appointment of a committee, and also an alternative notice for the grant of £6000 for Scholarships to the Boys' School. Bro. Jabez Hogg curiously enough gives the same notice in almost the same wording, (peculiar in itself), and which we confess we do not understand. Bro. Simpson having carried a resolution for a committee, was bound, we think, to adhere to that, and not to commit Grand Lodge to a specific vote until after that committee had reported, if anything was to be done at all. We do not like, we feel bound to say, this system of alternative motions, which is not altogether respectful to Grand Lodge, and seems intended as a "sprat to catch a whale," and to obtain a vote of some kind at any price. It is a very serious amount which it is now proposed to give, and as far as we can see without conditions to the Boys' School. And to this we most decidedly object. If you like to found scholarships do so; but let the matter be gravely considered, and above all by those who know something about scholarships; but Grand Lodge must lay down the conditions on which such scholarships are to be founded and administered. The present propositions seems to us to be very haphazard and hasty, deficient in careful consideration of what is wanted by the School, of what is due to Grand Lodge, and the grant of so large a sum of money on such ill digested propositions (with every deference to our worthy Bros. Simpson and Hogg), does, we confess, not only startle us very much, but appears to us to be ill-suited to the dignity and business like dealings of Grand Lodge itself. We are among those who would have been glad if Grand Lodge had not incurred the charge of "Masonic selfishness," to which a grant to its own charities inevitably exposes it. It is, in fact, "robbing Peter to pay Paul," and we shall be sincerely rejoiced if the good sense and moderation of the members of Grand Lodge will extricate us from this dilemma by referring the whole matter to a competent committee, to be carefully and minutely considered as well for the original object of the motion which seems to be forgotten, to do honour to our Royal Grand Master, as to advance the interests of any particular institution, and the honour and character, and dignity of the Grand Lodge of English Freemasons.

## MASONIC VULGARITY.

If there is one thing which ought to distinguish a Freemason more than another, it is that sense of gentlemanly feeling in all things, under all circumstances, which renders it impossible for him to forget what the French call so well the "bienséances" of society. A Freemason should always be elevated, so to say, above the petty, and jarring, and contemptible animosities of this life, should take a bold, free, generous, and high-minded view of men and things, and press on amid the opposing difficulties and often amazing contradictions of society in a self-supporting and serene spirit with a kind and unruffled disposition. It is idle to suppose that smooth seas and favouring gales are always to attend us on our journey through life. No, we have all to meet the unavoidable contingencies and conflicts of the way, and we shall all of us have to go through those numerous little vexations and worries which beset so thickly the high-road of the world, and which have often such a trying influence, and exercise such a heavy pressure on the feelings and temperaments of us all alike. It very often happens that here we are often headed in our path, so to say, by obstacles many and unwelcome. Our journey often becomes one of personal anxiety

and trouble, our motives are arraigned, our words travestied, our views derided, our efforts unappreciated, and we find very often, as we think, that ours are hard lines, in the feeling that often comes over us all alike at one time or another here, that we are misunderstood and ill-used. Then it is that molehills become mountains, and petty matters assume great proportions. It is not given to us all always to command success, or see our own opinions prevail, and there are very few of us who have not from time to time to encounter, as we think, unjust opposition, unreasoning antagonists. It is a good thing for us all to bear this in mind, and to remember that Horace's advice, "servare mentem æquam," is as applicable to Freemasons now as it was for the Romans of his own generation, nay, as it is to all men really in all times. For it is here that the touchstone is applied to the true character of the Freemason, to that gentlemanliness of disposition, and word, and action which should always characterize us children of light. The vulgar-minded man (and we cannot suppose that Freemasonry, however privileged, is exempt from such an infliction), never learns to bear either rebuff or opposition patiently, peacefully. His is a limited mind, a narrow vision; obstinate prejudices, and a very high opinion of himself, and as a general rule the "petites miseres de la vie humaine," even its greater troubles, which pass by the elevated disposition, leave him complaining and angry, petulant and aggressive. Hence the usual "outcome" of all Masonic littleness is personality, vulgarity. It is sad that such a condition of things should exist at all among Freemasons, it is sadder often to note its effects on the lodge. We have to deplore every day that Freemasons so often exhibit much of personal feeling and angry animosity. We see them committing acts, we hear them using language, which is altogether unjustifiable and un-Masonic. Every now and then we have outbursts before us, so to say, of this Masonic vulgarity, which it is useful to note, in order to avoid and repudiate ourselves. Some pretentious youth, for instance, lectures an old P.M. on matters of which he is professedly ignorant. The old P.M. naturally resents the impertinence of sciolism, and the ignorance of inexperience, and this Masonic blossom has no other resource but personality. A Masonic writer whose style is of the very "feeble forcible" indeed, criticizes the arguments of some other writer, opposed to his peculiar theory, and as he has neither reason nor knowledge of the subject to back him up, at once resorts to personality. How many petty, narrow, vulgar sentences do we often read, all proceeding either from the writer's absolute ignorance, or his density, or his inaptitude, or his unconscionness of logic, or his inability to appreciate bonâ fide convictions. Many persons, even brethren, hardly ever write without dipping their pen deep in the gall of personal virulence, of interested opposition, of that utter recklessness of scribbling which must cast a bit of mud at somebody. To many it seems to be impossible to hear two sides of a subject or to argue two sides of a question, and very often the slightest divergence of opinion is treated with an insolence which nothing can justify, and a vulgarity of utterance, whose only excuse is its utter weakness and worthlessness. And then again there are those who are always personal, and cannot help being personal. Everything with them is a personal question, and in vain you plead constitutional usage, in vain you suggest legal difficulties, all must either give way to the "sic volo sic jubeo," or "hey presto" you find yourself involved in a personal question. And we all know well what personal questions lead to in Freemasonry, how the breach widens, how the sore increases, until the normal conditions of these personal outbreaks seem to be violence and vulgarity. Nothing is so painful to the true Craftsman as to see Freemasons, like their outside antagonists, laughing to scorn the whole teaching of Freemasonry, and showing to the outer world what, no doubt, is ever true notwithstanding all things, that Freemasons are still at the best but weak and inconsistent mortals. We say all this because we believe firmly in our good old Order, in its true morality, its exalted professions, and its ennobling axioms, and because we sincerely deplore

any weaknesses, inconsistencies, and blunders or stumblings in its "alumni," which serve to blot its fair escutcheon, or to cast a doubt on the reality of its worth, and the truth of its claims to the good will and respect of mankind. Freemasons should ever seek to emancipate themselves from the false teaching and customs of the world. A Freemason should ever be kind and courteous, tolerant and patient, friendly and forbearing. If there be times, as times there are, when he is bound to assert his own dignity or to uphold his own self respect, let him do so calmly and consistently, but avoid carefully the exhibition of unseemly bitterness, or that Masonic vulgarity which is sometimes patent to all in the violence of some unhappy controversy, in the angry language of a vehement partizan, in the unseemly circulation of vindictive pamphlets, or in the agitated criticism of a vulgar personality.

THE VIOLENCE OF POLITICIANS.

Some of us may call to mind Beranger's famous "Plus de Politique," some of us may recollect Praed's happy adaptation, "No Politics To-day." And such a motto we feel is that which is ever appropriate to Freemasonry, inasmuch as it is an Order, great and numerous though it be too, utterly ignorant of political prepossessions and alien from political excitement. The memorable advice of our Royal Grand Master to keep clear of politics is advice which will commend itself to the good taste and right feelings of us all alike, whatever that "colour" may be which in the profane world is our "customary vanity." And as Freemasons we often gladly call to mind how well it is for us and ours that we know nothing of politics or politicians, quâ politics, quâ politicians. For at the best, for the most part, it is not, as we well know and clearly perceive, an ennobling pursuit, in itself, that of politics; rather it evokes too often the worst passions of humanity, develops some of the most grovelling proclivities which can either deaden the conscience or debase the weaker characteristics of man. That the study and pursuit of politics are necessary for us as citizens of a great country, quâ citizens, is perhaps true, but after all is said and done, in our opinion, those are the wisest who know the least of them, at least, in their absorbing claims on the time, on the purse, on the interest, on the ambition of us all. Parliamentary government cannot probably be carried on without the concurrent efforts of political partizans and coteries, but the tendency of all pure political enthusiasm is to exalt the individual and forget the many, to advance the interest of the clique, not the welfare of the nation—to give up, in fact, to "party what was meant for mankind." At the same time we say this, we are aware of the difficulty in a limited monarchy like ours, and under our free constitution, of any other "modus procedendi," except that of party combination, the "ins" and "outs," Government and Opposition; and however in the abstract we may see the evil of party politics, it is most difficult in the concrete to suggest a remedy or propose an amelioration. But to us as Freemasons all party politics are most distasteful and objectionable, in consequence of the violence they manifest and the personal diatribes they encourage. Freemasons are men of peace, tolerant, forbearing, sagacious, with professions of goodwill to all, and with a practice, let us trust, not altogether entirely antagonistic to their professions. Hence the tirades of party pamphlets, of the hybrid violence of stump orators or political windbags, of illogical partizans, are as ridiculous as they are detestable to Freemasons. We smile at the violent ravings of the political monomaniac, just as we are revolted by the vulgar personalities of the reckless partizan scribe. We abhor the insolence of party, just as we despise the venality of the hired maligner. And every now and then we see plainly to what lengths will lead amiable men, and to what extremes the love of general or public notoriety will even induce the educated and refined to prostitute their talents and debase their antecedents in the unrestrained outpouring of personal virulence or party animosity. Those who are fair in everything else

here are most unfair when dealing with a political question, most unscrupulous in treating either of the motives or position of a political opponent. Let us take a very recent sad example of the unbridled licentiousness of party violence. Mr. Freeman is a writer well known to all architectural students. He is a person of great powers, much knowledge, and a great authority on ecclesiastical architecture and archæology. Mr. Freeman takes it in his head to enlighten the world and an admiring coterie on politics, and Mr. Freeman accordingly—as he was pretty sure to do—makes a "fiasco." Mr. Freeman might express his opinion, and we should listen cheerfully and confidingly, whether as to the "Saxon Chronicle," or some moot point in ecclesiology, but the moment he began "ore rotundo," to mouth politics our motto becomes "hold hard." What business has Mr. Freeman to talk of two leading statesmen (be they who they may), in the tone he has thought proper to adopt to Lord Beaconsfield and Lord Derby, simply because he, Mr. Freeman, takes a special view of Eastern politics? Whence this unreasoning violence? this hopeless personality of utterance? What has Mr. Freeman written or done that we are to take his estimate politically of either, or of the situation as if he were alone infallible? When he calls Lord Derby the "Derby windbag," and says it "has burst," when he adds, "it is now lawful to speak freely of one of the dullest and most incapable of so-called statesmen," and when he declares that he is "dead to those parts of man's nature which lead to great and noble actions," all must feel, be we who we may, that this great authority violates every canon of truth, fairness, and propriety. When Mr. Freeman speaks of Lord Beaconsfield as one of whom it makes us "thankful that Englishmen have no part or lot in him, at all events that the commons of England have no part or lot in him," it becomes in truth the affectation of impertinent criticism, and the excess of personal vulgarity. How is Mr. Freeman qualified to pass such an opinion, and what is it worth? Does it not really represent the "unknown quantity," whether of political bluster or swagger, just as you like? So, as Freemasons, we must rejoice that we are saved from these amenities of political violence, and are happily at a distance from the plethora of political bitterness. We can admire all those statesmen, all the "Queen's Servants," be they who they may, of this party or that party, who do their duty manfully to their Sovereign and by their country, and we equally object to that unseemly violence of politicians which only sees good in some favoured leader, which will do neither justice to, nor have kindly consideration for, the motives, the toils, the conscientious convictions of others. Most strongly do we object to that enunciation of ex parte opinions and which on imperfect data ventures to make a personal attack on distinguished statesmen, and to put before us as an objective truth what is at the best only subjective, and that subjective, moreover, to the imperfect appreciation and highly-developed idiosyncrasy of the individual writer and speaker. All we are concerned for is a fair, reasoning, and a modest style of correspondence and utterance, "ex cathedra," in political matters, for in Mr. Freeman's case it simply assumes the appearance of unqualified opinions, and of personal and political violence, alike unreasoning and unfounded. We are among those who deeply sympathise with the "poor Bulgarians" especially, and are clearly alive to the harm of Turkish misrule and license. But surely such views and feelings do not require to be commended to the practical English mind by that unreasoning style of partizan incrimination which we have heard too much of lately, from those, too, who ought to know better, and, above all, by that excess of political violence, which in its hopeless personality is alike depressing to every thoughtful mind, and discreditable to the liberal sympathies and tolerant principles of Englishmen.

THE METROPOLITAN POLICE.

The annual report of the Metropolitan Police has just been presented to the Home Secretary,

and is a very interesting document. It seems that on the 31st December, 1875, the force under Col. Henderson's command consisted of 25 superintendants, 277 inspectors, 1080 sergeants, and 8875 constables. In all the force amounts to 10,227, but of these 674 are employed in the Royal dockyards and military labour, and 562 in various public departments, their services being paid for to the receiver of police. This body of men has to deal with a population of 3,266,987, and yearly increasing, and an area of 688.31 miles, apportioned into 31 divisions, including the Thames, from Walton-on-Thames to Erith. To shew how London is still expanding in all directions the report informs us that in 1875 10,023 new houses were built, 160 new streets and squares opened and handed over to police protection, covering a length of 29 miles 1475 yards, and that at the close of 1875, 3775 new houses were in course of construction. It must strike every one who reads these figures, that the number of the police force is clearly inadequate for its onerous duties, and we feel sure that it will add greatly to the protection of the public, and the efficiency of the body itself, if the number of men is ere long substantially increased. During 1875 72,606 persons were apprehended by the police, of whom 49,712 were summarily convicted, and 2343 were convicted after trial, leaving the large number of 17,544 we presume, discharged or acquitted. We call attention to this fact, for it is noteworthy for many reasons. Most of the crimes and offences shew a diminution. Burglaries decreased from 349 to 318, and simple larceny from 6674 to 6444. Attempts to rob increased from 6 to 21, and we may congratulate ourselves that there is less tendency to offences of this category, remembering the immense number of tickets of leave, unwisely in our opinion, let loose upon society, and that large class of persons who act as receivers of stolen property, who, in fact, afford the main encouragement to light-fingered gentlemen of all kinds, and who can often go on for years running riot in prosperous villainy, defying the police and braving detection. In a large town like London many are the temptations to appropriation. Some people like plate, some have a penchant for diamonds, some even carry off pictures, and in many cases recovery is difficult, and detection well nigh impossible. The assaults on the police we regret much to notice have increased from 2244 to 2633, while drunkenness, Col. Henderson tells us, is also much in excess of the previous year. The charges of drunk and disorderly increased from 12,099 to 14,226, and for simple drunkenness, or "drunk and incapable" from 14,056 to 16,050. Much of this increase no doubt has arisen from stricter surveillance of the police, and we would fain hope that another year may shew an improvement in this respect. During 1875 the police took out 11,775 summonses of which 1068 were dismissed, and 10,717 resulted in convictions. This is a very satisfactory result. 87 persons were killed in the streets, and 2704 were maimed or injured, in 1875, the light carts being mainly responsible for these accidents, and the special attention of the police has been called to them. The number of persons killed is less than in preceding years, but the injured shew an increase of 136 over 1874; 3724 vagrants were apprehended in 1875, 50 per cent. happily less than in 1874; and 18,809 stray dogs were stopped by the police, of which 1736 were owned, and 17,073 sent to the Dogs' Home. Since 1867 92,886 dogs have been taken possession of by the police. Nothing, we observe, is said about the cats, by whom, during the night time, the consumption of cold meat is enormous. During 1875, 10,609 persons were reported to the police to be missing, of whom 7804 were children under ten years of age, and 2805 adults. Of these 5225 children and 688 adults were found by the police and restored to their friends. 74 adults committed suicide, 7 children and 102 adults were not reported as found, but the remainder were found by their friends or returned home of their own accord. It is a remarkable fact, as showing the laxity of householders, male and female, that 23,209 windows and doors were reported as being found by the police as opened or unfastened at night. A careful inspection of cabs has been made, and some improvement, though not as much as could

be wished, is visible. We want still more reform, alike in the cabs, horses, and drivers. In 1869 lost articles restored were 1912; in 1875, 15,584; and Col. Henderson says the present system works well. During 1875, 9614 proprietors were licensed, and 16,306 drivers and conductors. There are now 1241 legalized common lodging houses in an area of 122 square miles, and accommodating about 27,000 persons, and these have been carefully surveyed in 1875, as well for police as for sanitary purposes, manifestly to the advantage of all concerned. During 1875, 220 men retired from the force on pensions, and 58 on gratuities, 66 resigned through ill-health, 109 resigned for other employment, 168 did not like the work, 187 were compelled to resign, and 177 were dismissed, while 57 died; 93 police officers were commended or received rewards from police magistrates, and 1202 were commended or rewarded by the commissioners. It may be well to state here that during the last 5 years 48 men have been granted pensions, amounting in all to £1,752, for permanent injuries received in the execution of their duty. Col. Henderson adds that the supply of recruits for the force continues promising, and that the standard of character and efficiency is as good in the force as ever it has been. Remembering the difficulties of police duty, we shall all agree in this remark. As the "Times" well puts it, "the duties of a policeman, too, are of such a nature as to expose him to far more than the ordinary temptations. He is compelled to act, not only under the eye of his officers, but for the most part independently. If he has a weak point anywhere, there will be plenty on the watch ready to take advantage of it, and he may be quite sure than any want of temper or judgment on his part, to say nothing of more grave offences, will never be forgotten. Many of the faults for which members of the London Police Force have come under the unfavourable notice of their superiors must have been of a slight character, or, rather, of a character which in almost any other calling would have been considered slight." Too much praise cannot therefore be accorded to the force on the whole, and if people will only shut their windows and doors, and give the police all the aid they can, Col. Henderson, like old Changarnier in the Chambre des Deputes once upon a time at Paris, may say confidently to us timid Londoners, as night follows day, as the years flit by, "Mesdames et Messieurs, dormez en paix." We trust that another year will see a considerable increase in the force to cope with their overwhelming work, and a considerable decrease alike in the habits of our criminal population, and of the reckless, the ill-living, the foolish of all classes, with whom the police have every moment to deal.

#### THE DUBLIN MASONIC ORPHAN BOYS' SCHOOL AND THE FEMALE ORPHAN SCHOOL.

By the kind consideration of a worthy Irish brother these reports have been forwarded to us, and we will give an analysis of them in our next. We are always glad when permitted to give any report from Ireland, and above all to record the charitable efforts of our good brethren in the "sister country." We do not profess to understand why reports of Irish Grand Lodge proceedings, for instance appear in the "Freemason's Journal," a paper unfavourable to Freemasonry, and none can be submitted to the Craft through the "Freemason." But it is in vain to comment, or complain, we can only shrug our shoulders and hold our tongues.

#### PEACE OR WAR.

Rumours of mediation and of an armistice come from Belgrade, concurrently with accounts of much fighting, and some slight success on the part of the Servians. Another column tells of medical men and equipments still going to the seat of war, so that, though we hope for the sake of humanity that this war may come to an end, we are not very sanguine of peace in the present temper of the Servian people. Of the Montenegrins little is heard. We fear that the reports of barbarities in Bulgaria are too true, and we hope that Mr. Baring's report will be published

as soon as possible. The accounts in the "Daily News" are quite sickening if they are reliable and not the ebullitions of excitement and nervous agitation. We confess that we fear that they do represent the unofficial truth. Indeed, the latest accounts leave no room, we apprehend to doubt, that the account of atrocities is rather under the mark than over. After such a verification of the original statements, too badly received by Mr. H. Elliott, we shall never be surprised to hear that the Government has determined to recall him. The horrors at Bantok are simply sickening and revolting, too revolting to publish.

#### Original Correspondence.

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

#### MASONIC ARCHÆOLOGY.

To the Editor of the Freemason.

Dear Sir and Brother,—

In the recent reports of the British Archæological Association Mr. Jago is said, at Bodmin (if I remember rightly), to have exhibited several MSS. of guilds and fraternities, and to have read from them extracts of their building expenses, &c.

Is there any probability of any such extracts being published? and can any account be given of the guilds and confraternities themselves, what they were? Has Bro. W. J. Hughan's attention been called to this statement? I am, dear Sir and Brother, yours fraternally,

A MASONIC ARCHÆOLOGIST.

#### MASONIC JURISPRUDENCE.

To the Editor of the Freemason.

Dear Sir and Brother,—

The letter of Piscator will doubtless have many replies. It will be best understood by a Scotch Mason, seeing that to an English Mason the letter presents some features of a remarkable, not to say comical character.

Assuming that in a Scotch lodge the R.W.M. is equivalent to our W.M., we should not think of disputing that an I.F.M. presiding in his stead would have, for the time being, all his prerogatives.

The notion of a Warden being called on to work an important ceremony is so foreign to all I have seen or heard of in this country or in others, so far as my own experience goes, that I should be glad to know if it is ever practised in lodges under the Grand Lodge of England, or if it is a common practice among our Scotch brethren.

Granted, however, that there was nothing irregular in so calling on a Warden, I cannot wonder at the S.W. feeling somewhat strongly on the point if he was as competent for the duty as the J.W. It would seem that the acting W.M. offered him a direct slight—a marked discourtesy. The question of legal right in the matter can only be answered by one conversant with the laws of Scotch Masonry.

As regards the conduct of the S.W. on the occasion, it seems to me that, however natural and justifiable he was in feeling hurt by the I.P.M.'s conduct, he (the S.W.) was by no means justified in immediately quitting his post, as by so doing he set an example of insubordination to others, instead of being a pattern of good order and regularity.

I am, dear Sir and Brother, yours fraternally,

1573.

#### THE INSTALLATION ENGRAVING.

To the Editor of the Freemason.

Dear Sir and Brother,—

Allow me to again urge our brethren whose portraits would be in any way acceptable to the Craft, to at once forward the same to Bro. E. J. Harty, S.W. 1201, provided of course they attended the Grand Installation at the Albert Hall.

There are still several names absent from the list, which I would gladly see amongst the series of portraits, and I hope that your timely editorial of Saturday last will lead to their responding to Bro. Harty's fraternal invitation.

The picture will doubtless be one "for all time," and it is not at all likely that any future meeting, in our experience at least, will compare with the truly grand event which Bro. Harty and his confreres are determined to make worthy of the acceptance of the Craft universal. No lodge in Great Britain and Ireland should be without a copy, and we know also that many foreign lodges are anxious to obtain first impressions of such a work of art.

The delay of a few weeks now will end in disappointment to those who desire to co-operate, and I hope that nothing will occur to prevent the appearance of the grand Installation engraving at or before Christmas.

Fraternally yours, WILLIAM JAMES HUGHAN,  
Truro, 28 Aug., 1876. P.G.D.

#### MASONIC PROFESSION AND PRACTICE.

To the Editor of the Freemason.

Dear Sir and Brother,—

I am sorry "E. F." thinks I am guilty of ignorance as to the proper and courteous mode of treating visitors, but chacun a son gout. My complaint is that as an invited visitor I have had to pay for my dinner, and my idea is that this is not good form, but, of course, I may be wrong in thinking so.

They manage these things better in India, I repeat,

than they do in some places in England which I could name, but I am quite ready, nay, I have good reason, to believe that the spurious hospitality of which I complain, is more the exception than the rule.

Yours fraternally,

AN INDIAN P.M.

August 28th, 1876.

#### THE NEXT QUARTERLY COMMUNICATION.

To the Editor of the Freemason.

Dear Sir and Brother,—

As the proposition of the Rev. Bro. Simpson will again occupy the time of Grand Lodge at its next meeting, I hope the provincial brethren will attend to give him their support against the unbrotherly feeling which has been shown by many of your correspondents. His attempts to avoid a division in lodge having failed, it must be best to adopt some useful scheme to offer as a thank offering for the safe return of our Grand Master. Many brethren do not object to Bro. Havers's proposition on account of it being denominational, as they do to its not being the best scheme that might be thought of. I remember when the 1851 Exhibition was over, a very large sum, £130,000, I think, was the profit; and among other propositions, one was to gild the dome of St. Paul's. But a much better was thought of—to establish the Wellington College with it. Let us hope we may find some plan which in a small way may be equally useful.

Yours fraternally,

P.M.

[We are not aware of the "unbrotherly feeling," and we think P.M. has yet to learn the Masonic duty of charity in its widest sense.—E.D.]

#### A LETTER TO BRO. CAUBET.

Dear Bro. Caubet,—

An English paper, the "Globe," of August 15, in a Paris letter of the 14th, publishes a statement respecting the French Freemasons, which I believe to be utterly unfounded. I am anxious to call your attention to it, and shall be happy to receive and publish your high contradictions of it.

This allegation is founded, it seems, on the authority of M. Naquet, but I fancy that in this, as in other matters, such an expression of opinion from your countryman must be received with some hesitation.

I publish the passage "in extenso," that you may see what is asserted.—

"M. Naquet has taken up the cudgels in favour of divorce, and he is giving lectures throughout the quarter inhabited by the working men in favour of the question. It seems rather strange that he should have espoused the cause, as he was the author of a book, published under the Empire, which was seized as contrary to public morality, causing its author to be imprisoned for four months. Among the reforms which M. Naquet proposed in his book, entitled 'La Famille et l'Etat Social,' he advocated charms of free-love, demolishing the ceremony of marriage as a Pagan tradition not worthy of being observed by a free and enlightened people. He wanted everyone to adopt the system in vogue among the free-thinking community of the half-Masonic, half-Carbonari, lodges the ultra-Republicans have started under the ægis of the Grand Orient of France, where a man intending to cast in his lot with a woman has only to present her to his brethren in the lodge, make a solemn declaration that he takes her as his wife, with perhaps a mental reservation that the process of divorce may be equally summary."

Is not this statement an utter calumny? As I feel sure that it is, I venture to trouble you to-day, and am, dear Bro. Caubet,

Yours most fraternally,

THE EDITOR OF THE "FREEMASON."

Bro. Caubet, G.S.,  
Grand Orient of France.

#### THE WAR IN THE EAST.

We take these two letters from the "Times" of Wednesday:—

SIR.—May I request you to be so good as to give place in your paper to the documents enclosed, which I have received from Philippopolis?

The signatures appended are those of persons of station and influence, officials from the United States, and most of the great nations of Europe.

Your obedient servant,

SHAFTESBURY.

Castle Wemyss, Wemyss Bay, N.B., Aug. 28.

"Philippopolis, le 10 Août, 1876.

"Mylord.—L'intérêt bien connu que vous portez au sort des Bulgares nous engage à vous transmettre ci-joint un appel à la charité publique en Europe.

"Nous sommes convaincus d'avance que votre Seigneurie voudra nous prêter son puissant concours pour sauver l'existence de milliers de femmes et d'enfants dont les misères méritent tous nos sympathies.

"Veuillez agréer Mylord, l'assurance de notre haute considération. "Le Président, J. D'ISTRIA.

"S. E. le très honorable Comte Shaftesbury.

"Les événements en Bulgarie sont maintenant connus de tout le monde et ne nécessitent point de commentaires.

"A l'heure qu'il est des milliers de familles Bulgares sont sans gîte, sans vêtements, sans pain. La mortalité des enfants est énorme; des maladies se sont manifestées; l'hiver va aggraver cette situation.

"Le district de Philippopolis a eu le plus à souffrir. Aussi, emue par cet état de choses horribles, la Colonie Européenne de cette ville a nommé un Comité chargé de réunir et de distribuer des secours. Mais nos moyens sont trop limités et la misère trop grande pour que l'on puisse compter sur des ressources locales suffisantes.

"C'est donc à la charité Européenne que nous faisons appel. Elle ne nous fera pas défaut certes !

"Nous commencerons par nous occuper des veuves et des orphelins.

"Le Président, J. d'Istria.

"Philippopolis, le 8 Août, 1876.

"Le Comité est composé comme suit:—Président, M. J. d'Istria, Vice-Consul de France; Vice-Président, M. D. E. Tacchella, négociant Italien; membres, M. Schuyler, Secrétaire de Legation et Consul-Général des Etats Unis d'Amérique à Constantinople; le Prince Tzeretelew, Secrétaire d'Ambassade chargé du Vice-Consulat de Russie; M. d'Adelbourg, Vice-Consul d'Autriche-Hongrie; M. A. Matala, Vice-Consul de Grèce. Secrétaire, M. Arghiritch, Drogman du Vice-Consulat d'Autriche-Hongrie; Caissier, la Maison Tachell et Vermazza.

"Les dons peuvent être adressés à Constantinople aux Consuls-Généraux de France, de Russie, d'Autriche-Hongrie, d'Italie, et des Etats Unis d'Amérique."

LOST ON WASTDALE.

The following letter has been addressed to the Editor of the "Times":—

Sir,—As I am now staying for a few days at the Wastdale Hotel and have been able to collect all that has been ascertained up to the present time relative to Mr. Barnard, it will probably interest his many anxious relatives and friends to know the results of a fortnight's unremitting search. Local opinion seems now to have settled down into the belief,—either (1) that he missed the track near this place or (2) that he missed it when in Ennerdale, and may have missed the stream-course that is nearly opposite the spectator when at the top of the Black Sail pass.

If the first supposition is taken, then it is thought probable that Mr. Barnard diverged from the path near the gate out of the first enclosure from this place, went up the Mosedale stream-course to the steep and rocky ground under what is called Windy Gap, and so crossed the ridge, and made for the low ground of Ennerdale either by the Eastern or Western flanks of the mountain called Steeple. Two young men actually made this mistake last Saturday afternoon, and went up the stream-course above-mentioned, but finding themselves enveloped in mist and on very rough ground prudently returned to Wastdale.

If the second supposition is taken, then it is thought that after Mr. Barnard went a certain way up the stream-course (opposite to Black Sail), he took a rough sort of turn to the left, passed a small tarn, and, after sighting Buttermere, attempted to descend by a precipitous descent under the Haystacks, down what is, I believe, locally called Black Beck.

A sandwich and a half, wrapped up in a portion of the "Newcastle Daily Chronicle" of August 10th, was found yesterday on the Eastern slope of Steeple, two-thirds of the way down. As Mr. Barnard was locally connected with Newcastle, this possible clue is being closely followed up.

This is all that has been ascertained after a fortnight's steady search. Our fears are now, either that Mr. Barnard sank exhausted in the rough ground between Steeple and the track from Black Sail or that he lies among the rocks of Black Beck.

I will only venture to add that, after several conversations with Mr. Barnard's cousin, Mr. James F. Barnard, I have come deliberately to the opinion that Mr. Barnard is still to be looked for on these mountains. Mr. James F. Barnard has been staying here for ten days and has been untiring in his efforts and in conducting and prosecuting the search.

Your obedient servant,

C. J. GLOUCESTER AND BRISTOL.

Wastdale Head Hotel, August 28, 1876.

A LITTLE FRIENDLY GOSSIP ON SOME OF THE TOPICS OF THE DAY.

BY PULLANTHROPOS.

(Written Especially for the "Freemason.")

No. 3.—EDUCATION.—Continued.

I think we have arrived at this deduction from all that has been antecedently stated, that Elementary Education must be universal and compulsory by some means or other, but that it is by no means necessary or advisable to lay down any hard and fast line of a rigid uniformity, inasmuch as there is clearly room for two principles of education, the Board School and the Denominational. It would be highly unjust to endeavour to force down upon an unwilling people one so called comprehensive system, and in order to do so to compel the Denominational school to close, or to be transferred to a School Board.

It is quite clear that not only is there room for both systems, but that they are actually needful to the elasticity and freedom of our English national life and sympathies. So long as the denominational schools conform to the requirements of the State, so long as they take the public money, and submit to public inspection and the directing code of the Council of Education, so long as they are conducted efficiently and properly, so long have they a right on any ground of fair play and consideration to the tolerance and countenance of the State.

By several recent provisions, very wisely enacted in my opinion, the position of denominational schools will be rendered, I think, somewhat easier, and that inexorable conflict and rivalry which were rapidly rising up between Board Schools, erected and carried on by public rates, and national and denominational schools supported by voluntary subscriptions and a capitation grant will, I hope, be put a stop to. It is evident on the face of it that the Board School system cannot be carried on directly, (that is to say, of large schools maintained out of public rates alone), without one of two things happening, either

that the voluntary system goes down before the Board School system, or that the denominational schools are handed over to the School Board, inasmuch as those whose pockets have already had to contribute to the School rate, will hardly, even for conscience sake, pay twice over for the same thing.

In this way an unhealthy and unnatural competition is created as between the two sets of schools, and the average of expenses and of salaries being higher under the School Board system than under the denominational, it follows that wherever School Boards exist, the voluntary schools, to use a sporting phrase, are too heavily handicapped in the race.

Everything, therefore, that tends to give the denominational system free course, a fair field and no favour, is to be greatly desiderated in the interests of education. For let us be just in this matter, which, in the heat of party strife, and in the fervid declamation of the platform and the political caucus or for a set purpose in public, we very often are not. Let us remember gratefully what strides education has made in this country within the last quarter of a century, long before Board Schools existed, and entirely owing to the denominational system. Indeed, it is not too much to say that had the half-time system been applied to all trades and labour twenty years ago, education in this country would have made by this time a giant's progress.

As it is, we should never lose sight of the great and progressive improvement in the educational status of great Britain, which we ourselves have witnessed year by year, for the last twenty-five years. I know that some foolish persons, some perverse partisans, have averred that in all denominationalism has done it has only sought to perpetuate the influence of the denomination, not to educate the people, and that, therefore, we owe no thanks for what has been carried on, chiefly to promote the great end and the lasting principles of denominational selfishness. But I, for one, utterly deny that such proposition is in any sense true, and I utterly repudiate any such motives or views on the part of those who have so laboriously and so self-sacrificingly sought to give a religious education to our English people.

Neither do I think that it is fair to charge any religious body, much less the Church of England, with being hostile to education per se, and only tolerating it and trying to keep it in its own hands, for its own purposes. As Lord Sandon well and truly said in the House of Commons, persons do not voluntarily subscribe ten millions, for instance, for a purpose of which they do not approve, or which they are hostile to, or which they do not really care for, and are insincere about. And whatever stump orators may from time to time advance, the great mass of the working classes in this country is fully aware and convinced that none have worked harder or laboured more manfully, from the first, to extend education generally, than those poorly paid, and zealous and devoted men who make up the working clergy of the Church of England. Canon Mosely, long a Government Inspector of Schools, said, once upon a time, not so very long ago, that it was no exaggeration that, when he spoke, two-thirds of the education of the country was kept up by the personal influence and personal sacrifices of the clergy.

Let us hope that we have heard the last of these foolish charges, which seem principally to come from "iconoclasts" and agitators, but are never, as far as I am aware, and never will be endorsed, by the real working classes in this country. I have said all this because I am anxious to meet a popular theory, that for the sake of uniformity, &c., it would be better to have one system of elementary instruction all through England, and that had better be the Board School system. Now I entirely differ from this view on the grounds previously stated, and because I for one do not feel that confidence in the Board School system or administration which would justify me in depriving the denomination of its absolute and inherent claim to educate, in ignoring the conscientious objection of the parent or religious teacher, and in attempting by an unhealthy competition to close the denominational schools, and thus practically to confiscate their property, and deprive them arbitrarily both of a privilege, a liberty, and a right. Many of the proceedings of the Board Schools have not commended themselves to the English mind. The unwise persecution of the ragged schools doing a good work, the harshness shewn in many cases to the poor, the tendency to multiply schools unnecessarily, and to run them, so to say, in opposition to existing schools, the grave expenditure in general, and the high ratio of administrative charges in particular, all make thinking people hesitate before they aid in destroying a system which has done and is doing so well, and in setting up another of which the present position is hazy, and of which the future success is problematical.

I say all this with some reserve, as the statements are perhaps a little coloured, but on the position I have already laid down, I object to an enforced uniformity of system.

Admitted, if you like, that there was a necessity for the School Board per se, for schools for our educational centres, concede if you will, that it was most advisable to supplement existing deficiencies, and to develop available means, to revive, perhaps, what was languishing, and to throw fresh vigour into that which was dormant or decaying—in all this most, I think, will concur. But when it is seen that concessions have not satisfied the clamorous, and that changes have not appeased the lovers of change, but that what is really wanted and sought for is a substitution of a State elementary system for the denominational system, a very large section of us all will have welcomed the recent enactments of wise legislation, which have not encouraged such hopes or plans, but have, on the contrary, sought to solidify and to strengthen the great sys-

tem of denominational schools which like a network spreads all over the country.

The Boards of Guardians have been most properly made the judges as to the inability of parents to contribute to the education of their children, while the conscientious convictions of even such "poor people" have been as properly considered, by enabling Boards of Guardians to consult their legitimate wishes, or to the school to which their children should be sent. So that if in a given town or district a Methodist parent, or a Roman Catholic parent, or a Church of England parent, or a Baptist parent, receives aid from the rates, the child may be sent to the day school of which the parent conscientiously approves. And against this simple, English, thoroughly-fair, and manly proposal we have listened recently to objections made in the wildest language, and with the most illogical inconsistency.

There is one great gain which arises out of all these discussions, which is, that the attention of the public generally is drawn to this most vital of subjects, most important for us all alike, and that it is no longer to be left to the mercy of sciolists, to the passions of schools, to the vehemence of political perversity, to the burning animosities of the intolerant, or to the reckless unconcern of the uninterested, the sceptical, and the antagonistic.

The feeling of the great mass of Englishmen and Englishwomen of all classes alike undoubtedly is, "Education we will have, education if need be compulsorily, and we will no longer allow ignorance to stalk in our midst, or our children to grow up as 'wild arabs,' 'wastrels,' 'derelicts,' in the fulness of our contentedness and our civilization, our affluence and advance, our national plenty and our magnificent professions."

But one condition we will add—such education shall also be religious. And, therefore, as the tendency seems to be even to forbid the Bible to be read (strange result of all our tolerance and liberty of thought and conscience), in some Board schools, and it is quite clear that at any time a popular majority for some reason or other might enforce such a rule in any district where a School Board exists, we prefer to give fair play to that great system which seems to be founded on the religious sympathies of our true hearted people, and which, subject to a conscience clause, securing the rights of all, and religious liberty and toleration for all, still offers in many thousand schools, a sound and economical, a useful and a religious education to an overwhelming majority of English children.

In my next I will give an analysis of the last report of the Committee of the Privy Council on Education, which I have already prepared, but which would make this letter too long.

UNITED GRAND LODGE.

The following is the agenda of business for the Quarterly Communication on Wednesday, 6th September, 1876:—

The minutes of the Quarterly Communication of the 7th of June for confirmation.

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

	£	s.	d.
A brother of the St. George and Corner Stone Lodge, No. 5, London...	50	0	0
" " of the Crystal Palace Lodge, No. 742, London...	50	0	0
The five orphan children of a brother of the Lodge of Truth, No. 944, Bombay	50	0	0
The widow of a brother of the Lodge of Perfect Friendship, No. 376, Ipswich	50	0	0

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

"The Board of General Purposes beg to report that their attention having been directed to an application dated 24th May, 1876, from the Lodge of Love and Honour, No. 75, Falmouth, for the usual Grand Lodge Certificate for the Tyler, who was initiated so long ago as the 8th April, 1861, and to certain letters in which it was stated that the said brother was initiated without the necessary dispensation required by Article 9, page 87, Book of Constitutions. The Board, after due consideration, although none of the brethren then in office are now members of the lodge, felt that the lodge—as a lodge—must be held responsible for such a grave irregularity on the part of its former officers, but at the same time did not treat the offence with the severity which would under the circumstances have been extended to it. The Board therefore simply ordered that the lodge should pay a fine of one guinea, and that the Grand Secretary should be empowered to issue the certificate on payment thereof.

"The Board desire to especially direct the notice of the Masters and Secretaries of lodges to Art. 26, page 69, of the Book of Constitutions, attention to which would at once prevent annoyance to their successors, and the necessity of an appeal to the Executive of Grand Lodge.

(Signed) "PETER DE L. LONG,

"Vice-President of the Board."

To the report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on Friday, the 11th day of August, showing a balance in the hands of the Grand Treasurer of £3228 16s. 5d.; and in the hands of the Grand Secretary, for petty cash, £75; and for servants' wages, £96 15s.

Proposed motions:—  
1.—By V.W. Bro. the Rev. Robert James Simpson, P.G. Chaplain,—

That, in accordance with the resolution passed at the last Quarterly Communication of Grand Lodge, the following brethren constitute a Special Committee to consider the best mode of perpetuating in some charitable form our thankfulness to Almighty God for the preservation and

safe return from India of our Most Worshipful Grand Master, His Royal Highness the Prince of Wales, and report thereon to Grand Lodge:—Bros. Lord Skelmersdale, D.G.M.; Earl of Donoughmore, S.G.W.; the Hon. W. Warren Vernon, J.G.W.; Lord Leigh, Prov. G.M. Warwickshire; Lord Tenterden, P.G.W.; J. M. P. Montagu, D. Prov. G.M. Dorset; J. Havers, P.G.W.; Aeneas J. McIntyre, Q.C., G. Registrar; Jabez Hogg, P.G.D.; Erasmus Wilson, Deputy M. No. 2; Octavius H. Pearson, W.M. 10; Hamon L. Estrange, P.M. 10; Nathan B. Headon, W.M. 1426; Baxter Langley, W.M. 1423; Macrae Moir, P.M. 66; Edwin March, W.M. Grand Stewards' Lodge; Rev. Robert J. Simpson, P.G. Chap; with power to add to their number.

That in the event of the above-named resolution being rejected or withdrawn the following resolutions shall be proposed:—

(1.) That, in order to perpetuate in some appropriate form our thankfulness to Almighty God for the preservation and safe return from India of our M.W. Grand Master, H.R.H. the Prince of Wales, and with a view to promote the cultivation of useful learning, and to enable young men of pre-eminent ability to enter more successfully on the duties of life, this Grand Lodge resolves to vote from the Fund for General Purposes the sum of £6000, to be applied to the founding of three scholarships, to be called the "Prince's Scholarships," in connection with the Universities of Oxford, Cambridge, and London, and to be held by the sons of Masons educated at the Royal Masonic Institution for Boys.

(2.) That a Special Committee be appointed to consider and draw up a scheme for carrying out this object, and to confer thereon with the Committee of the Royal Masonic Institution for Boys.

2.—By W. Bro. Jabez Hogg, P.G.D.—Will move as an amendment to Bro. Simpson's motion for the appointment of a committee,—

That, in order to perpetuate in some appropriate form our thankfulness to Almighty God for the preservation and safe return from India of our M.W. Grand Master, H.R.H. the Prince of Wales, and with a view to promote the cultivation of useful knowledge, and to make young men of pre-eminent ability to enter more successfully on the duties of life, this Grand Lodge resolves to vote from the Fund of General Purposes the sum of £6000, to be applied to the foundation of Scholarships to be called the "Albert Edward Scholarships," in connection with the Universities of Oxford, Cambridge, and London, and to be held by the sons of Masons educated at the Royal Masonic Institution for Boys.

FIRTH PARK, SHEFFIELD.—Twelve months since the Prince and Princess of Wales visited Sheffield for the purpose of opening the public park given to the town by Mr. Mark Firth. Since then Mr. Firth has spent several thousand pounds in cutting roadways through the park, ornamenting it, and in building an entrance lodge. These works are now completed, and to celebrate the event there was a demonstration in the park yesterday. The weather was unfortunately very unfavourable. The Corporation visited the park in their official robes, and in the course of the afternoon the Mayor, Alderman Tasker, presented Mr. Firth with an illuminated copy of a vote of thanks passed to him by the Corporation at the meeting following the Royal visit. In the evening there was a grand display at Cutler's Hall, the dinner being given especially to Mr. Firth. The park is on a part of a town near to some of the largest ironworks, and will be much appreciated by the workmen.

#### METROPOLITAN MASONIC MEETINGS. For the Week ending Friday, September 8, 1876.

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

#### SATURDAY, SEPTEMBER 2.

Gen. Com. Boys' School, at 4.  
Lodge 1607, Lodge of Loyalty, Alexandra Palace.  
Chap. 975, Rose of Denmark, Star & Garter, Kew-bdge.

#### LODGES OF INSTRUCTION.

Lily, Greyhound, Richmond.  
Manchester, 77, London-st., Fitzroy-square.  
Star, Marquis of Granby, New Cross-rd.

#### MONDAY, SEPTEMBER 4.

Lodge 144, St. Luke's, M.H., Basinghall-st.  
Mark Lodge, 139, Panmure, Balham Hot., Balham.  
Red Cross Con. Premier, Regent M.H., Regent-st.

#### LODGES OF INSTRUCTION.

Prince Leopold, Lord Stanley Tav., Kingsland.  
Strong Man, Jerusalem Tav., St. John's Gate.  
Sincerity, Railway Tav., Fenchurch-st. Station.  
Camden, Stanhope Arms, Up. James-st., Camden To.  
Eastern, Royal Hot., Mile-end-road.  
St. James's Union, Union Tav., Air-st., Regent-st.  
Wellington, White Swan, Deptford.  
Perfect Ashlar, Victoria Tav., Lower-rd., Rotherhithe.  
Sydney, White Hart Ho., Church-rd., Upper Norwood.

#### TUESDAY, SEPTEMBER 5.

Colonial Board, at 4.  
Lodge 1383, Friends in Council, 33, Golden-sq.  
" 1472, Henley, Three Crowns, High-st., Woolwich.  
" 1506, White Horse of Kent, 33, Golden-sq.  
Mark Lodge 1, St. Mark's, M.H., Masons' Avenue.

#### LODGES OF INSTRUCTION.

Metropolitan, 269, Pentonville-rd.  
Yarborough, Green Dragon, Stepney.  
Domestic, Surrey M.H., Camberwell New-road.  
Faith, 2, Westminster Chambers, Victoria-st.  
Prince Fredk. Wm., Lord's Hot., St. John's Wood.  
Dalhousie, King Edward, Triangle, Hackney.  
Prosperity, 1, Camomile-st., Bishopsgate.  
St. Marylebone, British Stores Tav., St. John's Wood.

Constitutional, Wheatsheaf Hot., Hand-court, Holborn.  
Israel, Rising Sun Tav., Globe Road.  
Royal Arthur, Prince's Head, York-road, Battersea.  
Beacontree, Red Lion, Leytonstone.  
Metropolitan Chapter, Jamaica Coffee Ho., Cornhill.  
Excelsior, Commercial Dock Tav., Rotherhithe.

#### WEDNESDAY, SEPTEMBER 6.

Quart. Com. Grand Lodge, at 6 for 7 p.m.

#### LODGES OF INSTRUCTION.

Confidence, M.H., Basinghall-st.  
Mt. Lebanon, Windsor Castle Tav., Southwark-bdg.-rd.  
Pythagorean, Prince of Orange, Greenwich.  
New Concord, Rosemary Branch Tav., Hoxton.  
Royal Union, Horse and Groom, Winsley-st., Oxford-st.  
Peckham, Maismore Arms, Park-road, Peckham.  
Stanhope, Thicket Hot., Anerley.  
Finsbury Park, Finsbury Park Tav., Seven Sisters'-rd.  
Southwark, Southwark Park Tav., Southwark Park.  
Duke of Connaught, Havelock Tav., Dalston, E.  
United Strength, Grafton Arms, Kentish-town.  
Islington, Crown and Cushion, London Wall.  
Whittington, Black Bull Tav., Holborn.  
Lewis, King's Arms Hot., Wood Green.

#### THURSDAY, SEPTEMBER 7.

Lodge 1155, Excelsior, Sydney Arms, Lewisham-rd.  
" 1178, Perfect Ashlar, Bridge House Hot.  
" 1360, Royal Arthur, Wimbledon Village Club.  
" 1445, Prince Leopold, Lord Stanley Tav., E.

#### LODGES OF INSTRUCTION.

Egyptian, Hercules Tav., Leadenhall-st.  
Fidelity, Yorkshire Grey, London-st., W.  
Finsbury, Jolly Anglers' Tav., Bath-st., City-road.  
Temperance in the East, Catherine-st., Poplar.  
Ebury, 12, Ponsonby-st., Milbank.  
Highgate, Bull and Gate, Kentish-town.  
The Great City, 111, Cheapside.  
High Cross, Coach & Horses, High-road, Tottenham.  
Salisbury, Union Tav., Air-st., Regent-st.  
Marquis of Ripon, Albion Tav., Albany-rd., Dalston.  
Prince Frederick William Chapter, St. John's Wood.  
Southern Star, Crown Hot., Blackfriars-rd.

#### FRIDAY, SEPTEMBER 8.

Lodge 1420, Earl Spencer, Northcote Hot., New Wandsworth

#### LODGES OF INSTRUCTION.

Union Waterloo, Thomas-st., Woolwich.  
Robert Burns, Union Tav., Air-st., Regent-st.  
Belgrave, Lyceum Tav., 354, Strand.  
Unions Emulation (for M.M.'s), F.M.H.  
Temperance, Victoria Tav., Victoria-road, Deptford.  
Clapton, White Hart, Clapton.  
Metropolitan, Portugal Hot., Fleet-st.  
Westbourne, Horse & Groom, Winsley-st., Oxford-st.  
United Pilgrims, Surrey M.H., Camberwell New-road.  
St. James's, New Tanners' Arms, Grange-rd., Bermondsey.  
Duke of Edinburgh, Silver Lion, Penny-fields, Poplar.  
Doric, Earl Grey Tav., Mile-end-road.  
Burgoyne, Grafton Arms, Prince of Wales's-road, N.W.  
St. Luke's, White Hart, King's-rd., Chelsea.  
Chigwell, Bald-faced Stag Hot., Buckhurst-hill.  
Burdett Coutts, Approach Tav., Victoria Park.  
Royal Standard, Finsbury Park Tav., Holloway.  
Ranelagh, Clarendon Hot., Hammersmith.  
Pythagorean Chapter, Prince of Orange, Greenwich-rd.  
Stability, Guildhall Tav., Gresham-st.

#### MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE.

For the Week ending Saturday, September 9, 1876.

#### MONDAY, SEPTEMBER 4.

Lodge 113, Unanimity, Bull Hot., Church-st., Preston.  
" 1045, Stamford, T.H., Altrincham.  
" 1051, Rowley, M.R., Athenæum, Lancaster.  
" 1264, Neptune, M.H., Liverpool.  
" 1380, Skelmersdale, Queen's Hot., Waterloo.  
Everton L. of I., M.H., Liverpool.

#### TUESDAY, SEPTEMBER 5.

Lodge 178, Antiquity, Royal Hot., Wigan.  
" 673, St. John's, M.H., Liverpool.  
" 995, Furness, M.T., Ulverstone.  
" 1384, Equity, Walker's Com. Hot., Widnes.  
" 1476, Blackpool, Clifton Arms Hot., Blackpool.  
Chap. 203, St. John of Jerusalem, M.H., Liverpool.  
Merchants' L. of I., M.H., Liverpool.

#### WEDNESDAY, SEPTEMBER 6.

Lodge 730, Ellesmere, Royal Oak Hot., Chorley.  
" 1013, Royal Victoria, M.H., Liverpool.  
" 1061, Triumph, M.H., Lytham.  
" 1335, Lindsay, 20, King-st., Wigan.  
" 1354, Marquis of Lorne, M.H., Leigh.  
" 1403, W. Lancashire, Com. Hot., Ormskirk.  
Mark Lodge, 65, W. Lancashire, M.H., Liverpool.  
De Grey and Ripon L. of I., N. Hill-st., Liverpool.  
Downshire L. of I., M.H., Liverpool.  
Harmonie L. of I., M.H., Liverpool.

#### THURSDAY, SEPTEMBER 7.

Lodge 249, Mariners, M.H., Liverpool.  
" 1473, Bootle, Assembly Rooms, Bootle.  
Chap. 758, Bridgewater, M.H., Runcorn.  
St. John's L. of I., M.H., Liverpool.

#### FRIDAY, SEPTEMBER 8.

Lodge 1289, Rock, Bedford House, Rock Ferry.

#### MASONIC MEETINGS IN GLASGOW AND WEST OF SCOTLAND.

For the Week ending Saturday, September 9, 1876.

All the Meetings take place at Eight o'clock.

#### MONDAY, SEPTEMBER 4.

Lodge 20, St. John, M.H., Lesmahagon.  
" 124, Kilwinning, Union Tav., Ayr.  
" 129, St. Mirren, 5, Moss-st., Paisley.  
" 138, Operative, Blue Bell Hot., Ayr.

Lodge 237, St. John, Masonic Arms, Girvan.  
" 332, Union, 213, Buchanan-st., Glasgow.  
" 581, Plantation, Craigiehall-st., Glasgow.  
Chap. 53, Dumbarton, Elephant Hot., Dumbarton.  
" 119, Rosslyn, 25, Robertson-st., Glasgow.

#### TUESDAY, SEPTEMBER 5.

Lodge 33, Glasgow, 213, Buchanan-st., Glasgow.  
" 68, Doric, 44, Church-st., Port Glasgow.  
" 73, Thistle and Rose, 213, Buchanan-st., Glasgow.  
" 87, Thistle, 30, Hope-st., Glasgow.  
" 173, St. John, M.H., Largs.  
" 177, St. James's, M.H., Coatbridge.  
" 406, St. John Dalziel, M.H., Motherwell.  
" 433, St. Thomas, Eglington Hot., Dalmellington.  
" 437, Govandale, Portland Buildings, Govan.  
" 442, Neptune, M.H., Princes-lane, Ardrossan.  
" 497, St. John's, Brewery Lesser Hall, Catrine.  
" 556, Clydesdale, M.H., Rose-st., S.S., Glasgow.

#### WEDNESDAY, SEPTEMBER 6.

Lodge 0, Mother Kilwinning, M.H., Kilwinning.  
" 4, Glasgow Kilwinning, 162, Kent-rd., Glasgow.  
" 21, Old St. John, M.H., Lanark.  
" 86, Navigation, Arms Hot., Troon.  
" 117, St. Mary, M.H., Douglas-st., Partick.  
" 126, St. Andrew, George Hot., Kilmarnock.  
" 128, St. John, M.H., Shettleston.  
" 166, St. John, M.H., Airdrie.  
" 198, Royal Arch, King's Arms Hot., Maybole.  
" 202, St. Clement's, Com. Hot., Kilmarnock.  
" 233, Hamilton, Spalding's Hot., Hamilton.  
" 331, St. Peter's, Portland Arms, Galston.  
" 354, Caledonian Railway, 30, Hope-st., Glasgow.  
" 571, Dramatic, 213, Buchanan-st., Glasgow, 3 p.m.  
Chap. 87, Shamrock and Thistle, 12, Tron-gate, Glasgow.

#### THURSDAY, SEPTEMBER 7.

Lodge 11, St. John's, King's Arms Hot., Maybole.  
" 22, St. John, Kilwinning.  
" 27, St. Mungo, 213, Buchanan-st., Glasgow.  
" 149, St. Andrew, Masons' Arms, Irvine.  
" 157, St. John, M.H., Beith.  
" 165, Royal Arch, King's Arms, Ayr.  
" 290, Blair, White Hart Hot., Dalry.  
" 320, St. John, M.H., Salcoats, Ardrossan.  
" 370, Renfrew, 8, High-st., Paisley.  
" 465, St. Andrew, 69, Garngad-rd., 7.30 p.m.  
" 547, Stewart, M.H., Kilsyth.

Chap. 114, Baron of Renfrew, M.H., Renfrew.

#### FRIDAY, SEPTEMBER 8.

Lodge 18, Dumbarton, Church-st., Dumbarton.  
" 147, Cadder Argyle, M.H., Chryston.  
" 153, Royal Arch, Cogan-st., Pollokshaws.  
" 170, Leven St. John, Black Bull Inn, Renton.  
" 427, St. Clair, M.H., Cambusnethan.  
Chap. 144, St. Rollox, 69, Garngad-rd., Glasgow.

#### MASONIC MEETINGS IN EDINBURGH AND VICINITY.

For the Week ending Saturday, September 9, 1876.

#### MONDAY, SEPTEMBER 4.

Lodge 429, St. Kentigern, Royal Hot., Penicuik.

#### TUESDAY, SEPTEMBER 5.

Lodge 5, Canongate and Leith, 86, Constitution-st.

#### THURSDAY, SEPTEMBER 7.

Lodge 97, St. James's, St. James's Hall, Writers' Court.

#### FRIDAY, SEPTEMBER 8.

Chap. 56, Canongate Kilwinning, St. John-st.

#### MARKTBREIT-ON-THE-MAIN, Bavaria.

#### COMMERCIAL BOARDING SCHOOL,

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