

LONDON, SATURDAY, OCTOBER 7, 1865.

SECRET SCIENCES OF THE ANCIENTS.

To come to more modern times, and thus reach the science of the present, it may be asked if the ancients possessed the knowledge to which we have referred; how is it that skill and wisdom of such high interest have not descended to us? To this we may answer in the same way as the histories of the greater number of past ages, and so much information of every kind, the possession of which by the ancients was never disputed, have been lost throughout the world. To the general causes of destruction which have occasioned such immense voids in the domain of human understanding, two particular causes may be superadded: one is the mystery which religion and interest conjointly enveloped the knowledge possessed by the privileged class; the other, the want of a systematic connection, which alone could establish between them a rationally organised theory—a connection without which isolated facts are successively lost, without those which remain rendering it possible to recover what are gradually sinking into the gulph of oblivion through the lapse of time, negligence, fear, superstition, and incapacity. Usages frequently survive any tradition of the circumstances which gave rise to them, and the ideas they were intended to awaken; so that, from an enlightened analysis of practices of this description, passages in ancient authors, sacred and profane, often obscure, and sometimes unintelligible, may occasionally receive the happiest illustration.

The inroads of the Goths, Vandals, and other barbarous hordes which devastated the cities of Greece and Italy—and finally, the triumphant establishment of the disciples of Mohammed, combined to throw into oblivion the knowledge and science of preceding ages. The works of Aristotle, Pliny, and others remained, and were preserved in colleges and monasteries of Italy, and in course of successive ages diligently studied; but the incessant warfare that desolated Europe prevented the development of any means of diffusing the knowledge attained by the learned ecclesiastics, besides which the heads of the Christian Church not only discouraged any prosecution of scientific accomplishments, but persecuted any enthusiast who endeavoured to make the world acquainted with the information he had acquired. Thus all science was dormant until the appearance of Giam-

batista Porta in the sixteenth century. His works on natural magic, published at Naples in 1589, widely extended his previous fame, and he was charged to appear before the Court of Rome, to answer a charge of being addicted to unlawful superstitions. A society, called "I Secreti," was held at his house, which was only accessible to such as had made some new discovery in physical science. This the accusers termed discussing the "Secrets of Magic," and the meetings were prohibited. The work in question, which has been often printed and translated, contains a great number of curious facts that were not generally known at the time, concerning the properties of plants, metals, animals, &c. It is a vast compilation of passages extracted from various authors, put together without taste or judgment; but it contains a great number of observations on light, mirrors, telescopes, fireworks, statics, mechanics, &c. It cannot be denied that Porta rendered great service to science; to him we owe the camera-obscura, as well as a number of curious optical experiments. He wrote much on the subject of plane, concave, and convex mirrors, and particularly on the burning-glass, which he flattered himself he could construct in such a manner as to be able to burn at any distance. We have here a reproduction of what we have recorded on the skill of Archimedes eighteen centuries before, who, it is stated, among other applications of science, fired the Roman fleet by means of reflecting mirrors, of which story, though long treated as a fable, Buffon has proved the credibility.

About the same time as Porta, arose one of the most remarkable men, Galileo Galilei, who is best known by his Christian name, who was born at Pisa of a noble Florentine family. He entered the university in his nineteenth year, and early devoted himself to the study of natural philosophy, and more especially the laws of mechanics. This led to an examination of the rival systems of astronomy—the Ptolemaic and the Copernican. He soon discovered and proved the futile objections made against the latter system, which were founded on an ignorance of the laws of mechanics, or on some misapplied quotations from Aristotle, the Bible, and the Fathers; and having also observed that many who had at first believed the former system had changed in favour of the latter, while none of those attached to the latter had changed to the Ptolemaic, with other re-

flections he had collected, he became a convert to the Copernican system, and, in his old age, its most conspicuous martyr. In the year 1609 he perfected the construction of his telescope, and this laid the foundation of the brilliant discoveries in the solar system which have rendered perfect that science of which the objects are the most remote. The Jesuits, who entertained a most cordial hatred for Galilei, as he had joined a party by whom they had been expelled from Padua, reported to the Inquisition at Rome his discoveries as dangerous to religion, and he was openly denounced from the pulpit. On his own justification he wrote letters in which he repudiated any attack on religion, stating that the object of the Scriptures was to teach men the way of salvation, and not to instruct them in astronomy, for the acquirement of which they were endowed with sufficient natural faculties. He appeared at Rome, and, by an able defence, silenced his persecutors for the time. The Pope, Paul V., assured him of his personal safety, but forbade him teaching the Copernican doctrine of the motion of the earth. The persecution of the detestable Inquisition was renewed, and, in his seventieth year, he was again summoned to Rome. He appeared before the assembled Inquisitors in the convent of Minerva. A portion of his sentence is too curious to be omitted:—

“By the desire of his Holiness, and of this supreme and universal Inquisition, the two propositions of the stability of the sun and the motion of the earth were qualified by the theological qualifiers, as follows: 1st, the proposition that the sun is the centre of the world and immovable from its place is absurd, philosophically false, and formally heretical, because it is expressly contrary to Holy Scripture; 2ndly, the proposition that the earth is not the centre of the world, nor immovable, but that it moves, and also with a diurnal motion, is absurd, philosophically false, and, theologically considered, at least erroneous in faith.”

After a long and declamatory *exposé*, from one passage in which it has been suspected that Galilei was put to the torture, it concludes thus:—

“We decree that the book of the ‘Dialogues’ of Galileo Galilei be prohibited by edict; we condemn you to the prison of this office during pleasure; we order you, for the next three weeks, to

recite once a week the seven penitential psalms,” &c.

To obtain so mild a sentence he was obliged to abjure on the Gospels his belief in the Copernican doctrine. Rising from his knees after this solemnity, he whispered to a friend, “E pur se muove”—“It moves for all that.”

During the darkness of the middle ages, the light of science was preserved by the learned ecclesiastics of Italy and the bordering countries. We think there is good reason to conclude that the much-misunderstood Rosicrucians were the chief depositories, and, combined with the pursuit of natural science, they endeavoured to preserve liberty of thought, to which the papacy was, and has been through all times, strenuously opposed. The only true records we have of the Rosicrucians are their own works, but being written within and without, they are *caviare* to the million.

Beneath the blighting influence of the papal power on the continent of Europe, and the struggles for political freedom in our own islands, chemical science lay dormant until the present century.

The Romanists, however, although opposed to the promulgation of science, do not object to its practice to serve a miracle; for still, at the present day, in a public ceremony at Naples, a few drops of the blood of St. Januarius, collected and dried many years since, become spontaneously liquified every year, and rise, bubbling, to the top of the vessel which contains them. These illusions we are assured may be effected by reddening sulphuric ether with orchanet and saturating the tincture with spermaceti: this preparation is solid at ten degrees above the freezing point, and melts and boils at twenty degrees. To raise it to this temperature it is sufficient to hold in the hand for a few minutes the phial which contains it.

(To be continued.)

FREEMASONRY IN CHILE, SOUTH AMERICA.

(Communicated.)

The first Masonic Lodge in Chile was constituted about 1840, under charter from the Grand Orient of France, and was worked in the Spanish language; but little, however, is known of it, as it was closed during the political struggles of the republic a short time after its opening.

The second commenced its work with a charter, dated 12th November, 1851, under the name of Etoile du Pacifique, having its authority from

the Grand Orient of France, and working in the Spanish language.

The third lodge of Masonry received its dispensation from the M.W. the Grand Lodge of California, working under York Rite, and in the English language. It was kept at work *one year*, and was then closed. It bore the name of Pacific Lodge, U.D.

The fourth received its power to work from the Grand Orient of France, under the title of Lodge Union Fraternal, working under the French Modern Rite, and in the Spanish language, charter dated the 4th April, 1854.

The fifth received its charter from the Grand Orient of France likewise, under the name of Aurora du Chili, meeting in Concepcion (Chili); it afterwards assumed the name of Fraternidad. Prior to this date, a lodge of the name of Estrella del Sur, also existed in Concepcion, under charter from the Grand Orient of the Republic of Peru, but the warrant was duly returned on the breaking out of the Masonic schism in that Orient, in the year 1860.

The sixth holds its charter from the M.W. the Grand Lodge of Massachusetts, U.S.A., and bears the name of Bethesda, working in English Ancient York Rite, and dated 14th December, 1854, assembles in Valparaiso.

The seventh, springing from the last named source, and called the Hiram, meets in Copiapo, Chile, charter dated 14th December, 1859.

In 1861 a member of a spurious Supreme Grand Council, 33 degree, from Lima, Peru, established on his own authority the lodge called Orden y Libertad, in Copiapo, there being already in existence in that city, the Hiram Lodge, as before mentioned. This new lodge then addressed circulars to the other lodges in Chile, asking for recognition, which not only declined to recognise the Lodge Orden y Libertad, but allowed the application to remain unanswered and unnoticed.

The refusal of the Chile lodges of recognition of this lodge was very properly based on the facts, that the founder of the lodge in question was a member of a *spurious and irregular Supreme Council* of the 33 assembling in Lima, and an expelled member from the regular Grand Orient of Peru, and that even a regular Grand Inspector General of the 33 degree cannot establish any lodge or Masonic body without due authority from the supreme body whence he hails, and in conformity with the Constitutions of the Scotch Rite, dated May 1st, 1786.

In the month of April, 1862, the news reached Chile of the appointment of the late Marshal Magnan as Grand Master of the Grand Orient of France, which caused considerable dissatisfaction to the fraternity. The lodges Union Fraternal, of Valparaiso, and Fraternidad, of Concepcion, immediately threw up their charters, and, in consequence, were formally erased from the Register of the Grand Orient of France, by decree dated

10th November, 1863, which fact was regularly communicated to the various Grand Masonic powers of Europe and elsewhere.

No statement of their reasons for so doing, nor of their intention to form a Grand Lodge, accompanied the devolution of the said charters, and, consequently, according to Masonic law, these two lodges virtually and actually ceased to exist.

Shortly afterwards the above two lodges made an application to the Lodge Etoile du Pacifique (which still works under the jurisdiction of the Grand Orient of France) to unite with them to form a Grand Lodge, which, however, met with a refusal. They then, in order to obtain what is generally believed to be the requisite number (at least) of three subordinate lodges, formed a third lodge, called the Progreso, but for which no charter has been given, or could be given by them.

On the 20th of April, 1862, *these three lodges* met by representation to form a Grand Lodge, when they found delegates from the Lodge Orden y Libertad, of Copiapo, the very same lodge that they had refused to recognise or correspond with previously; they, however, received the delegates, and thus *four bodies* were combined to form the so-called *Grand Lodge of Chile*—one (Progreso) without charter, one (Orden y Libertad) with charter from a member of a spurious Grand Council of 33°, and two (Union Fraternal and Fraternidad) which had returned their charters, and, consequently, ceased to exist. Even supposing the latter irregularity were overlooked, as having arisen from ignorance, there would only remain *two* lodges, whereas *three* are, according to Masonic usage and custom, absolutely necessary.

It must also be remembered that lodges ought not to combine for the formation of a Grand Lodge, unless they have been in work for some considerable length of time, and there is a manifest evidence of the necessity and urgency of so doing, and even then the consent of the parent Grand Power is requisite.

The so-called Grand Lodge of Chile allege that as the Lodge Orden y Libertad, of Copiapo, was afterwards recognised by the *legitimate* Supreme Grand Council of the Grand Orient of Peru (which however *never has been the case*, nor even by the *regular* Grand Orient of Peru), that this recognition had a retrospective action, and made it legitimate from its foundation. The spurious and illegal Gran Oriente Nacional and Supreme Council 33, of Peru, have now ceased to exist, but there are still one or two of its lodges which assemble in Lima and Callao* under the same names as those

* The Grand Master of Scotland has, we are credibly informed, without due inquiry or investigation, granted within the last two months a working dispensation or warrant to a remnant of the irregular and expelled Masons of Callao—a circumstance much to be regretted, as it was done soon after the receipt by himself and the Grand

borne by some of the regular lodges of that republic now in work. Even the founder himself of the Lodge Orden y Libertad, of Copiapo, has returned to his allegiance to the regular Grand Orient of Peru as a *Master Mason*, relinquishing all the degrees conferred by his spurious council.

On being informed that the above difficulties could be overcome by obtaining new charters from a generally recognised governing Masonic Power, working for twelve months or more, and then forming their Grand Lodge, the presiding officers and brethren of more influence in the lodges alluded to, refused to do so, and demanded that their illegalities should be overlooked on account of the great distance they were from Europe, &c. But if they had erred in their action, they had done no more than other bodies before them, who, by a patient continuance in ill-doing, have been finally recognised, and that it was only a question of time, since they *must be eventually recognised*.

For the information of the fraternity in Europe and elsewhere it ought to be mentioned that all the ritual, ceremonies, and even obligations, are open, in a printed form, in the lodges alluded to, are read aloud, and used as text-books by Masters and Wardens. There are also deviations, not prudent to commit to print; whether it is the Rite Moderne de France, or the Antient and Accepted Scotch Rite, which is practised, they themselves know best.

Representations were made by the newly self-constituted body in Chile (August, 1862) to the several Grand bodies throughout the world, and the only ones who have recognised the so-called Grand Lodge are the Grand Lodge at Washington for the district of Columbia, U.S., the *Suprême Conseil Maçonnique of Luzember*, and the old Supreme Council 33 degree for France, of which Mr. M. Vinnet is Sovereign Commander. The Grand Lodge of Massachusetts not being in possession of full particulars, merely directed the Lodges Bethesda and Hiram, under its jurisdiction, to exchange Masonic courtesies until such time as their decision should be altered or confirmed.

Three years, however, elapsed since the issue of circulars to obtain recognition from all quarters of the world, and it is worthy of remark that not even any of the sister republics of South America, who would certainly be the first to take them by the hand, have thought fit to recognise the Grand Lodge of Chile.

To ensure recognition by all the Grand Masonic powers, it would appear that the course which was

Lodge of Scotland of formal cautions and protests against such a proceeding from the Grand Master of the lawful and generally recognised Grand Orient of Peru, and also of the regular Masons and lodges in Lima and Callao. The Grand Lodge of Scotland has most certainly been imposed upon, and the sooner it investigates the matter properly the better, not only in justice to itself, its own honour and dignity, but to all regular Masons in the world.

rejected on their first formation is the *only legal one* which lays open, and which it is to be hoped they may be pleased to follow, by dissolving a Grand body formed in a manner so evidently irregular.

A lodge is about to be opened in Santiago, the capital of the republic, under warrant from this Grand Lodge, and it may be considered as *some* advancement in the cause of Masonry, since that city has never been famous for the liberality or even justice of its opinions with respect to the Order of Freemasonry. It is the centre of opposition to Freemasonry, and a lodge is imperatively required; the one about to be formed is in the hands of the highly educated and most liberal men in Chile, and it will be a great misfortune for them to learn that that they have made a false start—that they are part of a spurious and illegal Masonic body, whose members cannot be recognised as regular FREEMASONS in any part of the world.

In conclusion, this brief notice of the Order in this part of the New World may be closed by stating emphatically that the *only regular Masonic lodges* in Chile are:—

In Valparaiso—

No. 1. The Etoile du Pacifique, under charter from the Grand Orient of France since 1851, working in the Rite Moderne de France, in Spanish.

No. 2. The Bethesda, under charter from the Grand Lodge of Massachusetts, founded in the year 1854, and working in the Antient York Rite of Masonry in English. And in Copiapo—

No. 3. The Hiram Lodge, under charter from the Grand Lodge of Massachusetts since 1859, York Rite, and in English.

All of which, according to reliable information, are in excellent working order, and progressing favourably.

“NUNQUAM NON PARATUS.”

SERMON

Preached in St. John's Church, Cardiff, Sept. 28, 1865, before the Provincial Grand Lodge, at the installation of the R.W. Bro. Theodore Mansel Talbot as Prov. G.M. for the Eastern Division of South Wales, by Lieut.-Col. Henry Atkins Bowyer, Prov. G.M. for Oxfordshire, by the Rev. J. D. Davies, M.A., Prov. G. Chap. of Neath.

“Behold how good and joyful a thing it is, brethren, to dwell together in unity. It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing.” (Ps. cxxxiii. 1, 2.)

Perhaps in the whole volume of the Sacred Law it would be hard to find a passage which seems to breathe more faithfully the spirit of our Order than that which I have just repeated, or one which bespeaks more truly the feeling which should influence not only every Freemason, but every one in the world. United as we are, my Masonic brethren, by many a sacred and fraternal tie, we perhaps are in some respects the better enabled to

perceive the many excellences, and discern and appreciate the beauty and advantages of that sentiment put forth by our own Grand Master David in the words of the text.

But I need hardly say that this feeling is not confined to ourselves: the world at large participates in it, and has given us from the earliest times many an indication that it has acted in the spirit and belief of the words of the prophet, that it is a "good and pleasant thing to dwell together in unity." And to secure this very desirable state of things we find it has been the immemorial custom and practice among all races of men to enter into solemn leagues and covenants with each other, as the best means of ensuring to themselves the blessing of peace, and all the numerous benefits that follow in her train—the better security of person and property, that, relying on an understanding of mutual good faith, mankind might in those intervals of peace and tranquillity pursue their different occupations without let or hindrance—the husbandman reap the fruits of the earth in due season—the merchant behold with joy the renewal of trade and commerce—the statesman perceive with satisfaction the general prosperity of his country—while the cultivation of the arts and sciences, and the progress of civilization and refinement begin once again to repair the desolating track of war.

The use and benefit, therefore, of treaties and compacts of different kinds were early seen and adopted—a practice which is still, and doubtless will be, continued as necessary, as long as the restless and impatient spirit of man betrays a desire to break the bonds and good order of society.

If, therefore, it was only for the sake of the security which was created by the striking of a solemn bond or covenant between nations and individuals, the advantages derived therefrom are manifestly very great. But unity among brethren, whether civil or religious, is productive of much that is pleasurable as well as profitable: of profit, because in its unity lies the principal element of the strength and well-being of every human as well as divine institution; of pleasure, because that unity begets mutual love, which renders the happiness and success of one, to a certain extent the happiness of all, creating and nourishing that generous feeling of sympathy between the individual members of the whole body, that if one member suffer all the others suffer with it, or if one member rejoice, all the others rejoice with it.

But it is not merely in the feelings of security and protection produced by oaths and covenants that we are to consider the advantages, and trace in part the origin of societies like our own: we may be sure that when David uttered the words of the text he spoke as one who, being an experienced judge of human nature, felt that if it was to go no further than his own family, it was a good and joyful thing for brethren to dwell together in unity. What misery and trouble did not the un-

happy differences of his children cause the good king in his old age! Well might the inspired writer so eloquently describe, and draw such an affecting picture of the beauty of domestic peace and love, as he does in the 133rd psalm. Like the holy anointing oil which diffused its fragrance far and wide, nothing could exceed or resemble it; and like the same precious oil, which it was unlawful to imitate, adulterate, or counterfeit, it stood alone, among some of the holiest and purest of all earthly blessings.

But this peace and joy of domestic happiness which the King of Israel had more particularly in view in the words of the text branches itself out, and extends to and embraces the whole human family; and, looking at it in this light, it would appear as if, in the spirit of prophecy, he was hailing that happy time when nation should not lift up sword against nation, neither should they learn war any more. But though this day may be far distant when mankind shall have so far laid aside their natural ferocity and evil tempers, as once and ever to beat their swords into ploughshares and their spears into pruning hooks—meanwhile, when does the world ever approach such a state of peace and harmony as when she recognises the claims of mercy and pity, and feels the compelling cords of fraternal love restraining her hands from violence, cruelty, and injustice, and ready to raise for every brother in distress a column of mutual succour and defence.

The sentiments of the king are not, therefore, to be restricted to our domestic relations, or particular societies like our own, but take in the whole human race. We should recollect that outside of us there is a world full of misery and suffering, which has the strongest claims upon our sympathy, and appeals with a silent but powerful eloquence to that which should be the distinguishing feature of every Freemason's heart—I mean charity; that is love which, setting aside differences of creed, opinion, language, or people, is ever ready to step forward and act a brother's part, doing as it would be done by. There may, nay there must, unavoidably be many circumstances which must necessarily prevent persons from actually loving one another; yet this is not a sufficient reason to prevent them helping each other, and living together in unity and peace. We are to recollect that all the world is our neighbour, and the whole human race one great fraternity, and stand in need of each other's assistance; they have many things in common, and have claims upon one another which cannot be discharged if they stand apart, and try and act independently. However much we may differ in the world, in rank, position, talents, or fortune, things which in some measure must necessarily fix an almost impassable gulf between us, there are, notwithstanding, many points of resemblance between us, some of them very evident indeed, others not so much so—but most of them sufficiently plain and numerous to point out one great fact, namely,

the relationship or brotherhood of the human race. We should think of this: we should try sometimes to recollect the resemblances as well as the diversities of human nature, and then, perhaps, we should be less inclined to pride ourselves upon our fancied superiority, and more ready and willing to entertain and cherish feelings of peace and goodwill to all. So that while we faithfully discharge the duties and offices of our common humanity, we should, as Masons, manifest to the outer world, and put in practice, those pure and benevolent principles that are among some of the most conspicuous landmarks of our Order.

There is, perhaps, no feeling or quality of the mind which any one more desires to discover in those around him than that which we call sympathy, or fellow-feeling—that state or condition of mind in which the pleasures and pains of a fellow-creature become in a certain sense our own. The desire to partake in the joy or sorrow of another is common to most of us; and next to that consolation which is given from on High, probably nothing seems to diminish our trouble and add to our pleasure more than the knowledge of a heart that both feels for us and with us; and it is in the exercise of this beautiful and heavenly spirit we experience some of the sweetest pleasures of life. To remember the forgotten, to wait upon the neglected, to visit the forsaken, and uniting with these the highest and best of all human virtues, charity, prompting us to do what we can to alleviate the miseries of our fellow-creatures, is indeed to magnify our office as Masons, and to carry out in all their fullness and integrity those three great principles of our Order—namely, brotherly love, relief, and truth.

It sometimes pleases the Great Architect of the Universe to bestow upon his servants, as he did upon Israel of old, the good things of this present life: hence the rich man may learn how he can be happier than a poor man, in that it is more blessed to give than to receive; and he who, influenced by the spirit of love and liberality, employs those talents that God has entrusted to his keeping for the benefit of his fellow-creatures, will not only be able to give a good account of his stewardship, but will ensure unto himself a good reward at that day when every man's work shall be tried to see of what sort it is. Surely he shall not be moved for ever, and the righteous shall be had in everlasting remembrance; his prayers and his alms being had in memorial before God, nothing shall deprive him of his reward and his happiness. When his work is done, his body will repose like that of other men in the dust, but the recollection of his name and good deeds will outlive all others, and form a tablet to his memory, far better and more lasting than that of brass or marble—while it is recorded on high, he hath dispersed abroad, he hath given to the poor; his righteousness endureth for ever, his horn shall be exalted with honour. Such is the fruit and good report of love

and charity among men, and not forgotten before God who hath prepared for it an everlasting reward.

Considering that we all are endowed with certain talents entrusted to our keeping for the promotion of God's glory, and knowing that we shall be held accountable for the use we make of them, we should ever be mindful of acting in such a manner that his name be exalted among men; and knowing also that the maintenance of peace on earth and goodwill to man is one method whereto that glory is especially promoted, we have an additional reason apart from the usages and institutions of our Order why brotherly love should direct, sanctify, and govern us in all our words, actions, and dealings with each other, whether present or absent, that generous feeling which keeps in active exercise the spirit of charity towards all mankind, but more especially towards our brethren in Masonry. We should bear in mind that the love of man proceeds from the love of God, which, while it serves to give stability to our society to lengthen our cords and to strengthen our bands, it should serve to remind every brother that that peace and harmony with which we should always work and live together proceeds from that highest and holy source which obliges him who loves God to love his brother also.

Let us also not fail to remember, as another bond of union between us, that we have a number of cares, weaknesses, trials, and distresses in common. We, my Masonic companions, are not only brethren of a mystic tie, but brethren also in sorrow and guilt; and shall we not, as those who are thus situated, feel for each other as well as for the rest of mankind. All of us are heirs of the same corrupt nature—all are guilty, and are called upon to suffer the penalty of guilt by many temporal calamities and painful visitations; surely, then, we may and ought to sympathise with each other, bearing each other's burdens, and so lightening a brother's care, while we are ministering to his necessities.

As Masons we should also remember that our unity does not lie so much in externals, which have their advantages and importance as it lies in a certain unity of purpose in one in hand, heart, and work, that we are labouring to do good in the same way—all searching after the same holy truths, all pursuing the same paths of light, knowledge, and science, all looking up to the same God and Father of all, and striving to promote his honour and glory in everything. And let us consider what excellent lessons of goodness, usefulness, love, and charity this unity of purpose teaches us! What an impulse it must give to every generous feeling! What an outlet for the discharge of good work and the fulfilment of every good intention! And how it must necessarily draw forth every feeling of sympathy, tenderness, and compassion of which our nature is susceptible—feelings which doubtless the mercenary and

illiberal spirit often stifles, but which every worthy man and Mason must feel that in the exercise of which he is manifesting to the world at large the excellence of that code he obeys, the beauty of that institution to which he belongs, and the glory of that God who made him. And in the practice of those high moral and social virtues which we all profess to admire, we may be sure that he most conduces to his own happiness who shares in and contributes to the happiness of others. In so doing there is but little room for those feelings of envy and jealousy, those disturbers of the peace and harmony of society which causes so much trouble in the world. If one is humbled and another is exalted, should we not rather accommodate ourselves to his position—sympathise with the one and rejoice with the other? The very diversities we see in this world, whether they be those of rank or fortune, poverty or affluence, ignorance or learning, are all calculated to draw forth not the worst but the best feelings of our nature, and to school and discipline us for any fate or lot that may happen to us in this life. And as precariousness and uncertainty are stamped upon earthly things, and the wisest of the sons of men cannot tell what a day may bring forth, how time and circumstances may so deal with him that his state and position in this life may be very different to-morrow to what it is to-day—what sentiment better accords with that great guide of life, the law of probabilities, than that we should love one another, since he who has apparently the best reason for leaning upon his own hand and arm to-day may, in an hour when he least expects it, be exposed to the mortification of supplicating the aid of that brother whom he may now despise. Well, therefore, does that society to which we belong perform the great principle of brotherly love, showing to the outer world in general, and to her own members in particular, that in her perfect symmetry, glorious universality, complete unanimity, her beauty, order, and conspicuous charity, she is a gain and excellent exponent to the world at large of the words of our text, and invites them to come and see how good and pleasant a thing it is for brethren to dwell together in unity.

And here suffer me, my Masonic brethren in particular, to remind you of that outer world which often looks on with wonder and suspicion, to act and deport yourselves in that wise and circumspect manner that the adversary may have no cause to speak disdainfully by beholding any incongruity in the conduct we pursue, and the principles we profess. But let the recommendation of our ancient and honourable fraternity be the manifestation of the level steps, upright intentions, and well-squared actions of every brother, whereby at last we hope to reach that Grand Lodge above, where in Jerusalem the Golden, the above of perfect love and peace, we may be sure that the burden of at least one of the songs of Zion will be, "Behold how good and joyful a thing it is, brethren, to dwell together in unity."

SOME REASONS FOR OUR BEING A SECRET ORDER.

Freemasonry has been denounced and suspected, in consequence of its being a secret Order. Secrecy in all things, where secrecy is maintained, is not only consistent with innocence, but is also imperatively enforced by necessity, as well as demanded by every consideration of policy. The direct benefits flowing from Masonry are of course intended for, and should be participated in, only by its members—by those who have been regularly initiated into its mysteries, and contribute to its support. They are secured by a knowledge of a *universal language*, which is used as a test of brotherhood. This universal language (universal to Masons) is, under no circumstances, communicated to the world at large. The words and signs of it *are secret*; for to communicate them would at once destroy their utility. And, strange as it may seem to the uninitiated, our society professes to have no secrets beyond this. There is little, very little, in the lodge to gratify the eye of the inquisitive. We do not tempt them with offers to unfold some mighty mystery; we can impart to them no superhuman wisdom; we possess not the elixir of life, nor the philosopher's stone, nor the spells of the Tarshun; we cannot and do not profess to be bound by any ties but such as are consistent with our duty towards ourselves and families, our neighbours, our country, and our God.

About the general nature of lodge transactions, every one here can know as much as any of its members; but fear of any apprehension on this subject, we would briefly state that nowhere are order and decorum more strictly enforced than in our lodges; our business there is charity and brotherly communion, the admission of candidates, and the transactions of such other matters as necessarily pertain to every association. Now, all this is of such a character, that it may with great propriety be kept to ourselves. We are brothers—members of a large family—met for the purpose of transacting our own business, with which the world has no concern; and why should the world be permitted to witness its disposition? Does a needy brother receive assistance, it is not for us to vaunt it; and it might not be agreeable to him to proclaim his wants before strangers, or to have the fact of his being relieved published; and it would certainly be impolitic and uncharitable, by publicity, to trammel the discussion of character; and how could the announcement of the rejection of candidates for our confidence be otherwise than prejudicial to us, by exciting enmity and disaffection in the world. We seek not collision with the world, made up of a thousand creeds; our objects are few, and their pursuit is quiet and secret; and we have, as Masons, naught in common with the

mass of mankind. We do not meddle with politics, nor the extension of a creed by proselytism: we seek only to cultivate the social virtues among ourselves, to benefit each other by deeds of love, and indirectly to benefit the world by our own improvement.—*New York Masonic Reporter.*

THE PEN-AND-INK SKETCHES OF ONE FANG.

(Continued from page 273.)

No. 3.



THE PRECIOUS WHEEL OF INSCRUTABLE MELODY.

ORATION

Delivered by Bro. Bramwell Smith, Prov. G. Chap., at the laying of the Foundation Stone of the New Masonic Hall, Birmingham, on Wednesday, September 20th.

My Lord Leigh and brethren, your worship, and fellow townsmen—

“A thing well begun is half done.” Seasonably then may we congratulate ourselves on what has been already done this day. From the very beginning of the work before us we have been reverently and devoutly heedful of the Great Architect of the Universe. “He who hath built all things is God.” “Except He build the house their labour is but lost that build it.” Therefore, in his thrice holy name, and with rites of sacred and pious significance, have we laid the foundation stone of this building. Nor shall any novice measure his work here until his measuring tool, according to its prime moral use, had summoned us and him to

spend some time in prayer to Almighty God. In the comprehensive prayers offered by my brother chaplains, we have virtually besought a blessing on that which has been sagely prepared by the master-hand directing successively the pencil, compasses, and skirret, and upon that which has been accurately proved with the craftsman’s tests of square, level, and plumb-rule. Only after solemn prayer may be heard here in due course the sound of the common gavel and the chisel wielded by ’prentice hands.

As to our Masonic manner of laying the first stone in the N.E. corner, that is quite concordant with the main purpose for which a stately edifice is to be erected here. So soon as its top-stone is brought forth, the Masonic brotherhood must prepare themselves to dedicate all the inner precincts of the building to God and his service, for the making and perfecting of Masons on a foundation laid well and devoutly in the proper rectangular corner, and like to the Divine laying of our true Corner Stone—the prime Brother of all brotherhoods, whether theirs or ours. Is not the Great Architect of the Universe a tried stone, the Stone of Israel, one in substantial accord with the Rock of Ages, the God of Israel? To this doctrine—to the doctrine, which is according to godliness, Freemasonry is a handmaid. The doctrine of the Lord is vividly and impressively inculcated by Freemasonry, for it is an outward and visible exponent of the brotherhood of mankind. In attesting this grand truth, and in protesting upon occasion to vindicate this truth, Freemasonry, in its use of symbols, points the expert brother to the deep unfathomable ground in which this truth is rooted, and by which it is perpetually upholden despite the blasts and counterblasts of divers and strange doctrines that tend to alienate and estrange man from man. Grounded eternally upon the fatherhood of God is that vital and practical truth for which Freemasons signally protest throughout the four quarters of the globe. Mankind is really a brotherhood, because the one living and true God is the God and Father of us all; we being his offspring.

Now both these grand truths, even where they are generally and formally acknowledged, do yet need to be attested so manifestly that they may become as frontlets between our eyes. Is there not just cause to attest them in ways which will so salutarily impress our hearts and minds as to guard us from the brood of errors, mistakes, misapprehensions, and sins, by which we are tempted continually to overlay the truth of God, and obscure it as is a light when put under a bushel or under a bed? Alas! for the coverings, which are not of God’s Spirit, and which audaciously embolden men to love darkness rather than light, because their deeds are evil.

Whether these base coverings for adding sin to sin are composed of the greed of filthy lucre and covetousness in the form of a bushel, or of idleness, luxury, and sensuality in the form of a couch, the predominant wish of a good Freemason’s heart is to restore and preserve the primal gift of light (light of light), which the darkness comprehendeth not. Whereinsoever any of the offspring of God are effacing his image, either by a course of evil doing, or by growing weary in well doing, Freemasonry would fain lift up a standard against it. In harmony with the attesting and protesting strain of our Grand Master Moses, we endeavour to make heard among all nations of men

that genial cry of his to the Israelites: "Sirs, ye are brethren. Why do ye wrong one to another?" This cry of attestation and protest—"Sirs, ye are brethren. Why do ye wrong one another?"—is Freemasonry's *multum in parvo*. The recalling of our fellow men from wrong doing, or from weariness in well doing, will comprehend briefly the sum and substance of Masonic ethics. What we veil in allegory and illustrate by symbols is purely designed, and is (according to our persuasion) well adapted to provoke men coarsely to love and good works.

How forcible are the right words which speak to us on this wise:—"Consider one another to provoke unto love and good works." These words have all the force of a lively oracle among the most enlightened nations of the earth. For among them these words are deemed to enshrine a saying given by inspiration of God. Be it so then that to some who hear me descanting on Freemasonry our Masonic method of considering one another to provoke unto love and good works does not commend itself, but they incline rather to another method as a more excellent way. Still we must claim for Freemasonry a place of its own among the manifold ways of obeying the kindly oracle:—"Consider one another to provoke unto love and good works."

"To that most excellent way of all—the Divine Institution of the Church of God, Freemasonry is confessedly subordinate, although the one is not incongruous with the other. For our Masonic assemblies are commenced and closed with solemn prayer even as are assemblies congregated in houses of prayer dedicated to God and his service by episcopal consecration. But whilst candidly avowing the subordination of Masonry to that Divine Institution, the Church, we must not uncandidly maintain that, in our reckoning, Freemasonry, as a moral didactic institution, is at least on a par with any human society whatever. Justly is it entitled to hold co-ordinate rank with the greatest and best of those humanly-devised societies, the object of which is to promote morality and the exercise of Godliness throughout the world. Let us then, with a due appreciation of our mutual preferences or (it may be) prejudices, accord a welcome to the using of all means, if by any, we may save some from the unfruitful works of darkness, and from the dark places of the earth, which are full of the habitations of cruelty.

Before so many of our fellow townsmen, who have honoured us to-day with their presence, I am prompted to say thus much for the sake of those who have not been initiated into the secrets and mysteries of our Order. Now, my style must pass into that of the P.G.C., who veils in allegory our system of morality, and illustrates it by symbols passing general comprehension, as our humorous Town Crier proclaims, and to some extent truly, for there is no short cut to the arcana of Masonry. Others must approach them as we ourselves approached them, gradually and regularly, through initiation. And now, brother Masons, in adapting my style of communication to you specially, I would avow, in your hearing, my ardent desire and sanguine hope that this Masonic Hall, when completed, will afford us a much needed opportunity to make our practice concur thoroughly with the principles we profess, by excluding thenceforth sundry excuses for curtailing our Masonic ritual, and halting lamely and waveringly at Masonic labour. Here, I trust, labour

will ever so predominate over refreshment, that the established order in every lodge meeting here will be to consider all refreshment subsidiary, so that the evening may be closed as well as commenced with labour. Let our calling off from labour to refreshment at high twelve, and the festive ranging of us under different columns, be a preparative to the labours still before us, viz., the expressive rearing up afresh of the lodge's Doric column, and the appropriate subordinating of its Corinthian column, so that, in due time, and by the combined but well-ordered co-operation of beauty with strength, we may all be exalted into pillars of wisdom.

The pillar of beauty, when made prominent for a season, is not set up among us to encourage the sensual purposes of dalliance. So to rear it is the forerunner of the idolatry of calf-worshippers, when they sat down to eat and drink, and rose up to play. Masonry is not such play, nor play of any sort, but work; and perpetually progressive is the work of Masonry. It is not a mill-horse round, neither should it ever come to a standstill. This I say, although I hold (yea, because I hold) as firmly as any of you the truth of the Masonic doctrine of a perpetual meridian solstice. The Masonic doctrine of a perpetual meridian solstice is beautifully significant when it is applied to reflect light even from the north on the well-timing of the ceremony of initiation in either hemisphere, or at the antipodes. But any such misapplication of the doctrine as is taking no note of time to the undue protracting of the season for refreshment would be to change that beauteous truth into a lie. Ill-timed, and not ill-timed merely, but suicidal, is to make the pillar of beauty blindingly prominent, so that we take no note of time but from its loss, the pillar of beauty being still left up to indicate what it should in due season cease to indicate. So into a binding blemish may men turn the pillar of beauty. Down with it—down with it again out of the way of the mind's eye, and let it be duly lowered to its subordinate place whenever, according to Masonic reckoning, it is past high twelve, and the time is come for the supremacy of strength over beauty to corroborate wisdom, as Hiram did King Solomon. Now, herein you know well the plumb should second the level in pointing us primarily to the square, and therewith to that prime great light of Freemasonry by which the square itself is rendered luminous and telling. By moralising thus on the pungent import of our movable jewels, we prepare ourselves for further and more profound moralising on our immovable jewels. And by due regard to the distinctive sway of east, west, and south, our well-placed tripartite will adequately form what the three great pillars and supports of the lodge should signify to us. These being one in purpose, one in effect, one in substance, are then constituted our *tria juncta in uno*. And when, after exercising ourselves as Master Masons for the set time of probation, we are exalted to Masonry's climax, they foreshadow symbolically to the exalted, the grand tri-union of the Deity in heaven's high chapter-house above. Enabled are we thus, as on Jacob's ladder and upon angels' wings, to ascend (through preparatory secrets and well-ordered mysteries) to the secret of all secrets, to the crown as well as basis of all order and all mystery, even to the very secret of the Lord manifested symbolically and verbally at the first to our Grand

Master Moses in the wilderness of Sinai, from the midst of the bush burning, but not consumed.

With that ancient Grand Master of ours, we are one in spirit when summoned to the most secret recess of Masonic wisdom. For there we indicate none other things than those which the prophets and Moses did say should come. We indicate somewhat explicitly what they indicated but implicitly. What was so revealed at the first may in the last days of the outpouring of the Spirit of God upon all flesh, be well communicated with a certain degree of explicitness, yet safely and circumspectly, not indiscriminately nor universally. Else we must give that which is holy to the dogs, and cast our pearls before swine, and publish on the housetops what, for the time then present, we should tell no man openly. Companions! very sacred is the hour when we ponder in our R.A. chapters the manifested name which indicates more of the mystery of the Godhead than the divine name known to the patriarchs—the name El Shaddai, God Almighty. Only second in solemnity to this hour should be the hour of high twelve in open lodge. If, at the hour of high twelve, we did ever recall to mind our Master Hiram's wonted custom, whither he then retired and for what purpose (eating meat which the carnal know not of), then would our lodge table be transformed into a veritable altar, for our lodge refreshment must then be devout refreshment, eating and drinking, and doing all to the glory of God.

This, brethren, is our best safeguard against any decoy of Masonry through the desecration of its temple by Dagon worship. In any pillar of a temple so desecrated, whatever strength of stone and cement there is left, is turned suddenly into a suicidal ruin by hands like those of Samson's, when he put out his lamp and quenched the light of Israel amid the maddening and horrific darkness of debauchery and death, the circumcised being as the uncircumcised. Brother Masons, remember seasonably the last end of Samson, the judge of Israel, moved as he had been from his youth up by the Spirit of the Lord. "Quench not the spirit." "Neither be partakers in other men's sin's." "Keep yourselves pure."

So will the zealous Mason, eager for further instruction, find here great facilities for acquainting himself with the pith and marrow of all our lectures, even if, in extracting from them much of what is valuable, he has not the memory to take along with him also the beauteous and expressive wrapping of quaint words and archaic phrases in which our Masonic lectures are genially ensheathed. Here, too, whilst guiding himself still by the principles of moral truth and virtue, he will, I trust, be conducted further than at present in the paths of intellectual science, so that, without neglecting the ordinary duties of his station, the liberal arts and sciences may be made verily and indeed, as well as expectantly, his future study.

"So mote it be," should we all say from the ground of the heart. For is it not our unanimous conviction that the better any brother is enabled to estimate the wonderful works of the Almighty, the better will he be enabled to discharge his duty as a Mason? And inasmuch as we cannot hold a lodge without some significant allusion to the noble orders of architecture, nor can any lodge be perfect without some further allusion to the liberal arts and sciences, there must

ever be a handwriting against us on the wall if we progress not with the progress of science in the intellectual age. For, in addition to that provocative to scientific pursuits which our fellow townsmen share with us in common, because of the honour with which recently our town has been honoured, we furthermore have among us a very special provocative that, with twofold import, confronts us whenever we hold such a lodge as is that in which candidates can be legally initiated into the Order.

And now to conclude. From the foundation laid this evening may there be raised an external structure perfect in all its parts, and honourable alike to our brother the architect and to our brother the builder. But within the Masonic sanctuary of its inner precincts may there be raised many living superstructures in the highest style of man—the pillars of which will be men fearing God and hating covetousness, men of godly, scientific, and intellectual habits, men who are in deed and in truth the salt of the earth and the light of the world. Here may we, one and all, be taught to be meek, humble, and resigned, faithful to our God, our country, and our laws, to drop the tear of sympathy on the failings of a brother, and to pour the healing balm of consolation into the bosom of the afflicted. By letting our light so shine before men, the world will see the happy and beneficial effects of our ancient institution. In a good Freemason they will be constrained to recognise one to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer their suit, one whose hand is guided by justice, and whose heart is expanded by benevolence.

In fine, brethren, by a careful study of the Book of Constitutions, above all by a diligent use of the volume of the Sacred Law unfolded, we shall lay up for ourselves a crown of joy and rejoicing which shall endure imperishably when time itself shall be no more. And through the lodges that shall assemble hereafter in the Birmingham Masonic Hall, may these the genuine tenets and principles of the Order be transmitted pure and unsullied from generation to generation.

One other last word, brethren, in the form of a Masonic sentiment suited to the occasion: May then the rough Ashlar be transformed with good speed into the polished Ashlar, which (as you know well) needs not any ordinary chiseling. In due time, too, may there be found flocking to this Masonic Hall a goodly number of Lewises, all of whom (because of each one's fidelity to the filial duty of a Lewis) can, without scruple or diffidence, claim their peculiar privilege to be made Masons before any other person, however dignified. And since virtue, honour, and mercy are the distinguishing characteristics of a good Freemason, may they, if banished from other societies, be ever found in all our hearts.

The choir then sang "God Save the Queen."

Loud cries were then made for the Mayor, who mounted the stone and said that as he was not ornamented with the brilliant decorations of some present it would be evident to those present that he did not belong to the body of Freemasons, and therefore he should not address them on the subject of Freemasonry. But he could scarcely allow the proceedings to terminate without congratulating his fellow townsmen on the commencement of a building which,

he believed, would be an ornament to the town of Birmingham. He felt that they were all indebted to the Masonic body for erecting such a building, and he asked them to give three cheers for Lord Leigh. (Three hearty cheers were then given for Lord Leigh.)

Lord Leigh, in responding, said he thanked the Mayor for the courteous manner in which he had proposed three cheers for himself. He did not take the compliment to himself, but to the Masonic body, of which he happened to be the head. He thanked them for the goodly assembly on that occasion, which showed that the practice of Freemasonry was regarded favourably by the ladies of Birmingham and Warwickshire. He always felt that the ladies were with them, and he hoped and trusted that before he had the honour again of presiding over a lodge in Warwickshire that they might be able to rank among their number the Mayor of Birmingham, and that on future occasions that gentleman might not be able to speak as one of the uninitiated. He concluded by proposing "Three times three for the Ladies of Warwickshire," remarking that he was sure the gentlemen present would show how they could receive the ladies.

Three hearty cheers were then given, and the proceedings terminated.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE ORIGIN OF FREEMASONRY.

(The F.C. Degree concluded.)

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—In the spiritual symbolism of this degree, the winding staircase is naturally suggestive of our Saviour's ascent with S. Peter, S. James, and S. John into the high mountain, where He was transfigured before them, and His face did shine as the sun, and His raiment was as white as the light (Matt. xvii. 2).

At the period I consider our ritual was originally composed the five steps bore probably an allusion to what are called the "Mysteries of the Virgin," said to be revealed to S. Dominic about the beginning of the thirteenth century, fifteen in number, and divided into three parts.

Firstly. The five joyful mysteries:—

1. The message of the angel.
2. The visitation.
3. The birth of our Lord.
4. The presentation in the Temple.
5. The finding in the Temple.

Secondly. The five sorrowful mysteries:—

1. The agony in the garden.
2. The scourging at the pillar.
3. The crowning with thorns.
4. The carrying of the cross.
5. The crucifixion of our Lord.

Thirdly. The five glorious mysteries:—

1. The resurrection of our Lord.
2. The ascension of our Lord into heaven.
3. The mission of the Holy Ghost.
4. The assumption of our Blessed Lady.
5. The coronation of our Blessed Lady.

But, according to the ritual of the Protestant Church, the steps will bear also a threefold allusion.

Firstly. To the five divisions of our Lord's Prayer:

1. Worship.
2. Submission.
3. For supply of our daily wants.
4. For forgiveness of our sins.
5. For deliverance from our temptation.

Secondly. To the five commandments given by Christ to His twelve disciples:—

1. To preach the kingdom of heaven.
2. To heal the sick.
3. To cleanse the lepers.
4. To raise the dead.
5. To cast out devils.

Thirdly. To the five wounds of Jesus.

O to be sprinkled from the wells
Of Christ's own sacred blood, excels
Earth's best and highest bliss.
The ministers of wrath divine
Hurt not the happy hearts that shine
With those red drops of His.

The newly-initiated brother has ascended five more steps of the mystic ladder, and is now a Fellow Craft Freemason. The third and closing act of the sacred drama will soon follow; but before the veil is withdrawn, let him prepare himself for participation in the solemn mystery about to be disclosed to him by a rigid self-examination and serious meditation on the obligations and duties he has already taken upon himself, and seek, by daily petitions to the throne of grace, to obtain strength from above to fulfil them.

Yours fraternally, ROSA CRUCIS.

MASONIC NOTES AND QUERIES.

DUALISM AND FREEMASONRY.

"God and matter have co-existed eternally, and from them all things come." A learned correspondent writes that this is called "dualism," and he proceeds at much length to consider whether an individual stating dualism to be the religious system which he has adopted ought to be received in Freemasonry. My correspondent comes to no conclusion, and I am loath to hazard an opinion. The individual, however, ought, I think, to be received into Freemasonry, supposing it can be shown that the God of dualism is equivalent to our Great Architect of the Universe. The term Architect of the Universe does not necessarily imply the creation of the matter used in its construction. I subjoin a few lines which were extracted some months ago from the "Dictionnaire des Sciences Philosophiques," published in 1844, and which may possibly be useful in any discussion of this difficult point:—"On peut sans nier directement l'existence de Dieu, invoquer en doute la création." . . . "Le monde avec tout ce qu'il renferme a été tiré d'une matière première, éternelle et nécessaire comme Dieu lui-même. Cette hypothèse a reçu le nom de dualisme." "Le dualisme, tel que nous venons de le définir, et tel qu'il a existé dans l'antiquité, a beau être désavoué par la philosophie de notre temps; la pensée que l'univers ne peut pas être tout entier l'œuvre d'une pure intelligence, qu'il a dû, au contraire, être formé d'un principe analogue à la matière exerce encore sur les esprits plus de pouvoir qu'on ne pense, et contribue plus d'une fois à les entraîner, par une pente insensible, les uns au matérialisme, les autres au panthéisme."—CHARLES PURTON COOPER.

THE MASONIC MIRROR.

* * * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

METROPOLITAN.

MERCHANT NAVY LODGE.—(No. 781).—An emergency meeting of this lodge was held at the Jamaica Hotel, West India Docks, on Thursday, 28th ult. Present: Bros. Lars With, W.M.; C. R. Killick, S.W.; D. A. Davis, J.W.; E. L. Bracebridge, S.D.; F. Sutton, I.D.; J. Wright, I.G.; E. T. Read, Hon. Sec.; Bros. Blickfeldt, Wright, Daniell, P.M.'s, and many other brethren and visitors. The lodge was opened with solemn prayer, and the summons, conveying the meeting having been read by the Secretary, a ballot was taken and declared unanimous in favour of William Gordon Fitzmaurice, William Richards, Gustaff Frederick Schultz, and Frederick Carl Christian Kobke. All the candidates being present were regularly initiated into ancient Freemasonry. At the conclusion of the business in the summons, Bro. Wright, P.M., informed the W.M. and brethren of the death of Bro. Manton, P.M., one of the founders of the Merchant Navy Lodge. After a few remarks suitable to the melancholy occasion, Bro. Wright moved that their Secretary, Bro. Read, write to the widow of our late Bro. Manton, expressing the loss the lodge has sustained, and sympathising with her bereavement; the proposition having been seconded by Bro. Blickfeldt, was carried unanimously. The business being concluded with solemn prayer, the brethren dispersed. The lodge being in deep mourning, there was no banquet.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

KENDAL.—*Union Lodge* (No. 129).—The regular monthly meeting of this ancient and highly flourishing lodge was held on Thursday, the 28th Sept., at the Masonic Hall, Kendal. Bro. E. Busher, W.M., Prov. G.S., was supported on the occasion by Bros. J. Whitwell, S.W.; T. Wilson, J.W. and Treas.; Samuel Gawith, jun., J.D.; John Mann, Hon. Sec.; John Bowes, P.M. Prov. G. Dir. of Cers., as P.M.; Rev. W. Chaplin, as Chap.; Edward Hibbert, M.C.; Jones Taylor, Dr. Leeming, Dr. Noble, Robert Gibson, Robert Butterworth, Org.; J. Ottley Atkinson, Thomas Busher, W. Doubleday, W. Hartley, W. Cartmel, Thomas Jones, John Grayson, J. T. Carlisle, and D. Clery, Tyler. Visitors.—Bro. John Halifax, St. John's Lodge, Wigton; J. Birkett, No. 124, Canada West. The lodge was opened in due form according to ancient custom, when the minutes of the previous meeting were read and confirmed. The ballot box was then sent round for Mr. John Grayson and Mr. James Barrett, as fit and proper persons to be made Masons, and also for Bro. the Right Honourable Lord Kenlis and Bro. Lieut. Henry Carey, late of H.M.I.N., as joining members. In each case the ballot was unanimous in favour. Mr. John Grayson, being precept, was initiated into the mysteries and privileges of ancient Freemasonry, in a most impressive manner, by Bro. Busher, W.M. The chair was now assumed by Bro. John Bowes, P.M., &c., when Bro. Thomas Jones requested preferment, and proving thoroughly efficient, was entrusted and retired. The lodge was then opened in the second degree, and Bro. Jones duly admitted, and passed by Bro. Bowes. Bros. Dr. Leeming, Dr. Noble, and Councillor Doubleday being candidates for advancement, and having given proof of proficiency, were entrusted. The lodge was opened in the third degree, the three brethren duly admitted and raised to the sublime degree of Master Masons by Bro. Bowes. The lodge was then closed to the first degree, when the W.M. again took the chair of K.S. Several candidates were duly proposed and seconded, and a large amount of miscellaneous business transacted. The centenary festival occupied a large share of attention, and it was ultimately decided to elect a committee, whose function should be to consider and report upon the subject. We are glad to observe the hearty earnest manner in the W.M. is supported by his officers and the brethren generally. The number, too, are becoming very large, and if this goes on another lodge in

Kendal will become a necessity. We find Masonry is making rapid strides in this province—several new lodges and chapters being on the eve of consecration.

DORSETSHIRE.

PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge for the province of Dorset was held at the Town Hall, on Wednesday, the 20th ult., under the presidency of Bro. Joseph Gundry, Prov. G.M. The weather was delightfully fine, and the town wore a holiday appearance, whilst from an early hour the bells of the parish church of St. James's rang merry peals to welcome the visiting brethren by the Weymouth and Southampton trains, and by the trains on the Somerset and Dorset line. The lodge assembled at eleven o'clock, when there were present—Bros. Joseph Gundry, Prov. G.M.; J. M. P. Montague, Prov. G.M.; J. P. Gundry, S.G.W.; J. Poynter, S.G.D.; W. Smith, J.G.D.; E. Davis, G. Supt. of Works; W. Atkinson, G.S.B.; C. A. Roberson, G. Purst.; D. Collet and C. F. Arden, Stewards; H. W. Carrington, G. Standard Bearer; J. Lovelace, G. Tyler; C. R. Rowe, P. Prov. S.G.W.; J. Jacob, P. Prov. S.G.W.; John Sydenham, Prov. S.G.W.; T. Pateh, P. Prov. J.G.W.; T. Rickman, P. Prov. J.G.W.; J. H. Harper, P. Prov. J.G.W.; R. N. Howard, P. Prov. J.G.D.; G. R. Crickmay, P. Prov. G. Supt. of Works; G. J. Gregory, P. Prov. G. Supt. of Works; J. Jesty, P. Prov. G. Purst.; H. Herbert, P. Prov. Org. There were also present a large number of the members of the Lodges Amity, All Souls, Unity, Faith and Unanimity, St. Cuthberga, St. Mary's, and also from the Portland Lodge. Amongst the visiting brethren were—Bros. F. Binckes, P.M., Lodge 10, Secretary to the Royal Masonic Institution for Boys; R. Spencer, W.M., Grand Stewards' Lodge; T. R. Sanders, P. Prov. J.G.W., Bristol; V. S. Fellowes, P.M., Zetland Lodge (No. 511), London; W. E. Ribbeck, No. 197, Bournemouth; W. B. Rogers, P.M. No. 197; A. S. Anderson, Lodge 320; Bro. G. Burt, P.M. Lodge 18.

About a quarter to one o'clock a procession was formed, the members being in full regalia, and bearing the magnificent insignia of the Order, and headed by the band, they proceeded to St. James's Church, where they attended divine service. On arriving at the entrance to the church the brethren filed off, and the Prov. G. Tyler led the way for the Prov. Grand Master J. Gundry, who was followed into the church by the other brethren in order. Morning service was performed by the Rev. D. Burrows, of Kimmeridge, after which an excellent sermon was preached by the Prov. Grand Chaplain Bro. the Rev. W. M. Heath, of Upper Lytchett, who selected for his text, Luke xi. 35, "Take heed that the light that is in thee be not darkness." The rev. gentleman said: "The sublime description given in the sacred record of the creation of material light leads the mind to contemplate that spiritual light which is ever shining to dispel the mist of ignorance and sin. When the darkness of error appears densest grace and truth is still present, like the sun behind the clouds on a dull winter's day; still present, though unheeded and unnoticed, because 'the darkness comprehendeth it not.' It may seem strange to us that sin should be so often able to make a successful opposition to the sovereign grace of God—that the light should sometimes appear so powerless to penetrate the gloom. There is much in this life which we do find hard to understand; but our faith need not therefore waver, because we can but see 'through a glass, darkly, now.' Now we see not yet all things put into subjection to the one great conqueror of sin. It must be sufficient for us to remember that on us the light has shined, and that we who live under the last dispensation have a double portion; on us the light which God's people of old possessed shines, and also that greater blaze which the King of the Sun of Righteousness sheds. With a sense, then, of the responsibilities which such reflections as these disclose, we should be careful to make use of every means and opportunity given us in this life of welcoming the light of God's grace and the knowledge of his will to our souls—that having the light within us, our own negligence may not turn it to darkness. In Freemasonry, rightly used, one of these helps may be found. No doubt we find an idea prevailing that Freemasonry and Christianity are incompatible, but none know so well as Masons do that such a belief is utterly groundless. None know so well that Masons guide those who are initiated into its symbolical teaching to those principles which were spoken to Zachariah under the sanction of 'Thus saith the Lord'—in the 9th and 10th verses of the afternoon's lesson. None know so well as Masons that if

Faith, Hope, and Charity, be the sum of the Saviour's teaching, they are urged to climb to Heaven step by step, as by a ladder, through those very virtues. Masonry is not a religion—we have but one religion, that of Christ and Him crucified—but Masonry is a help and handmaid to religion, and the objects it leads men to aspire to are identical. It is true Masons may fail to profit by their labour in the Craft; a Mason may be none the better for the light which shines on him—he may choose to remain blind, or to remove the veil from his eyes. It has no charm to force him into the right path. Christianity itself compels no one by any irresistible force to seek the things which belong to man's eternal peace. It can but give him illumination and point out the way, and provide for his final success if he perseveres in the right way; and man may and many do choose to walk on still in darkness. Though the plan and working drawings of their spiritual edifice are prepared with all accuracy, the firm rock provided for a foundation, and the chief corner stone laid; though tools and material are ready at hand, yet the designs are useless because not carried out, and square, and level, and plumb will lie idle, and not a stone or beam is erect of their building, which, fitly framed together, groweth into an holy temple of the Lord. At that building let us be ever working—working in unity with other and all fellow workers with Christ, for there we know that our labour shall not be in vain. The light shed upon our work by his grace, and the redemption he has made for us will be a light to lighten our path indeed; it will enable us to contemplate aright the glorious work of God; it will enlarge our views, and enable us to take our right place as workers in the great human hive, laying up stores for eternity; it will sanctify our industry, leaven our enjoyments, moderate our pleasures, and make us in this life as not abusing it; it will give us a strength not our own, a strength we sorely need against the enemies of our souls, which on all sides lie in wait to do us violence; when fainting and suffering under their attacks it will bring comfort and support; when fallen into the tomb of transgression it will raise us up again. Under such a light as this our path will be that of the just which shineth more and more unto the perfect day, until at last we arrive at the gates of that city opened to us by the Saviour's blood, which hath "no need of the sun neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."

At the conclusion of the service the procession was again reformed, and the brethren marched back to the Town-hall, when the following officers were appointed by the Prov. G.M. for the ensuing year:—

Bros. John Sydenham.....	Prov. S.G.W.
„ Thomas Chick	„ J.G.W.
„ R. N. Howard	„ G. Reg.
„ Thomas Coombs	„ G. Sec.
„ Richard Sydenham	„ S.G.D.
„ J. P. Suttell	„ J.G.D.
„ B. P. Gundry.....	„ G. Supt. of Works.
„ Joseph Maunders	„ G. Dir. of Cers.
„ C. A. Roberson	„ G. Asst. Dir. of Cers.
„ H. W. Carrington.....	„ G.S.B.
„ T. Patch	„ G. Org.
„ C. F. Arden	„ G. Purst.
„ G. H. Davis	} „ G. Stewards.
„ Henry Ling	
„ W. D. Dent	
„ C. H. Crickmay.....	
„ J. Jesty	} „ G. 1st Stand. Bearer.
„ Thomas Sanson.....	
„ E. Edsall	
„ C. Parsons	„ G. 2nd ditto.
„ John Lovelace	„ G. Tyler.

A sumptuous banquet was provided at three o'clock at the Antelope Hotel, and the excellent manner in which Bro. Host Shepherd catered for his guests elicited unqualified praise.

At the conclusion of the repast the Chairman proposed the toast of the "Queen and the Craft," which, together with the other loyal and patriotic toasts, were well received.

The toast of the "Bishop and Clergy of the Diocese" was suitably acknowledged by Bro. the Rev. W. M. Heath, Prov. G. Chap.

The Chairman next proposed "The Grand Master of England, the Earl of Zeiland," which was followed by that of "Earl de Grey, Deputy Grand Master, and the Officers of the Grand Lodge, Present and Past."

"The Health of the R.W. Provincial Grand Master of Dorset,

Joseph Gundry," was drunk amidst great enthusiasm, which was duly acknowledged by the Prov. G.M., who, in turn, proposed "The Health of the Deputy Provincial Grand Master."

Bro. J. M. P. Montagu responded in an able manner.

The Chairman next gave "The Healths of the Present and Past Provincial Grand Officers of Dorset," and spoke in high terms of Bro. Jacob, who responded in a very appropriate speech.

"The Healths of the Worshipful Master, Past Master, Wardens, and the Brethren of Lodge Amity (Poole)," was next proposed, and suitably acknowledged by Bro. R. Sydenham, W.M. of the Lodge Amity. The proceedings afterwards partook of a more convivial nature, and a very pleasant evening was enjoyed.

HERTFORDSHIRE.

BERKHAMSTEAD.—*Berkhamstead Lodge* (No. 504).—The members of this lodge met on Tuesday, October 4th, at the King's Head Hotel. Bro. George Lambert, P.M. and P. Prov. G.W., presided, in the unavoidable absence of the W.M., Bro. William Lumley. A ballot was taken for the admission of two new members, and also for the Worshipful Master and Treasurer for the ensuing year, when Bro. H. Ovey, P.M., was elected to the former office, and Bro. John Lane, P.M., to the latter. There was a good attendance, and the lodge was honoured with the presence of Bro. George Francis, D. Prov. G.M.

SOUTH WALES (EASTERN DIVISION).

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge of South Wales (Eastern Division) was held at Cardiff, on Thursday, the 28th ult., under circumstances of unusual interest and attractiveness.

The following was the order of proceedings as issued:—

The Provincial Grand Officers (Past and Present) and visitors of distinction will assemble in a room immediately adjoining the lodge-room.

The brethren of the province and visiting brethren generally will assemble in the galleries of the courts adjoining the lodge-room.

The lodge-room will be opened at half-past eleven o'clock for the admission of the brethren, who are requested to clothe themselves, enter, and take their seats, as early as possible.

The Provincial Grand Officers, visitors of distinction, &c., will form in procession and enter the lodge-room at twelve o'clock, with the Installing Provincial Grand Master, Lieut.-Colonel Henry Atkins Bowyer, who will take the chair and open the Provincial Grand Lodge.

The business was announced to be as follows:—

To read and confirm the minutes of the Provincial Grand Lodge, held at Cardiff, on the 16th August, 1864, also the minutes of the Provincial Grand Lodge of Emergency, held at Neath, on the 22nd September, 1864.

To install the R.W. Bro. Theodore Mansel Talbot as Prov. G.M. for South Wales (Eastern Division). The ceremony of installation will be conducted throughout by the R.W. the Prov. G.M. for Oxfordshire, Lieut.-Colonel Henry Atkins Bowyer.

To install the W. Bro. Edward James Morris as D. Prov. G.M.

To receive the accounts of the Prov. G. Treas.

To elect a Prov. G. Treas. for the ensuing year.

To appoint and invest Prov. G. Officers for the ensuing year.

To move a vote of condolence with the M.W. the G.M. on his recent bereavement.

To move a vote of regret to the R.W. Bro. Charles Kemys-Kemys-Tynte upon his retirement from the chair of the province.

To move a cordial vote of thanks to the R.W. the Prov. G.M. for Oxfordshire, Lieut.-Colonel Henry Atkins Bowyer, for his kindness in attending this Provincial Grand Lodge for the purpose of performing the ceremony of installation.

To thank the Officers of Grand Lodge for their presence at this Provincial Grand Lodge, and to order their names to be entered on the books in acknowledgment of their attendance.

To read the report of the charity committee and to move resolutions in reference thereto.

To consider the propriety of revising, altering, or otherwise dealing with the by-laws of the Provincial Grand Lodge as at present in force.

To consider the propriety of providing jewels and undress collars for the use of the Officers of the Provincial Grand Lodge during their year of office, and, if approved of, to pass a resolution to that effect.

To vote the usual gratuity to the Prov. G. Tyler.

To vote contributions to the Masonic Charities.

The R.W. the Prov. G.M., Prov. G. Officers, visitors of distinction, and brethren generally, will attend divine service at St. John's Church, when the Prov. G. Chaps. the Rev. John David Davies, *M.A.*, and the Rev. David Thomas, *M.A.*, will officiate.

The brethren will afterwards return to the lodge-room, when the collection for charitable purposes will be made.

The Provincial Grand Lodge will then be closed in due form.

At the meeting every lodge in this large and important province was numerous and influentially represented. Several distinguished officers of Grand Lodge, and of the provinces of Oxford, Somerset, Bristol, and elsewhere, honoured the occasion by being present, and the general assembly of the brethren exceeded 300 in number.

The Provincial Grand Lodge was held in the spacious and handsome assembly room of the Town Hall, under the banner of the oldest lodge of the province, the Glamorgan (No. 36), and was suitably and comfortably arranged for the reception of the brethren.

By special permission all Master Masons were permitted to be present, proper accommodation being provided for them. The Provincial Grand Officers, visitors of distinction, &c., assembled in an adjoining apartment, and at half past twelve o'clock formed in procession, and entered the Provincial Grand Lodge, which was at once opened in due form by the R.W. the Prov. G.M. for Oxfordshire, Lieut.-Col. Henry Atkins Bowyer.

Among those present were, Bros. A. W. Adair, Prov. G.M. Somerset; Victor A. Williamson, J.G.W.; Rev. C. R. Davey, G. Chap.; John Symonds, P.G. Assist. Dir. of Cers.; R. J. Spiers, P.G.S.B. and D. Prov. G.M. Oxford; E. H. Patten, P.G.S.B.; W. Donne Bushell, P.D. Prov. G.M. Bristol; Dr. Bryant, P. Prov. S.G.W. Bristol; Col. Evan Morgan, D. Prov. G.M. South Wales (E.D.); J. Russell, P. Prov. S.G.W.; M. Moggridge, P. Prov. S.G.W.; R. F. Langley, P. Prov. S.G.W.; Thos. G. South, P. Prov. S.G.W.; W. J. Gaskell, P. Prov. J.G.W.; J. G. Hall, P. Prov. J.G.W.; George Allen, P. Prov. G. Sec.; J. J. Dyke, P. Prov. G. Sec.; W. L.P. Powell, P. Prov. J.G.D.; Thomas Rees, P. Prov. G. Supt. of Works; P. H. Rowland, P. Prov. G. Supt. of Works; F. D. Michael, P. Prov. G. Dir. of Cers.; W. Cox, P. Prov. G. Org.; Richard Eve, P. Prov. G. Purst.; J. Richardson, G.S.; R. Spencer, P.G.S.; W. Smith, C.E., P.G.S.; and Bros. J. W. Hallam, Bird, Longdon, Chalinder, P. Prov. G. Stewards; with the W. Masters, Past Masters, and Wardens of the various lodges.

The minutes of the Provincial Grand Lodge held at Cardiff on the 16th of August, 1864, and those of the Provincial Grand Lodge of Emergency, held at Neath on the 22nd of September, 1864, were read and confirmed.

The R.W. the Prov. G. Master for Oxfordshire, as installing Provincial Grand Master, then announced that the R.W. the Prov. G.M. for South Wales (Eastern Division), Bro. Theodore Mansel Talbot, was in attendance to receive the benefit of installation, and appointed seven Past Masters to conduct him into Provincial Grand Lodge, Bros. Moggridge, Russell, Michael, Powell, Stroud, Langley, and Thomas being selected for the purpose. The R.W. the Prov. G.M. was introduced in proper form by Bro. Moggridge with an appropriate address. The patent of appointment signed by the M.W. the Grand Master was then read by the acting Prov. G. Sec., after which the R.W. the Prov. G.M. having signified his assent to the ancient charges, he was duly obligated and placed in the chair amid the acclamations of the brethren.

The R.W. the Prov. G.M. having been saluted according to usual custom, addressed the Provincial Grand Lodge with much feeling, in an eloquent speech, thanking the brethren for their hearty reception.

The W. the D. Prov. G.M., Bro. Edward James Morris, was then introduced by Bros. Michael and Cox, Past Masters, and presented by the former in the usual manner. The patent of appointment signed by the R.W. the Pr v. G.M. was then read by the acting Prov. G. Sec., after which the usual obligation was administered, and the W. the D. Prov. G.M. was duly installed amid loud applause, and was saluted in usual form.

The accounts of the Prov. G. Treas. for the past year were then received and adopted, printed abstracts being freely circu-

lated among the brethren, by which a balance of £148 14s. appeared in favour of the Provincial Grand Lodge.

On the motion of the R.W. the Prov. G.M. the W. Bro. Nicholas Bowen Allen, P.M., was unanimously re-elected Prov. G. Treas. for the ensuing year.

The R.W. the Prov. G. Master then proceeded to appoint and invest the Prov. G. officers for the year, as follows:—

Bros. F. D. Michael, 237	.....	Prov. S.G.W.
" P. H. Rowland, 364	.....	" J.G.W.
" J. D. Davies, 237	.....	" G. Chaplain.
" D. Roberts, 36	.....	" G. Registrar.
" W. Whittington, 364	.....	" G. Secretary.
" W. H. Martin, 960	.....	" S.G.D.
" H. L. Prichard, 833	.....	" J.G.D.
" J. D. Perrott, 651	.....	" G. Supt. of Works.
" E. G. Thomas, 36	.....	" G. Dir. of Cers.
" J. Willans, 960	.....	" G. Sword Bearer.
" R. J. Fisher, 36	.....	" G. Organist.
" H. W. Williams	.....	" G. Pursuivant.
" John Probett	.....	" G. Tyler.
" T. G. Glass	.....	} " G. Stewards.
" M. Williams	.....
" — Cross	.....
" — Cresswell	.....
" — Rich	.....
" John Felton	.....

On the motion of the R.W. the Prov. G.M., seconded by the W. the D. Prov. G.M., a vote of condolence with the M.W. the Grand Master on his recent bereavement was unanimously adopted, this being the first opportunity afforded the Provincial Grand Lodge of expressing its feeling. This was followed by a vote of regret on the retirement of the late Prov. G.M., Bro. C. K. Kemeys-Tynte, and a vote of thanks to the R.W. the Prov. G.M. for Oxfordshire, Lieut.-Col. Bowyer, for his courtesy in attending to perform the ceremony of installation—most enthusiastically carried and gracefully acknowledged—after which the officers of the Grand Lodge were thanked, and their names ordered to be recorded in acknowledgment of their attendance.

The report of the late Charity Committee was then read, which, referring to the recent success which had attended the efforts of the first Steward from this province to the Boys' Festival in March last, by which £200 had been collected for this excellent Charity, and thereby the election of the candidate from the province ensued, recommended the discontinuance of the old system, which has not worked so well as was anticipated, and the adoption of the system of Stewardship representation.

The following is the report of the Charity Committee, which we give *in extenso*:—

The charity committee have to report that the balance in the hands of the Treasurer at last meeting of Provincial Grand Lodge amounted to £9 16s. 7½d.; that there has been received since £41 15s.: making a total of £51 11s. 7½d.

The following payments have been made:—To the Girls' School, £21; to the Boy's School £10 10s.; the incidental expenses, 1s.: leaving a balance in the Treasurer's hands of £19 7s. 7½d. Total, £51 11s. 7½d.

The sums paid to the two schools are in continuation of the scheme adopted at the Provincial Grand Lodge of Emergency, held at Neath, on the 5th of August, 1859; the object of which was to attach life governorships of the two Charities to the chairs of the several lodges of the province.

In August, 1864, Edwin Price Jones, the son of a late esteemed member of the Indefatigable Lodge, was a candidate for admission into the Boy's School at the October election. The whole available voting strength of the province was called up, and exercised in favour of the candidate, but the votes obtainable in the province proved utterly inadequate to secure his admission, the number recorded being only 107, of which, no less than 50 were obtained by personal canvass, from brethren in London, Birmingham, Brighton, and elsewhere.

The consequence of this failure was to reopen the question frequently discussed during the last few years, as to the simplest and best mode of supporting the various Masonic Charities.

Opinions were formed that the system hitherto in operation had not been so successful in its working as might have been anticipated. Many brethren advocating a trial of the system adopted in most of the influential provinces—viz.: that of contributing subscriptions and donations through a Charity

Steward, to be annually nominated by the Provincial Grand Master, or chosen by the lodges in succession.

At this juncture Bro. T. Mansel Talbot, D. Prov. G.M., determined to nominate a brother as first steward from this province, and Bro. Edward J. Morris, P. Prov. S.G.D., undertook to represent South Wales at the then approaching festival of the Boy's School, and although barely a fortnight elapsed between this appointment and the day of the festival itself, the work was so vigorously prosecuted, and the response of the brethren to the appeal was so hearty and liberal, that the list of subscriptions and donations amounted to no less a sum than £200.

The immediate result of this liberality on the part of the brethren of the province was very considerably to increase the voting strength of the province—so much so, that, aided by very liberal support from the provinces of Bristol, Gloucester, Suffolk, Norfolk, and the exertions of a few influential brethren in London, the candidate from South Wales was placed fifth on the list of successful applicants, 700 votes being recorded in his favour. The lad thus satisfactorily elected was admitted to the school on the 28th of July last, and is now enjoying the benefits and privileges of this excellent Institution.

The committee have thus had an opportunity of testing practically the value of the two different systems, viz., the one, of collecting all monies into a fund, and applying the same to attach Life Governorships to the Chairs of the lodges; the other, of accepting the services of Steward, who undertakes to obtain subscriptions and donations from individual brethren, and to represent the province at the Festivals.

Under the former system, after the labour of five years, the candidate from the province was rejected; under the latter system, with by no means a fair trial, the candidate was successful, with a large number of votes to spare.

The committee have, therefore, to recommend that the scheme instituted in August, 1859, be abandoned, and that this province should, as others, trust to one of her sons to come forward and represent her at all future Festivals of either Charity.

The province will be represented at the next Festival of the Girls' School by the D. Prov. G.M., Bro. Edward J. Morris, to whom the committee desire to express their warmest thanks for his exertions, not only in aid of the Boys' School, but also in securing the election of the candidate from the province.

Bro. R. F. Langley, P. Prov. S.G.W., will represent the province at the next Festival of the Boys' School; and the committee very earnestly hope that the brethren of this large and important province will support these brethren in their endeavours to benefit the Masonic Charities.

The committee further recommend that the Charity jewel shall be presented to every brother of this province who shall serve the office of Steward to the Festivals of the Masonic Girls' and Boys' Schools as the representative of the province, the jewel to be considered due as soon as the whole of the subscriptions shall have been paid.

A series of resolutions consequent on this report were passed unanimously—the formation of a new Provincial Grand Lodge Committee for charitable and other purposes, &c.—and it was announced with considerable satisfaction that the D. Prov. G.M. Bro. Edward J. Morris, would represent the province at the next Festival of the Girls' School, and that Bro. R. F. Langley, P. Prov. S.G.W., would represent it at the next Festival of the Boys' School.

Bro. E. H. Patten, Prov. G.S.B., as Secretary of the one Charity, and Bro. P. Binckes, as Secretary of the other, both addressed the Provincial Grand Lodge in eloquent terms, applauding the adoption of the new system.

Votes of twenty guineas to the list of each representative Steward to the Charities above named brought the first part of the business of the Provincial Grand Lodge to a fitting Masonic termination about a quarter to three o'clock.

The R.W. the Prov. G.M., accompanied by the Provincial Grand Lodge visitors of distinction and brethren generally, then attended divine service at St. John's Church. Full choral service was performed, Bro. the Rev. E. Phillips, Chaplain of the Afan Lodge (No 833) officiating, the sermon being eloquently delivered by the Prov. G. Chap., Bro. the Rev. J. D. Davies, *M.A.*, who selected for his text the 1st verse of the 133rd Psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity."

The sermon of Bro. the Rev. J. D. Davies will be found in another part of our present issue.

The brethren afterwards returned in procession to the lodge room, when the usual collection for the local Charities was made, which amount was handed to the W.M. of the Glamorgan Lodge (No. 36) for distribution to the poor. It amounted to £8 12s.

The Provincial Grand Lodge was then closed in due form about half-past four o'clock.

[We are compelled to omit until next week the remainder of our report of the Provincial Grand Lodge meeting, and the banquet that followed.—Ed. F. M.]

ANCIENT AND ACCEPTED RITE.

DEVONSHIRE.

FIRST MEETING OF THE ST. AUBYN CHAPTER ROSE CROIX H.R.D.M. AT MORICE TOWN, DEVONPORT.

On Tuesday, the 26th ult., the first meeting of this chapter since its consecration on the 17th of June was held at the Masonic Rooms at 2 p.m. The chapter having been opened by the M.W. Sov., Francis G. Irwin, P. 2nd Gen. Naval and Military Chapter, Aldershot, several candidates were submitted and approved of by ballot, and six were subsequently created and constituted Knights of the Eagle and Pelican and Sovereign Princes of the Order of Rose Croix of H.R.D.M. The imposing, beautiful, and universal ritual of this ancient and Christian rite was most effectively given by the M.W.S., assisted by E. and P. Princes Vincent Bird, Samuel Chapple, Horace B. Kent, William James Hughan, and others, after which the pleasing duty devolved upon E. and P. Prince Francis G. Irwin, as the M.W.S., to appoint and invest the officers of the chapter, which he did, as follows:—

E. and P. Prince Vincent Bird	High Prelate.
" Samuel Chapple	1st General.
" Horace B. Kent	2nd "
" William J. Hughan	G. Marshal.
" John Brown	Raphael.
" Vincent Bird	Treasurer.
" Phillip B. Clemens	Recorder.
" Frederick Hawton	Capt. of Guard.
" Thomas Heath.....	Herald.
" Paul	Steward.
" Rashbrook	Equerry.

As permission is given in the warrant by the M.P. Sov. G. Commander, Henry Beaumont Leeson, *A.M., M.D., F.R.S., F.R.C.P. Lond., &c.*, to the St. Aubyn Chapter to cultivate the ineffable degrees from the 4th to the 18th inclusive, the following members were also appointed, the other degrees being reserved by the M.W.S. for several other distinguished Princes of the Order:—17° Knights of the East and West, M.E. Sov. Prince Master, E. and P. Prince Vincent Bird, 18°; 16° Grand Prince of Jerusalem, M.E. Sov. Prince Master, E. and P. Prince Samuel Chapple, 18°; 15° Knight of the Sword and the East, Sovereign E. and P. Prince Horace B. Kent, 18°; 14° Grand Lodge of Perfection, Thrice Potent Master, E. and P. Prince William J. Hughan, 18°; 13° Ancient Master of the Royal Arch, Thrice P. Grand Master, E. and P. Prince Thos. Heath, 18°; 12° Grand Master Architect, Most Powerful Master, E. and P. Prince Merrifield, 18°.

We most heartily congratulate the members of this chapter in having succeeded in establishing the various lodges, councils, grand councils, chapters, &c., in connection with the Ancient and Accepted Rite of England and Wales, from the 4th to the 18th inclusive, and confidently hope that, from the known and recognised Masonic ability of the M.W.S. Francis G. Irwin, and the zeal and position of his officers in regard to Masonry generally, the St. Aubyn Chapter of Rose Croix H.R.D.M. will be a complete success, and thus numerically and religiously be a lasting honour to its promoters, who thus endeavour to extend the principles of Christianity by giving a greater prominence to its pillars of faith, hope, and charity than is to be found in Craft Masonry.

ALL the pomp, all the glitter, and all the distinctions of life appear despicable as the plaything of a child, when, amid the sublimities of nature, we commune with our Creator and his works.

IRELAND.

"SPECULATIVE FREEMASONRY"—LECTURE IN PORTADOWN.

On Wednesday, the 27th ult., a public lecture was delivered in the Town Hall, Portadown, on "Speculative Freemasonry," by the R.W. and Rev. Simpson G. Morrison, P.M., K.H.I., G. Chap. to the Grand Lodge of Ireland, and Chaplain of Grand Royal Arch Chapter of R.A. Masons. The lecture was delivered in aid of the funds of the Masonic Female Orphan School. There was a most fashionable attendance, and amongst those present we noticed His Grace the Duke of Manchester and the Duchess of Manchester, the Marquis of Abercorn and the Ladies Hamilton, J. S. O'Brien, Esq., J.P., Tandragee; Robert Armstrong, Esq., Mrs. Armstrong, and party; Hugh Mercer, Esq., and Mrs. Mercer, Lurgan; William Emerson, Esq., Belfast; Dr. and Mrs. Bredon; M. B. Birnie, Esq.; W. L. Victor, Esq., Tandragee; Woolsey Atkinson, Esq., and family; Dunbar M'Master, Esq., and party; George Haslett, Esq., Lurgan; Dr. Saunderson, Loughadion House, Poyntzpass; William Campbell, Esq., Belfast; William Montgomery, Esq.; and many others too numerous to be inserted.

The members of the following Masonic lodges appeared in the costume of the Craft:—Nos. 82, 749, 219, 134, 744, 23, and 789.

His Grace the Duke of Manchester, Prov. G.M. of Huntingdon, &c., arrived shortly after eight o'clock, and was received with Masonic honours by the following members of Lodge 82, who had requested his Grace to preside:—Arthur Thornton, W.M. and P.M.; John Brereton, S.W.; Wm. Hall, J.W.; Woolsey Atkinson, S.D.; Robert Clarkson, J.D.; Thomas Shillington (Fortius), I.G.; Thomas Carleton, Treas.; Bros. John Rettrey and M. B. Birnie, K.H.T.; W. L. Victor, K.H.T.; William Montgomery, P.M., and K.H.I.; Alex. Dickson, H. F. C. Atkinson, Wm. Campbell, Robert James, &c.

The Duke of Manchester took the chair shortly after eight o'clock, and having received a Masonic salute,

The Rev. S. G. MORRISON proceeded to deliver his address. He said he had frequently had the pleasure of addressing the brethren of the Order within the limits of the lodge, but for the first time in his life he felt called upon to deliver a Masonic address in the presence not only of those who were members of the Order, but in the presence of non-members; and, most embarrassing of all, in the presence of ladies. He had got three requests forwarded to him from that neighbourhood—one, to deliver an address in advocacy of the Masonic Orphan School; another, to deliver a Masonic lecture to the brethren of Portadown and the neighbourhood; and the third request was, that he should come and deliver a kind of exposition of the history and principles of the fraternity, suited for a mixed assemblage, such as the present. If he could comply with the three requests, he would be much pleased, indeed. In the first place, he should endeavour briefly to give an account of the rise and progress, and the pretensions of the Brotherhood, and having done so, he would endeavour to deliver a Masonic lecture, and perhaps some of the secrets might slip out. (Laughter and applause). Having done those two things, he would call their attention, at all events for a minute or so, to the claims of that glorious institution that was at once the pride and boast of the Order—the Masonic Orphan School, in Burlington-place, Dublin. As regards the history of the Craft, he was not altogether satisfied with the accuracy of what was sometimes talked about regarding their records and traditions. However beautiful and however fascinating those records and traditions were—and they were both fascinating and beautiful—he could not bring himself to deal with uncertain lore in the position that he must at all times occupy as a public instructor. He would not take them back to the beginning of creation, as some of his brethren would perhaps be disposed to do. He had taken one or two volumes from his library to assist him in giving a few facts regarding Freemasonry, and the first book commenced by attempting to show that Adam was the first Freemason. That was rather a long story, and he laid the book aside. They could easily conjecture what was the origin of operative Freemasonry. First, there was the fact of labour as a matter of necessity, and by-and-bye combination; and then, as a matter of course, secrecy existed, for persons who would be labourers and had not learned a trade would try to imitate the skilled labourers. In consequence, secrecy, and signs and passwords, such as they had at present, became a matter of necessity. As regards speculative

Freemasonry, he (the lecturer) thought it could not be traced very far beyond the age of King Solomon. That speculative Freemasonry existed on a large scale in Egypt could not be doubted, and that it was carried on in ancient Tyre there was no mistake. He was of opinion that it came very near a state of perfection at the building of Solomon's Temple. He had no doubt whatever that their traditions in Freemasonry relative to the building of the Temple were founded on fact. They knew on the authority of the best Greek writers that Masonry was practised in ancient Greece. In process of time the Order found its way into Italy and Rome. Perhaps some of those present would be interested to know that two of the most distinguished Popes of Rome were Freemasons—actually initiated. One Leo X. was the Grand Master of all the Masonic lodges in Rome. That was an undoubted fact. Before him Julius II. was also Grand Master of the Freemasons, and he had as his Senior Warden no less a person than Raphael, and on his death his nephew, Bravat, became Senior Warden, and under his supervision St. Peter's at Rome was commenced, and continued until the appearance of Michael Angelo. Coming to England, they had records of the working of speculative Freemasonry from the beginning of the sixth century; and if they came to their own country they could trace Freemasonry in Ireland as far back almost as the beginning of the seventh century. If they would go to Mary's Abbey, in Dublin, he could give them unmistakable evidence that that work was originally carried on and finished by Freemasons; but when under the celebrated Brian Boru the Danes were expelled from the country, they carried away almost all the old records. Christ Church Cathedral in Dublin was built by Freemasons; and under the supervision of Charles II., who was initiated in London, that splendid house—the hospital for old soldiers at Kilmahulm, was erected. The glorious King William III. was a Freemason, and very extensively patronised the Order. (Loud applause). It never reached its real importance until he took the Order under his Royal patronage. The foundation stone of the Parliament House, as it was called, or the Bank of Ireland, was laid by the Freemasons of Dublin. Freemasonry had never been in such working order in this country as it was at present. It owed very much to his Grace the Duke of Leinster, the distinguished Grand Master. For the last fifty-two years that noble brother had, by his princely contributions—his consistency of Masonic love—done more to exalt the Order before the public than anything which was done previous to his administration. (Applause.) In reference to the pretensions of the Order, he should make a few remarks. Freemasonry had done a great deal of good. He (Mr. Morrison) would not continue a Freemason for a single day if he did not, in his conscience, believe that it was better adapted to exalt the moral and social character of his fellow-countrymen than any other organisation, Christianity always excepted. There had been about 500 volumes written on the subject of Freemasonry, either in exposition of its principles, or in advocacy, or in objection to its claims and pretensions. He would like very much that all his brethren should become reading Freemasons. If a Freemason were to act up to his principles, he could not be uneducated. He could tell them many instances of the horrors of war being mitigated by the operations of Freemasonry. They were in possession of facts to show that, in instances not a few, actual war between nation and nation had been prevented by the legitimate operation of those high up in Masonry. (Applause.) All their orders, the compass, the level, the line, &c., had an unmistakable utterance to the Craft, and that man was unworthy the name of brother who, in any instance, compromised the purest morality, and who in the veriest trifles deviated from the strict line of moral rectitude and virtue. (Applause.) A great objection that was made to the Craft was that it was a secret society. It was no such thing. That was the way to meet that objection. How, in the name of all that was good, could they call it a secret society when it gave the name and address of every brother, and when the name of every Freemason must be furnished to the Government every six months? Secret societies, he was aware, did exist in the country; but Freemasonry was not to be classed with those dangerous organisations. Having referred to some objections which were made to the society, and pointed out its advantages, the lecturer alluded to the establishment of the Female Orphan School, in Dublin, and said that about the year 1792 the Craft began to agitate the question of charity. An effort was made to get up a kind of school, but he regretted to say that in the year 1829 the contributions from all the lodges in aid of

this object amounted to only £17 9s. In the year 1852 a great effort was made, and a sum of £1,600 was raised, by which a part of the present building was erected, and a few years afterwards a sum of £1,000 was collected, and spent on the beautiful erection. They were glad when they could accommodate 17 of their deceased brethren's children, but at present they were enabled to accommodate 40 of the female orphans of their deceased brethren. (Applause.) Of the contributors to the funds of the Orphan School, there were 968 Freemasons residing in Dublin, and only 274 contributors in all the rest of Ireland, and of the 40 children in the school now, 23 were from the provinces, a considerable number being from the Province of Ulster. He hoped he would be able to report well of their determination on that occasion to do something on behalf of the noble institution. The rev. gentleman concluded an excellent lecture—which was listened to throughout with the utmost attention—amid loud applause.

Bro. THOS. CARLETON said that as Secretary of Lodge 82, he felt great pleasure in moving that the best thanks of the brethren be given to the lecturer for his very eloquent address.

Bro. WILLIAM MONTGOMERY seconded the motion.

His Grace the Duke of MANCHESTER said: Brethren, ladies, and gentlemen, I think I may accept that motion as carried unanimously. (Applause.) In the name of the meeting I have very great pleasure in tendering to you (Mr. Morrison) the thanks of all present, with my own, for the able and instructive address you have given us. I have already this year had the honour and gratification of presiding at the dinner in connection with the Freemasons' Boys' School in London, and I am proud to say that I was informed it was the most successful in a pecuniary point of view that has yet taken place. Of course, it is not to be expected that we in Portadown can vie with the contributions that were collected on that occasion; but I hope we will collect an amount which will be worthy of consideration, and worthy of recognition by our brother Masons in Ireland. The amount of money subscribed at the dinner in London to which I allude was £5,600. Of course, that is far more than we can expect to arrive at. If I remember aright, the number educated at the school in England did not exceed ninety boys, and I hear that you have forty girls at the Orphan School in Dublin; so I think you must manage the funds very well. That is an additional inducement for Freemasons to assist you with their contributions. I hope that this evening you may collect an amount worthy of your eloquent address, and to testify our gratitude for your coming here; and I hope that this town may be worthily recorded in the list of contributions in aid of the Orphan School. (Applause.)

Bro. Rev. MORRISON, in acknowledging the vote of thanks, said that it was at all times cheering for a person to know that his little efforts had met with the approbation of his brethren. He had but one desire in life, and that was to do as much good as he could, and he hoped he would be enabled to do so; and any time that the brethren in Portadown should attach any importance to his influence—his pen or his tongue—all would be willingly placed at their disposal. (Applause.)

On the motion of W. L. VICTOR, Esq., the Duke of Manchester then vacated the chair, which was taken by the Most Noble the Marquis of Abercorn.

The Noble MARQUIS then proposed a vote of thanks to his Grace the Duke of Manchester for the excellent manner in which he had discharged the duties of chairman.

W. L. VICTOR, Esq., seconded the motion, which was carried with enthusiasm.

The Duke of MANCHESTER said he felt great pleasure in returning his best thanks to the meeting for their expression of gratitude for the very small service which he had been enabled to render that evening by coming there. It was not the first occasion he had had an opportunity of doing so. He remembered about ten years ago being informed that in the course of twenty years the population of Portadown had increased from hundreds to thousands—from 600 to about 6,000 or 7,000—and he had no doubt the progress of the town had been equally great since that time. The town had his best wishes. His interests were intimately united with those of the inhabitants, and anything in which he could assist the prosperity of the town they might be assured he should be most happy to render. With regard to Freemasonry, Mr. Morrison had alluded to the fact that speculative Freemasonry originated with King Solomon. He (his grace) had no doubt that Mr. Morrison was right, but he thought they might take as a fact—it seemed rather more than surmise—the idea which was started by Mr.

Taylor, that the first of the pyramids of Egypt was built on mathematical and astronomical principles—far beyond what modern masons or builders would attempt, and would be only understood by mathematicians and astronomers—so much so that Professor Smyth, the Astronomer Royal in England, spent last winter in Egypt in taking the angles of the Great Pyramid. There were no hieroglyphics on that great pyramid, which was supposed to have been the earliest built. The surmise was that the pyramid was built soon after the deluge, as a standard of Masonry and a record of scientific knowledge. One of the entrance passages points to the star that Professor Airey states would have been the direction of the polar star soon after the deluge—or the star which was then the polar star. The only way for accounting for the peculiar inclination of the entrance passage is that its direction was intended to be what he had stated. That alone, if it were true, would lead one to suppose that the builders were men of great science or knowledge, and it seemed a pleasing surmise to suppose that they might have been, perhaps, the fathers of Freemasonry. (Hear, hear.) Before sitting down he could only repeat his thanks to those present for having testified their pleasure that he should have been there. It had given gratification both to the duchess and himself to come amongst them, and he hoped that they might be allowed to assist, by a handsome contribution, the funds of the Masonic Female Orphan School. (Loud applause.)

The benediction was then pronounced by the Rev. Bro. MORRISON, and the meeting separated.

It was stated that the sum realised by the lecture amounted to about £54, including contributions from the Duke of Manchester and the Marquis of Abercorn.

MASONIC FESTIVITIES.

CUMBERLAND AND WESTMORELAND.

On the evening of Thursday, September 14th, a Masonic Ball was given at the Keswick Hotel, which was, in every respect, a great success, and, indeed, equalled by few county balls. It was got up under the special auspices of a committee, including the Earl of Jersey, Bros. F. L. B. Dykes, Prov. G.M.; Dr. Greaves, D. Prov. G.M.; J. G. Tetley, Prov. G. Org. Oxfordshire; G. G. Boulton, 339; J. J. Spedding, W. Boulton, and J. Berton Bright.

The spacious coffee-room of the hotel was for the evening metamorphosed into a ball-room, decorated with Masonic insignia, ferns, and floral designs, tastefully arranged by the enterprising manager. The dining-room was appropriated for supper, and refreshments of the choicest character were provided for the guests. The company included many of the most distinguished county families.

Scott's Quadrille Band, from Carlisle, occupied the orchestra, and most efficiently accompanied the several dances. The ball was opened by the Cologne Quadrille, which was danced by Bro. Dykes, Prov. G.M.; Bro. Dr. Greaves, D. Prov. G.M.; Bro. Tetley, Mr. Senhouse, jun.; Mrs. Dykes, Miss Dykes, Mrs. Wybergh, and Mrs. Drury Lowe. The Knight's Templars dances, introduced by Bro. Tetley, as danced at the balls of the Apollo Lodge, Oxford, were peculiar, the Knight's Templar, in full costume joining in them. They were danced in the centre of the room, which part was guarded by four brethren holding scarlet robes. The ball was kept up with unabated spirit till about three o'clock, when the company departed, well pleased with the excellent entertainment provided, and with a well-founded hope that this era in the social amusements of Keswick will be the commencement of a series of pleasant festivities, hitherto unknown in the place, but which, carried on in the spirit of the Masonic Ball, cannot fail to promote the prosperity of the town. The chairman of the committee empowers us to state that the arrangements of the stewards could never have been successfully carried out, but for the zealous co-operation and the admirable diligence and attention of the manager, Bro. Rudd, Mrs. Rudd, and the entire staff of the Keswick Hotel.

CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

Our readers are doubtless aware that an institution, having for its object the education and advancement in life of the children of distressed and deceased Masons, connected with the province of Cheshire, was established about two years ago on similar principles to one already in existence in the sister province of West Lancashire; but they may not be aware that owing to the exertions of the originators, foremost amongst whom must be named Bro. J. P. Platt, P.M. of the Zetland Lodge, Birkenhead, and P. Prov. S.G.D., bids fair to rival in prosperity, as in usefulness, every other institution of the kind. We have in Birkenhead a theatre, which for excellence of arrangement, as well as architectural taste and ornament, is alike creditable to the rising town, to the proprietors, as also to the architect, Bro. Lewis Hornblower, P. Prov. G.S. of Works, but which has not been so successful as was anticipated. A short time ago it was projected to "get up" in this building an amateur dramatic performance for the benefit of the noble institution already alluded to. Bro. J. P. Platt again became as active as ever, and he was ably seconded by the Masters, P.M.'s, and primary officers connected with the Mersey, the Zetland, and Combermere Lodges. The following noblemen and gentlemen became patrons, viz. Bros. Lord de Tabley, Prov. G.M. Cheshire; Sir Thos. G. Hesketh, Prov. G.M. West Lancashire; Sir Watkin W. Wynn, Prov. G.M. Shropshire and North Wales; Visct. Combermere, D. Prov. G.M. Cheshire; Lord Richd. Grosvenor, Prov. J.G.W. Cheshire; Geo. C. Legh, M.P., Prov. S.G.W. Cheshire; W. Hind, chairman of the Birkenhead Commissioners; Geo. Harrison; also Mr. J. Laird, the worthy member for the borough. The 25th ult. was fixed for the event to come off, and proved a complete success. The elegant theatre was filled in every part; the boxes were crowded, chiefly with the beauty and fashion of the neighbourhood, proving that the mystic Order is most popular. The members of the Craft, however, mustered in great numbers, a large body of whom and their friends being brought in a special train from Chester. The performance commenced with the following prologue, written for the occasion by Mr. Robert Crompton, and spoken by his brother, Mr. William Crompton:—

Ladies and gentlemen, I come to say
A few words ere the opening of our play:
Words for the actors, whom you soon will see:
The cause they serve requires no words from me.

Oh, such a motley crowd the green-room throngs;
Here the musicians practising their songs;
The villains there, hob-nobbing with foes;
The love-lorn sigher thinks not of his woes.
The heavy father,—sire of other sort,—
Lighthearted, views the scene, and thinks it sport.
No discord yet they know, no strife, no fear:
The prince and constable are brothers here.

Stay! did I say no fear? I must recall
What illustrates my meaning not at all.
Would you could see some others nervous stand—
One with his book or written part in hand;
One, spite of paint, with pallor in his face;
One at the mirror, practising some grace—

A bearing dignified or posture striking,
Yet can't get his deportment to his liking:
One's wig don't fit, but from his head will fall;
One pants because his pants are much too small.
The Rindorpest, committing havoc now,
Makes every farmer anxious for his cow;
One amateur the farmers' terrors halves,
But his anxiety's about his calves.

But to be serious awhile. I stand
Deputed to thank friends on every hand.
Adversity may come, death bring to naught
The head that planned, the skilful hand that wrought;
And thus you aid to dry the orphan's tears,
To rear and care for him in future years.
Sincerest thanks to each and all of you—
Not words alone, but deep-heart thanks. Adieu!

In the first piece, "Much Ado about Nothing," the character of *Benedick* was sustained by that most popular of amateurs, Mr. R. B. Cummins, whose finished elocution, appropriate gesture, and perfect *sang froid*, would lead a stranger to suppose that he was an experienced professional of high standing. Miss Hill played the part of the quick-witted and sharp-tongued *Beatrice* admirably, and both she and Mr. Cummins were called before the curtain. Mr. Maysson, as *Don Pedro*, looked every inch a prince; and when the slight nervousness which he naturally at first felt in facing so large an audience had worn off, he played his part capably. Mr. A. T. Haddock was very effective as the young Florentine lord, *Claudio*; Mr. R. Crompton, as *Leonato*; and Mr. S. Drielsma, as *Antonio*. "Brother" Holden, too, made a very good "heavy villain" as *Borachio*; but the *Don John* of Bro. T. E. Hignett was scarcely "heavy" enough, arising probably from a little diffidence on his part. Bro. W. J. Hammond was most amusing as *Dogberry*, and most truly did *Dogberry* say that *Verges* (Bro. Coulter) was "a good old man," for Mr. Coulter's was an admirable make up. Bro. Tom Taylor, as *Conrade*, had not much scope, but what little he had to do was done well. Indeed the acting altogether was unusually good for amateurs. We ought not to omit stating that Miss Rignold, as *Hero*, was one of those whom the audience delighted to honour. During the piece "Sigh no more, Ladies," was sung as a quintet, in which Bros. Unsworth, Yeatman, Cummins, Davies, and Wright took the predominant part, and so admirable was the performance, that it elicited a warm and enthusiastic encore.

This was followed by Madison Morton's farce of "Box and Cox," and J. Stirling Coyne's farce of "Binks the Bagman." In "Box and Cox" the case was as follows:—*John Box*, Bro. W. Hammond; *James Cox*, Bro. T. E. Hignett; *Mrs. Bouncer*, Mrs. Power; and in "Binks the Bagman" the cast consisted of the following:—*Binks*, Mr. S. Drelama; *Kit Crimmins*, Bro. Holden; *Jack Robinson*, Mr. R. Crompton; *Tom*, Mr. Gibbs; *Mrs. Crimmins*, Mrs. Power, &c. The former was admirably played, the whole company, evidently being greatly amused, testifying their appreciation by frequent plaudits, and at the conclusion calling for the brothers Box and Cox before the curtain. Of the latter piece it may be sufficient to say, that though approaching the "wee short hour" before the conclusion, yet nearly the whole audience remained, thus testifying their appreciation. We ought not to neglect stating that the lady artistés appeared with the kind permission of Bro. W. R. Coupland, the esteemed proprietor of the Theatre Royal and Royal Amphitheatre, Liverpool. It is most gratifying to add, in conclusion, that a handsome sum will be realised for this excellent charity, reflecting the greatest credit on its promoters, and proving that in this neighbourhood Freemasonry is justly appreciated.

THE WEEK.

THE COURT.—Their Royal Highnesses the Prince and Princess Louis of Hesse, Princess Helena, Princess Louise, and Princess Beatrice, went to a Gillies' Ball at Abergeldie, given by the Prince of Wales, on the evening of the 29th ult. Earl Dalhousie and Lady Christian Maule arrived at Balmoral on a visit, and had the honour of dining with the Queen and Royal family. On the 30th ult. His Royal Highness Prince Arthur arrived at the Castle, attended by the Rev. J. Jolly. The Prince and Princess of Wales, Prince John of Glucksburg, and Princess Hilda of Anhalt dined with the Queen and Royal family in the evening. The Queen, accompanied by Princess Louise, and attended by Lady Ely and Colonel de Ros, attended divine service at the parish church of Crathie on the afternoon of Sunday last. The Rev. Dr. Macfarlane, of the General Assembly, officiated.

GENERAL HOME NEWS.—From the weekly return of mortality issued on Tuesday, it appears that the deaths in the eleven principal towns of the kingdom were 2,666 being at the rate of 24 in the thousand. This is slightly higher than the death rate of last week. London, however, retains its high standard of health, for the deaths here were at the rate of 21, or three below the average. Bristol is lowest in the death rate, being 19 in the thousand; Manchester has the bad pre-eminence of being as high as 34. Of the 2,666 deaths London contributed 1,214, which is a little below the ten years' average for that week. The births in all the towns amounted to 4,277, of which 2,156 belong to London—this is considerably above the average.—A month ago a man named O'Shaughnessy cut his wife's throat in Regent-street, Westminster, and afterwards cut his own throat. He has been in hospital ever since, his wife having recovered from her wounds some time ago. O'Shaughnessy was so nearly convalescent on Friday, the 29th ult., that he was brought up at the police-court on a charge of attempting to murder his wife. He was committed for trial.—The inquest on the body of Mrs. Reeve, of Greenwich, who is supposed to have died from the effects of poison, was resumed on the 28th ult. Mrs. Reeve died in her confinement, but under circumstances which led to the suspicion of foul play. A *post-mortem* examination and subsequent analysis showed that death had been caused by veratrum or white hellebore. At the inquest yesterday some further evidence was taken, and the inquiry was again adjourned to await the result of an analysis by Professor Rodgers of some powders which had been found in the deceased's room.—The election of Lord Mayor took place on Friday, the 29th ult. The sermon was preached by the Rev. Dr. Mortimer. Mr. Alderman Phillips, who, we believe, is a member of the Hebrew persuasion, was unanimously elected chief magistrate for the ensuing year.—A pseudo German "baron," whose name has been before the public on several recent occasions, was tried at the Middlesex sessions on a charge of stealing a gold watch. The facts of this particular charge were very simple. The prisoner took lodgings in Tavistock-street, abstracted a watch belonging to the landlady, and pawned it under an assumed name. The evidence of the robbery was so conclusive that the prisoner, in a spirit of desperation, denied his own identity. He affirmed that a countryman of his was so much like him that the one had more than once been mistaken for the other. The jury, however, believed that he was the right man, and the Deputy-Assistant-Judge gave force to their decision by sentencing "the baron" to twelve months' imprisonment with hard labour.—The Fenian prisoners were brought up at Dublin on Saturday last. The statement of the case for the Crown was to the effect that the

object of the Fenian organisation was the overthrow of the British rule and the establishment of an Irish republic. One of the means to be adopted was the assassination of many leading men in Ireland, and general massacre of the Catholic clergy. Within the last fortnight about £3,500 had been received in Ireland from America for the purpose of the conspiracy, and while the case was going on the receipt of £1,400 more was announced. Pikes had been found, and various documents which implicated more or less the prisoners in the court. The man Stephens, who has not been apprehended, seems to have been the leader in Ireland. The informer is a man named Pierce Nagle, who was last employed as a folder in the *Irish People* office. The prisoners were remanded, and the proceedings are likely to last for several days. The work of arresting persons suspected of Fenianism does not by any means appear to have ended—two more arrests having been made in Cork, and several in Ulster. At Kingstown on Monday a man named Patrick Gaffney was charged with having torn down part of a proclamation offering a reward for the apprehension of Stephens, the Fenian leader. The proceedings were enlivened by a sharp altercation between defendant's counsel and the magistrate. The prisoner, it appeared, dropped a drill-book, and a MS. headed "The Fenian Men" was found at his residence. The case was adjourned.—A man who gave his name as Frederick Owen was brought up at the Clerkenwell Police-court on Monday on a charge of defrauding wine-merchants and others, and the particulars of his frauds, as brought out in evidence, illustrated in a very striking way the ease with which a rogue, with a dashing exterior and a plausible address, can obtain credit from men whose vocation one would think must teach them sharpness. This young fellow represented that he had come into a large fortune; that he had spent all his ready money in furnishing a house; and that, therefore, he required credit for a short time for further goods he wanted. The tale was swallowed at once, and goods to any extent were furnished to him. Now the bubble has burst his dupes wanted him to be sent for trial before the Central Criminal Court, but the magistrate would only send him to the sessions.—About a month ago a man named Underline, a navy, was killed by another navy belonging to an opposition gang. His mates have done what they could to shield him, and have thrown every possible obstruction in the way of the officers of justice. At the instance of the coroner the Home-office offered a reward of £100 for the apprehension of the murderer. At the Thames Police-court, on Wednesday, a navy, named Noah Gillins, was brought up charged with the murder. Evidence was given in support of the charge, and the prisoner was remanded.—The inquest that was begun some time since on the body of a woman named Newton, whose death was said to have been caused by the violence of a tradesman with whom she lived, has been resumed. The evidence was not very conclusive, and the jury returned a verdict attributing the death to excessive drinking.—An inquest has been held on the body of a woman who was found dead in her bed in a lodging-house in Drummond-street, Euston-square. A letter found on her, and addressed to the man in whose family she had lived as housekeeper, showed that there had been a difference between them, and that deceased intended to commit suicide. There was, however, no indication that she had taken anything to cause death. The inquest was adjourned to give time for an analysis of the contents of the stomach.—A most horrible case of neglect of a child was brought under the notice of Mr. Selfe at the Westminster Police-court on Tuesday. About three years ago, a man and his wife, named Riley, died, leaving a boy then only two years old. This child was at

first sent to the workhouse; but a relative offered to pay 16s. a month for its maintenance, and the Rev. Mr. Batt, a Roman Catholic clergyman, who had attended the father on his death-bed, made an arrangement with a woman named Roach, the aunt of the child, by which, for the 16s. a month, she was to bring it up. From information which he had received, the parish officer went the other day to Roach's house in Sutherland-street, Pimlico, and there in a back kitchen, from which the light was almost wholly excluded, the unfortunate child was found. The description of his condition and the condition of the room is disgusting beyond measure. Being weighed it was found that, although he was five years old, he did not weigh more than 24lb. John Roach, the uncle, was brought up at the Westminster Police-court, and charged with the cruelty to the unfortunate child. It was, however, objected that not he, but his wife, was to blame for the cruelty. The magistrate seemed to lean to his opinion, and remanded the case.—A serious statement affecting the humanity of the authorities of the East London Union appeared in some of our contemporaries on Tuesday. A deputation of the guardians attended at the Mansion House on Wednesday, and complained that the story was highly coloured and distorted. They will attend on a future occasion and make a fuller explanation to the Lord Mayor, who did not sit on that day.—George Price, the man who is charged with having caused the death of his wife by ill-treatment, was brought up again at the Clerkenwell Police-court on Wednesday. Objection was taken to the presence of the solicitor who was conducting the prosecution, on the ground that he represented a society, and not the friends of the deceased. This objection was overruled on the assurance of the solicitor that he was instructed by an individual and not by the society. Some further evidence was then given against the prisoner, who was again remanded and bail was refused.

FOREIGN INTELLIGENCE.—A great, and probably decisive battle, has been fought between the allies under Flores and the Paraguayans, in which the latter were defeated with the loss of seventeen hundred prisoners, their cannon, and flags. This, of course, disposes of the Paraguayan invasion of Brazil, and it is not improbable that General Lopez will make terms before his army is wholly dispersed. Many will contemplate with anxiety the prestige which the slaveholding empire of Brazil will acquire by the great victories which she has now achieved, both by land and by sea.—Some of the Paris papers still insist that the Emperor means immediately to grant new and important instalments of freedom, and that these are to be announced in a speech which Louis Napoleon is about to make at Bordeaux. Our correspondent warns us not to put any faith in such rumours. They have unfortunately no foundation. It is remarked as singular, that the Duke de Persigny, who is staying at Biarritz, has never been invited to dine at the Imperial table.—Cardinal Andrea's letter, professing, as it does, a desire to see Venetia annexed to Italy and the Pope reconciled to Victor Emmanuel, is the subject of indignant comment from the French and Italian clerical journals. That a prince of the Church should utter such sentiments is thought a grievous scandal.—The Madrid papers state that a visit from Prince Alfred, of England, is expected shortly in that city. If the Prince go there, it may be taken for granted that there will be Spanish quid-nuncs found ready to ascribe his visit to a matrimonial design upon the hand of the Infanta. Several other princes are being talked of as candidates, or probable candidates, for the affections of this young lady, who is now approaching what in Spain is considered a marriageable age.—The Pope has delivered an allocution in which he denounced secret societies, including

Fenianism, and with still greater emphasis Freemasonry. He blamed the Archbishop of Paris for being present at the funeral of Marshal Magnan, a leading Freemason; and he not indirectly alluded in severe terms to the Emperor Napoleon's toleration of the Masonic system. The Pope, it is said, has sent an emissary to Vienna and Munich in order to obtain Austrian and Bavarian volunteers to replace the French troops in Rome. The evacuation is still talked of as likely to begin almost immediately.—The Austrian Government is about, according to report, to publish at once a financial statement of the expenditure and revenue of the empire. It is also stated to have despatched a circular to its diplomatic agents abroad to oppose the idea that the recent manifesto of the Emperor means an abandonment of the principles of the October diploma and a return to absolutism. The object of the Emperor is declared to be to establish definitively constitutional institutions for the whole empire by the common agreement of all the provinces.—The *Moniteur* on Tuesday announced that the French coral fishers on the coasts of Tunis and the Algerians resident in the latter country have lately been subjected to acts of violence which seemed to imply a responsibility on the part of the local authorities. The French Government therefore demanded satisfaction, and the Bey of Tunis, recognising, says the *Moniteur*, the justice of the representations (and, doubtless, also remembering the Dey of Algiers), hastened to express his regret, and to make reparation.—The *Official Gazette* of Vienna published on Tuesday the anticipated statement of the revenue and expenditure of the Austrian empire for the first nine months of the current year, and announced that the final accounts for the year are expected to show an equilibrium, if not indeed an actual surplus.—The Congress of German Deputies, summoned to express the general feeling of Germany upon the present position of the Schleswig-Holstein question, met at Frankfort on Monday. Resolutions were passed strongly condemning the principle just acted upon by Austria and Prussia of arranging the political system of the Duchies without consulting the wishes of the inhabitants. A resolution was also passed expressing the desire of the country for the convocation of a German Parliament.—The cholera is declining at Malta. A change in the weather akin to that which is now taking place in England has been experienced in that island, and the result is that the malady is gradually dying out.—The peasants at Zaragoza have had a "tumultuous" meeting, the object of which was to refuse payment of that oppressive exaction, the municipal *octroi*. The authorities, however, promptly restored order.

TO CORRESPONDENTS.

* * * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

ERRATUM.—In the report of the Lodge of Harmony (No. 220), Lancashire West, in our last week's issue, for "A meeting of the Lodge of Harmony," read "A meeting of several of the members of the Lodge of Harmony."

C. D.—1. Past Grand Officers should wear the regalia of their rank at all times, full or undress as they please. There is no law to prevent their wearing the plain blue. 2. Is answered with No 1. Past Grand Officers are entitled to wear the jewel in lodges and chapters. 3. Past Masters should always wear collar and jewel. C.D. is recommended to study the "Book of Constitutions;" he will find all these queries answered there, and he will observe that when there is no law in the by-laws of a private lodge, the "Book of Constitutions" provides the rule.