

LONDON, SATURDAY, OCTOBER 28, 1865.

FREEMASONRY AND THE POPE.

Pio Nono's diatribe against the Institution of Freemasonry has given rise, in the foreign Masonic and non-Masonic press, to a number of criticisms, almost all of which concur in considering the foolish and ill-advised utterance as a further proof of the gradual elimination of the elements that formed the base upon which the power of Rome rested in former centuries. Reserving to ourselves to present our readers, in future numbers, with excerpts of articles of the foreign press on this subject, we will here quote a translation of the spirited reply addressed to the Pope by our brethren of Lyons, as also the circular which has been addressed to the Freemasons of Italy by the Grand Master, Di Luca:—

"The Freemasons of Lyons to the Sovereign Pontiff of the Roman Catholic and Apostolic Religion."

"Holiest Father,—Freemasonry is universal; it counts adherents amongst the professors of all religions on the globe. The chiefs of these creeds have always behaved inoffensively and benevolently towards Freemasonry; those of Catholicism alone have been hostile to it for the last half century.

"We pass over the attacks and injuries heaped upon us by the acolytes of the *Catholic party*; their fury has become a chronic disease. But now war is waged against us from a higher quarter.

"In a long and harsh *philippica* you are pleased to condemn, not isolated actions or individual errors that are always possible even in the best regulated societies, but our association as a whole. You think, like your predecessors, that 'not a moment is to be lost in striking and lacerating with one sentence of condemnation as with a sword, this sect that broodeth crime and assailing all kings divine and human.' Having enumerated the efforts of your predecessors, you acknowledge 'that they did not meet with the success they hoped for;' in your opinion, Freemasonry, 'so far from being vanquished and brought to the ground, continues to exist with impunity, and acts more audaciously than ever.' You point out how it 'covers itself with the cloak of benevolence in order to conspire more efficiently against the Church and the civil power.' You ask, 'What is the object of the clandestine meetings of this association of men belonging to

every religion and to all creeds? Forsooth, you exclaim, a society that shuns day and light must be impious and criminal.' And upon these conjectures merely you deplore that 'encouragement, or at least toleration, is afforded to the tenebrous Masonic society, so hostile to the Church and to God, so dangerous even to the security of kingdoms;' and then you add—'Venerable brethren, it is with feelings of pain and bitterness that we see some persons, who are called upon to reproach this sect, according to the enactments of our predecessors, remaining indifferent and almost pliant, whilst in a matter of such moment, the duties of the office devolving upon them ought to prompt them to greater energy.' To put a stop to this you 'curse and condemn this Masonic society, and the other societies, *ejusdem generis*, which aim at the same end under different forms, and conspire overtly or clandestinely against the Church and the legitimate powers,' and you wind up by saying—'May God in his mercy, after having crushed the wicked men who, by means of the above-mentioned societies, indulge in impious and criminal actions, grant that the Church and human society may recuperate a little from so numerous and inveterated evils.'

"This is the substance of your allocution of the 25th of September. There is nothing wanting in this analysis, not even your appeal to the secular power, and your unchristian desire of seeing us crushed for the good of the Church. Such attacks bear with themselves the justification for the most violent repartees. But our reply will be calm,—we are conscious of the justice of our cause and the fairness of our intentions and actions.

"May it please your Holiness to listen to us. In this beautiful country of France, and in a time like ours, no man is condemned without a hearing. At Rome, another mode of procedure is, we regret, the order of the day. Perhaps you might have summoned us to your bar. The Masonic law, of which you are, no doubt, ignorant, would have pleaded for us. This law says literally—

1. Freemasonry being an institution essentially philanthropical, philosophical, and progressive, has for its object the search after truth, the study of universal morals, of sciences and arts, and the practice of benevolence; it has for its principles the existence of God, the immortality of the soul, and joint responsibility amongst men. It considers liberty of conscience as a right belonging to every human being, and excludes nobody on account of his religious persuasion. It has for its motto—liberty, equality, fraternity, &c.

(The address reproduces the three first clauses of the constitution of French Masons, for which see FREEMASONS' MAGAZINE of Sept. 30, 1865, page 261.)

"Do you find in this law any mark of the misdeeds which we stand charged with and convicted of by your declaration?"

"You charge us with being a politico-religious society. You are addressing the wrong party. To cause our adepts to resign their most cherished right, viz., liberty of conscience and opinion, in favour of a leading ambition, this is impossible; their spirit of independence would never admit of the *perinde ac cadaver*.

"We have never said that the practice of benevolence was our sole object; other societies* may shelter themselves behind this exclusive designation. You know better than we do that they are dissimulating a portion of their programme.

"Masonic meetings never adjourn without having gone through a collection in favour of the poor, however they think that alms are but a sad palliative that may be done away with by free labour, order, and habits of saving.

"We teach the existence of God, and without pronouncing a judgment on the respective merits of the various creeds that embody it, Masonry says to adepts, 'Preserve respectfully the creed your fathers have taught you, as a homage to those who have preceded you in life.'

"In adhering to the immortality of the soul, we teach man the unconditional respect of his dignity.

"In reference to politics, we are citizens above all, and consider nationality and the defence of the native land far above party contentions.

"Our chemists have analysed the blood that comes down from the crusades as well as that which rises up from the clod; but with all their ability they have never discovered such differences as tend to justify the prejudices of nobility and caste. With us, all men are equal, and the standard for the value of a man is formed by his actions and his conduct, but nothing else.

"A would-be orthodox impious prejudice, called slavery, has, for a long time, permitted man to sell his equal in the market, even after having had him baptized as a christian. Our fathers, the lawgivers of the French revolution, have expunged slavery from our codes. In the great struggle that has just come to a close, we took the part of the liberty of human flesh, and we took to mourning over the fall of its last victim, our brother, Abraham Lincoln.

* This is an allusion to the Association St. Vincent-de-Paul, established with a view to promote the objects of Ultramontanism under the mask of benevolence.

"For a long time it has been taught that the necessity for working represented a degradation and punishment. By this doctrine, he who worked was thought inferior; idleness was a sign of superior breed, labour was a disgrace. But our fathers have said to us, 'Labour is the sole means of rendering man moral, and civilising the world.' We have proclaimed that labour is honourable; by us it has been honoured. When Freemasons meet they wear the apron as a symbol of labour.

"We say, 'Family, father, mother, wife, children form an indissoluble circle round man, and he cannot isolate himself therefrom. He must think of them first, of himself afterwards. Man owes to his kindred bread for mind and body. Morals are taught by example only.

"To new comers Masonry offers bread and water. She says to them, 'Sobriety is a virtue, it is a duty of self-preservation; by it your intellect will last as long as yourself, and your old age will be the evening of a fine day.'

"Need we give you the explanation of our motto?

"In our opinion, liberty is a right that cannot change, and has for its absolute limit the liberty of others.

"We have told you that all men are equal, and by what standard we measure their individual value.

"You call all men brethren, and we need not teach you that egotism is short-sighted cleverness. Mutual affection should convict all men; they owe support to each other, and we remind them that the rights of each have a strict equivalent that is called duty.

"We think we have pretty correct notions of what is just and what unjust. With us, the object does not justify the means.

"Our adherents and our associations count by thousands.

"If this *résumé* of our doctrine be inaccurate, it will call forward loud denegations. We are waiting for them.

"You ask, 'Why do these men of all opinions and creeds meet?' This is very simple. They know that these political and religious contentions that have so long stained the earth with blood, are still forming deeply marked lines of demarcation between men. They are looking for a point of contact, a neutral ground on which they may know and respect each other, and shake hands without resigning any of their principles or opinions. Is this a crime?

"We are told that the application of Masonic emblems in your places of worship, at a late funeral, has chiefly called forward your wrath. Did you never think that were you to expel these emblems from your temples, you would have to demolish down to their very foundations the great works of the middle ages, the cathedrals that Catholicism is justly proud of? If you doubt this, look round you everywhere on the flag-stones and pillars, on the mouldings and key-stones; everywhere workmen, masons, stone cutters, architects, have engraved those abhorred signals. For they all belonged to us, and perhaps all of them are indebted to our association for the intelligence and the ideas that enlightened their work.

"Why do you find fault with the privacy of our meetings, knowing as you do that the day when we shall enjoy the same liberty of meeting as religious assemblies, our doors will be thrown open, never to be closed again.

"Holiest Father,—The Freemasons, enemies of noisy manifestations, were calm and almost ignored, when all of a sudden an unheard-of aggression was directed against them. But violence does not succeed in our country. Your allocution of the 25th of September will be to us a source of esteem and benevolence on the part of those who did not know us before. And notwithstanding your anathemas, not one of ours will desert the work of justice and peace to which he has voluntarily devoted the energies of his life.

"In giving you the assurance of this, we lay to your feet our respectful homage.

"THE FREEMASONS OF THE EAST OF LYONS.

"Lyons, Oct. 5, 1865."

The following is a translation of the circular addressed to the Freemasons of Italy by the Grand Master di Luca:—

Brethren,—The general comitæ of the Italian people are assembled. It is obligatory upon every citizen to go to the electoral urn, in order that the new Legislature may meet the necessities of the nation. These cannot be expressed in a sense contrary to the civilisation of the age and the progress of humanity. The true M.M. are essentially good citizens. "In my opinion," recently said the Emir Abd-el-Kader, "every man not professing Masonry is incomplete." Man is perfected in the citizen, following the difficult path of duty, and even undergoing martyrdom for its sake. Freemasonry, as you are well aware, brethren, is alien, and should be so to political and religious questions so far as they may clash with each other, and may give rise to divers measures. Therefore is it that the Masonic brethren, in political elections, far from regarding the political and religious candidate, as a political and religious candidate, looks to the moral and intellectual character, and seeks in the candidate rectitude of heart, probity, self-denial, mind, and practical good sense in the management of affairs. And they remem-

ber that Masonry, representing the progress of humanity cannot deviate from its path, even when occupied to a certain extent with the affairs of the mother country. Let us be Italians, and working for the prosperity and welfare of Italy, we work for the progress of humanity, so that, progressing and perfecting each part we contribute to the advancement and harmonious perfection of the whole.

In the elections, therefore, it is essential that the candidates should be men of sense and virtue, and that the programme of progress should remain unchanged. No Mason, without belying his proper character, can be a partisan of retrogression, or the limitation of the moral and intellectual development of the people. To strive for the prosperity and fulfilment of the destinies of Italy is a work of progress and development, and, therefore, proper to the Masonic mission.

In times past the glory of Italy was in the greatness and power of her cities. Now and for the future her greatness and power will proceed from her unity. The parabola of the glory of the Italian cities has been described and completed; that of the glory of Italian unity has scarcely commenced its movement. Every Italian assists and advances it, and the greater the obstacles that may arise, the more are there found to meet them.

The Masonic brethren, who cannot but have faith in human progress, must necessarily labour for the fulfilment of the destinies of Italy. It is true there are not wanting some who wear the cloak of hypocrisy, and those who, using square and compass as instruments for their own private ends, calumniate the Order and attribute to it objects and designs contrary to the truth, and altogether opposed to those inspired by the Masonic faith. These you will disregard, and you will despise the idle tales whispered abroad and covertly circulated. If, however, some malignant insinuation be openly made, the laws will be mute against him who defames and calumnates.

Therefore is it that none of the Masonic family will abstain from attendance at the electoral urn, and from promoting amongst the greater number of electors the adoption of the humanising programme comprised in the words, "virtue, sense, progress," which should constitute the qualifications of the elect of the people.

Dated from the O. of Naples the X. day of the VII. moon of the year of V. L. 000855.

THE GRAND MASTER B. DI LUCA 33.

GENESIS AND GEOLOGY HAND IN HAND!

LIGHT IN CONNECTION WITH THE DARKNESS.

(GENESIS 1, 2.)

What is light? How old is light? When was the sun created? are questions which at first thought any child might be supposed to be able to answer, as well as to ask.

Yet the wisdom of man, illumined by inspiration or taught by reason, has never been able to give demonstrative replies to these questions, simply because the Creator has never seen fit to reveal such sublime and profound truths to his creatures, or to permit them to be discovered by the deductions of reason.

To what is Light? we may reply, that we know it by its effects or relations and illustrations, but perhaps not in the slightest degree as to its very nature.

All philosophers have freely acknowledged the impossibility of explaining the analysis of light, if indeed it has any.

The most correct scientific deductions attempt to explain the phenomenon of light by a comparison with the known effects of certain mechanical causes, which may remain most valuable, until, indeed, if ever God may choose in his wisdom and goodness to reveal its nature, or allow it to be discovered.

Some have supposed light to consist in the projection of detached particles with a known velocity. Others, more modern, have revived the most ancient theory of an undulatory action of a highly ethereal and universally diffused fluid.

Newton, indeed, favoured the former idea of the succession of material particles until the polarisation of light tended to revive the doctrine of the undulatory action. But although so little is known as to its nature, its effects are clear and universally admired.

Although we cannot tell how light is so, yet we know it to be pure, subtle, swift, mysterious, and ethereal.

Light is Pure, 1st, as being as far as man's knowledge can discern, elementary, and therefore uncompounded; 2nd, that it is in its nature pure and transparent, revealing things as they are, distinctly, without unduly influencing any, or being influenced by them, beyond what is necessary to reveal its action, or their capacity for receiving or reflecting light.

Light is Subtle, for although it ever obeys known laws, they are laws which the uniformity of its own action has taught; for without the evidence by sight, the knowledge of the laws would never suggest the action of light to one born blind. And moreover it passes through certain solid, though not opaque, bodies, which might have been expected to have offered an impassable barrier, but which really form no obstruction, although it is little, if at all known how light passes through thick solid, though transparent masses, remembering the theory of the projection of innumerable and independent particles or the more probable wave theory, occasioning the spreading influence by undulatory action.

Light is Swift, for a ray of light travels at the rate of two hundred thousand miles in a second of time, whereas the initial speed of a cannon ball is only about one thousand six hundred, or in other words, supposing a ray of light and a cannon ball to emerge from the sun at the same moment, upon the instant of the birth of a child on earth, one to convey a blessing and the other a message of death, the ray laden with blessing would arrive, having travelled the 95 millions of miles, when the child was eight minutes old, whereas the ball messenger of death could not reach its little victim until it had lived to be ten years of age.

Light is Mysterious, for although it is and has ever been plain and manifest to man, since the time of Adam, it has ever escaped the most subtle reason to be analysed where it is enjoyed, or to be described where the power of the sense so gene-

rally bestowed and so peculiarly adapted to receive it, may be denied.

Light is Ethereal, for of all substances on earth it is the most immaterial, the most spiritual, the least of earth, and the most suggestive of heaven and heavenly things.

How old is Light cannot be answered either relatively to the sun, for we are nowhere told when the sun, moon, or stars were created, neither can it be replied to with reference to its own origin, for we have full proof that light existed in unknown ages long before the time of Adam, as also we have full evidence of the sun itself having existed in old periods antecedent to the six days of the restoration, referred to in the oldest record, the gloriously inspired first chapter of Genesis.

Scripture nowhere says that light was created on the first day, or the sun created on the fourth day.

What God in his wisdom chose his word should be silent about, that his work, in his goodness, by palpable evidence, he permitted to reveal.

His word is simply silent about the existence of light before the first day, and of the existence of the sun before the fourth day; *ergo*, it denies neither.

But his work manifests both the one and the other as in existence long before, although there is no evidence when the one or the other commenced to exist.

Although the question when was the sun created has been shown to be unanswerable, let us humbly learn why it is so—1st from Scripture, 2nd from nature.

1st from Scripture, because the sun, Hebrew *shemesh*, is not once mentioned in the 1st chapter of Genesis, as it does not occur till Genesis xv. 12. "When the sun was going down," &c.

The words translated "greater light" in our Bibles, Gen. i., 16, are *hammaor haggadol*, great light bearer; they clearly mean the sun itself, as the greater light bearer, and if the words in Hebrew scripture, *hammaor haggadol*, greater light bearer, were used in connection with *bara*, create, it would of course teach us of the creation of the sun then and there, but they are nowhere in connection; the word used is *vauyaas*, Kal, future apoc. third person sing. mas. gender, with *vau* conversive verb, root, *asah*, to make, &c., i.e., made, adapted, set, arranged, which, taken in connection with what the work of God reveals, proves that very existence of some of the light bearers which shine on our globe testifies that they must have been shining much longer than the six thousand years since the six days, for the light of some of the nebulae, which can be perceived with the naked eye, takes no account of their calculable though inconceivable distance, more than twenty or thirty thousand years to reach our earth.

Facts prove that nothing of life known in either the vegetable or animal kingdom could exist long when the earth was without form and void, and

facts prove that death was in that period; therefore, such a state was well described as "empty and desolate."

There must have been darkness, but the Scripture word *Khohsheck*, darkness, does not necessarily mean a total privation of light (for *garaphel* is dense darkness), much less that the earth had never before experienced light, or had never been gladdened by the face of the sun.

It appears more correct to understand the effect of the order, "Let there be Light," to be, not what some have supposed a sudden burst of sun-beam glory, or an effulgent blaze of midday splendour, inasmuch as any accepting such an idea ever fail in any way to explain the fourth verse, about God "dividing the light from the darkness," but rather, as the writer was taught by a Jewish Rabbi, that the obeying of the order was as God intended, though it may also have been only the expansion of the least particle of light contained in the darkness. This, by God's direction, increased till it balanced in strength the darkness itself, and continued increasing up to, or, as some believe, from the evening.

This light God is said to have recognised and called "good," though perhaps it might have been so faint, that to human sight—had it then been in existence—it might have been wholly invisible. But when the light, by gradually increasing, became equal in strength to the dark mist, it was said to be *chrev* from *chraw*, to mingle—exactly balanced—i.e., *even*, which few remember may be the direct origin of our word *evening*; as also explaining in the most natural manner the first reason why the Jews reckoned their days from the evening before, instead of beginning with the morning.

This belief affords a rich explanation of St. Paul's inspired comment in 2 Corinthians, iv. 6, upon Genesis i. 2, alluding evidently to the manner of the restoration of light, which should teach us, as well as of old, remind of the almost hopeless darkness, out of which very darkness God directed his spiritual light to shine and increase, "for God who commanded the light to shine out of (Greek 'e k') darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

But supposing stones or fossils could be discovered as having existed before the biblical six days, they would in no degree militate against the truths revealed in the words of scripture.

And supposing the fossils showed ocular organisations similar to what we see now, and as all eyes are fitted to receive light, and all light is suited to be enjoyed by eyes, as in fact we know eyes and light have an intimate and dependent relation to each other, a peculiar adaptation, as perfect as it is unique, so we should naturally conclude the proof of eyes to be an evidence of the contemporaneous existence of light. For if eyes could be demonstrated by the inexorable logic of facts, light

should be accepted, as proved, by the plainest principles of inductive science.

If ocular formations could be demonstrated by the evidence of facts as having existed before the six days of Scripture, then sight should be believed in, and the existence of contemporaneous and appropriate light credited, as having been proved beyond the remotest doubt, on the strength of the natural conclusion that eyes were made to see. But eyes have been discovered in fossil remains of creatures once possessed of life in a period countless ages before the six days, and we ask that they may be allowed to give their old and wondrous evidence.

It surely could not be considered necessary to prove that the strata in which fossil animals are found are much older than six thousand years ago; and consequently the fossil mammals found therein must have existed long before the days of Genesis—but they all have eyes. The birds, winged and wingless, were by no means blind, for they too enjoyed sight. The reptiles show also unmistakable evidence that thousands of years before they received and enjoyed the light of the sun. The fish fossils are much older and they too possessed perfect organs of sight. And oldest of all the valuable fossil remains of the Trilobites prove sight by light to a certainty at so ancient a time that it was when locomotive power was only commencing to be granted, before either legs or wings, as afterwards, were known on the earth.

The Trilobites possessed a wondrous organism for sight, almost similar to the gadfly of our time; their eyes were large, and the lenses are well preserved and visible to the naked eye; but a glass reveals that the eye had at least four hundred facets, and the great Trilobite *Asaphus Tyrannus* is computed to have possessed six thousand.

The writer had a Trilobite in his possession a short time ago about two inches long almost a perfect specimen, though its very imperfection tended to confirm the proof of the former perfection of the eyes. One eye was quite perfect, a large projecting convexity; on the other side there was no eyeball, but the concavity exactly corresponded to the convexity of the perfect organ.

Let us then humbly learn from the works of God that the earth has existed much longer before Adam than it has since Adam, and that it never was without light, more or less, with the exception of the time alluded to in Genesis i. 2, and that the world perhaps never was longer than that indefinite period without the gladdening influence of the glorious sun.—Q. E. D.

May we not believe that the earth stands with regard to light as between heaven and hell; for though we have successions of light and darkness—days and nights, yet we never have any light which could not be still brighter, nor any darkness both in beautiful harmony lead us to believe in the existence of the sun for ages and ages long previous to the fourth day.

2nd from Nature, for we learn the existence of light from coal and fossils. In the coal we know it was laid up in good keeping. By the fossils we learn that it was enjoyed by sight—and of the sun also by the impressions of the rain drops in the old red sandstone, to give now but a single proof, clearly evidencing to an honest scientific reasoner the evaporation of water—the gathering into clouds, as water is now influenced by the self-same action of the sun and afterwards condensed, sometimes in conjunction with thunderstorms.

We should be ever content to be led by the strictly scientific propriety of the terms of Scripture, and not be governed on the one hand by the ignorance of man who may have supposed for thousands of years that light was created on the first day; nor on the other be unduly ruled by what is so evidently only the language of phenomena, or appearance, when we find God by his inspiration, so condescendingly lowering his revealed description, as to suit his teaching to the level of man's comprehension—unenlightened by reason, when the Bible uses the same expressions as philosophers do, who well know them to be scientifically incorrect—such as the sun rises—and the sun sets.

To value the expressions used in the Bible with reference to Genesis i. 2, we should recollect that whereas light is positive, darkness on the contrary is not positive, being only negative light.

With reference to Genesis i. 3, and God said, "Let there be light and there was light," there are some who think that the word "Let," being imperative, is a command so strong that it amounts to an expression of creation by God's will.

But let us respect the inspired Hebrew Scriptures and not allow it to be sullied in its purity by the present usages of English—for there is no such absolute command of creation in the Hebrew.

The Hebrew word *Yehi*, "let there be," is the third person singular, masculine gender, of the future tense, apoc. Kal, primitive of the verb root, *hayah*, to be. The literal meaning of *Yehi* is "shall be," though with something of the force of the imperative.

But the word translated "there was" is also *Yehi*, exactly the same as the former—with the addition of *vay*, which is both copulative and conversive, changing the future by absolute government into the imperfect, and, as is shown by the complex vowels, without losing its junction power.

Therefore, however admirably the third verse is rendered into English, it affords no foundation for building up a commanding authority for the creation of light then and there.

The word *Ohr*, light, occurs twice in Gen. i. 3, twice in Gen. i. 4, once in Gen. i. 5, and again in Gen. i. 18, and these are the only passages where the noun masculine occurs in the book of Genesis.

The Word *mahohr* occurs three times in the plural form *Meoroth*, in Gen. i. 14, 15, and 16, and twice in the singular in Gen. i. 16, and does not

occur again in Genesis. It does not seem to be used at all to signify the sun as in Gen. i. 16, after the word *Shemesh*, sun, occurs. This word *Ma-hohr* means luminary, light bearer, the instrument of light, as distinct from light itself; so correctly rendered by the Greek Translators, *Phosteres*, lamps, and by the Latin (vulgate) *Luminaria*—and equivalent also to the Latin word *Lucifer*.

Shemesh, the sun, appears to be a name given from its office, *Shemash*, verb root, to minister, to wait upon—being appointed to be the minister of light, ruling the day, and governing, with the lesser light bearer, for signs and for seasons, for days and for years.

Therefore, as there is no authority in Scripture, as the Word of God, for supposing that the sun or light was created within the first six days, there should be no difficulty or unwillingness in believing in their pre-existence, provided that the earth, as the work of God, clearly demonstrates the fact, which it does most positively.

The sun may be believed to be the reverse of the earth—the earth carries her fire inside, and her rock outside; whereas the sun is known to carry its rock inside, and its fire outside.

But I fancy I hear one reminding me that Gen. i. 2, clearly teaches of darkness, *i.e.*, negative light, if not also the want of light.

Most true—but the darkness belongs to the state of being empty and desolate, and it may have been by its continuance, an influence adding to the emptiness and desolation; or it must have been itself an effect of the producing cause, whatever that may have been, so unknown to man and known only to God.

It would be both unwise and irreverent to speculate about God's truths where they are not revealed; therefore let us accept as truth the desolate state the earth fell into, because Gen. i. 2 teaches the fact to us, and the evidence of the earth does not militate against such a state.

But Scripture does not tell us that that state was a permanent one, nor even one of very long continuance, whereas the earth proves by the clearest demonstrative evidence, that before that period it was not empty, being furnished with a most luxuriant flora, and by no means desolate; as it was teeming with life in a most extensive fauna, man always excepted. Therefore Scripture prepares us to accept readily the unquestionable evidence of the Fossil riches of the globe.

Facts prove that the laminae of gneiss and mica are contorted in a way which could only be the result of a very high temperature. That the seas, as shown by their deposits, must have been in the troubled state of water nearly at boiling heat.

The natural result of these circumstances (perhaps occasioned by God's permitting greater heat from within the globe) would be, that the atmosphere must have been densely obscured by excessive and impervious vapours, as of steam, probably altogether excluding the solar light, and

obliterating the distinction between day and night.

And this is no modern idea, for Cæsius and Origen (third century) account for light having been alluded to before the sun, by supposing it to have existed long before; but that its rays were prevented by the density of the atmosphere from penetrating to the earth.

And the very swiftness of light, in conjunction with resistance, might be deduced as a proof of light, prior to the time of the six days. For the which might not be still denser—in other words we have no light without some degree of darkness to teach us spiritual carefulness and hope—and no darkness without some degree of light to prevent us falling into despair.

Our Saviour describes hell as of "outer darkness," as beyond the reach of the alleviating influence perhaps of both material and spiritual light.

We know that heaven partakes of the illuminating nature of God—for it 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.

One description of the pure loving nature of God is, that God is light, and in Him is no darkness at all. And He who is light of (*i.e. e k*, out of) light—being God—said on earth, I am come a light into the world, that whosoever believeth in me should not abide in darkness, but should have the light of life. He it is who hath called you out of darkness into his marvellous light.

The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. Therefore arise, shine, for thy light is come and the glory of the Lord is risen upon thee.—*Retford, &c. News.*

WHITHER SHALL WE MIGRATE?

By Bro. THE REV. JOHN KINGSTON.

This is a question that many an anxious parent with a large family of sons, many a mechanic, many an agriculturist, many a man possessed of a little capital that he wishes profitably to invest, will be glad to have answered. So keen is the competition now-a-days in every profession and business here that it becomes a necessity with many to leave the parent hive and seek their fortunes on a strange shore.

Now the principal queries that an intending emigrant should put to one willing and able to advise him as to the momentous step that he is about to take are the following:

1. Is the climate of the country healthful?
2. Does the country furnish a good field for the investment of capital and for labour?
3. Are life and property secure there?
4. What is its distance from the old country?

And lastly, are religious privileges obtainable there?

I do not believe that any other country so fully and satisfactorily answers these queries on the whole as that which I desire most sincerely and disinterestedly

to recommend to the readers of this magazine—the Banda Oriental, otherwise Uruguay, South America.

As this splendid country is comparatively unknown, may I be permitted to give a brief outline of it? It lies south of Brazil, between the 30th and 35th degrees of south latitude, and between the 50th and 60th degrees of longitude, west of the meridian of Paris. "Its boundaries"—I quote from an excellent handbook, "The Republic of Uruguay"—are as follows: "On the east, the Atlantic Ocean; on the south, the great River Plate; on the west, the River Uruguay; and on the North, the River Cuarein, and the Cuchilla de Santa Anna, as far as the confluence of the San Luis with the Rio Negro, and from thence by a straight line joining the course of the River Mina, a branch of the Taquaron Chico, whose waters, and the left bank of the Taquaron Grande, with the west sides of Lake Merin, the right bank of the San Miguel, as far as its true course, and the course of the Chuy, thence to its fall into the ocean, define on this side the outline of the territory."

The Banda Oriental contains a superficies of 63,322 geographical miles, of 60 to a degree, or 7,035 7-9ths square leagues, and is divided into 13 departments or territorial sections, containing at the present time a little more than 300,000 inhabitants.

Monte Video, the capital, is a beautiful city, situated on the majestic River Plate, whose waters lave its sides. The port is extensive and safe, and is capable of sheltering more than 500 vessels of all sizes. The city possesses well-paved streets lighted with gas, commodious quays, and fine public buildings. The European population, which numbers several of our fellow countrymen, is very considerable. The rest of the department of Monte Video, with its farm houses and beautiful country seats, many of which belong to foreigners, may be called a garden, in which are found the fruits of all countries, many of them improved in size and flavour.

And now let us inquire whether this country meets the first requirement of an emigrant—*viz., salubrity*. Statistics will furnish us with the most satisfactory testimony on this all-important point. It has been found that the mortality of Monte Video, the most populous of all the departments, does not exceed more than two per cent. annually. The various chains of mountains that cross the country temper the force of the winds, moderate their violence, and contribute to the mildness and beauty of the climate, and to its bright atmosphere, whilst the sea breezes prevailing during the heat of summer render life most enjoyable. It has been asserted with truth that "the deadly pestilence and fearful scourges which inflict mankind in so many other parts of the world have been unknown in this country since it was first discovered in 1512 by Juan Diaz de Solis." It is, however, right to mention that Monte Video was once visited—in the year 1857—by the yellow fever, which was imported by vessels coming from Brazil. It has never appeared since.

The next point to be considered is the opening afforded by this country for labour and the profitable investment of capital. John McColl, Esq., who has resided a great many years in the country, and who possesses a large amount of property there, writes

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thus: "All that is wanted is population and capital, the sure agents of peace and prosperity in a country where nature has bestowed her gifts in the most profuse manner in climate, soil, and position, and all that is required as a basis for well-being and happiness."

T. W. Hinchliff, Esq., M.A., F.R.G.S., in his charming and thoroughly reliable work, "South American Sketches," bears the following testimony to the capabilities of this great and rising country: "Energetic men from all parts of the earth are beginning to cover those plains and glowing hills with flocks and herds of sheep and cattle, gaining wealth faster than races of gold diggers; and in due time towns and cities must spring up in a country where not only beasts of the field, but corn and cotton, amongst other productions of the earth, can and, with proper care and attention, will flourish with perfection. The land on which we stood is every year rising rapidly in value: the flocks of sheep are for the most part doubling themselves every two years and a half. As we halted on the summit, with the glorious sun above our heads, and the sweet fresh breeze waving the long grass around us, and rippling the broad waters of the Uruguay before us and below, I became enchanted with the scene, and indulged myself for a moment in a fit of musing upon the coming prosperity of that fair land."

The principal occupation in the Banda Oriental is sheep and cattle farming. Those who are engaged in it are called *estancieros*; their estates are styled *estancias*. It may not be uninteresting to give a description of one of these establishments. The *estancia*-house, or homestead, is usually a comfortable stone or brick building of from three to seven rooms, in which the owner and his family live. At the rear clay buildings, with thatched roofs, called *ranchos*, are built for the use of the peons (servants) and capataz, or sub-manager. On one side of the house, and at some little distance from it, the corral, or *manguera*, is placed, and is either built of stone or formed of thin hard wood posts cut from a neighbouring wood, the ends of which are driven into the ground to the depth of several feet. The heads of these posts are bound together with raw hide, iron wire, or the skin of the capincho, which abounds on the river banks. The corral is a yard or enclosure in which both cattle and sheep are worked. A large galpon, or shed, which is contiguous to the corral, serves to shelter the shearers from the broiling sun of November. Besides this shed, the *enramada*, a smaller one of a similar kind, is usually erected near the dwelling-house, and serves to protect saddled horses and domestic animals from the glare of the noonday sun.

On the confines of the land, and at the distance of little more than a mile from each other, *ranchos* are erected, and in each of these a shepherd is placed in charge of a flock of 1,200 to 1,500 sheep. His only duty is to drive them out gently in the morning, and accompany them all day to prevent mistakes with the other flocks, and in the evening to take them back to their *rodes*, alongside of his hut, where they lie down, and never move until the dew is off the grass in the morning.

These shepherds receive £2 10s. per month, and maintenance. Moreover, they are frequently permitted to invest their savings in cows, which graze

on the land free of expense. Shearers earn, in addition, one penny per fleece. It is by no means unusual to find men who came out to this country without a sixpence, in a few years possessed of considerable wealth.

A man who possesses some capital should pass a certain time at one of the large *estancias*, in order to master thoroughly the details of the business; then let him start with a small extent of stocked land, or, what is still better, let him join some older and more experienced man than himself, as is done every day, on the principle of shares in profits on portions of stock, according to the money advanced. To quote the words of *Paterfamilias* in a highly valuable letter, published by the Monte Videan Legation, London, "His independence would be rapidly secured, and secured so cheaply as to render any other pursuit, with five times the money, quite preposterous in comparison—in ninety cases out of a hundred in trade, and in ninety-nine cases out of a hundred in the professions, whether of divinity, law, medicines, or the united services."

It must not be supposed that life in the "camp" is dreary and monotonous. On the contrary, it is considered by all who have experienced it, truly delightful. The most open hearted hospitality abounds. General cheerfulness, health, and abundance mitigate those "carking cares" to which many of the dwellers in European countries are subject.

To every one willing and able to work, this country stretches out her hands in welcome, and in a few short years she will crown him, as she has so many before, with the blessings of wealth, and health to enjoy it.

The third point to be considered is the protection afforded to life and property. These are perfectly safe in the Banda Oriental. Crimes attended with violence are extremely rare. The native *gauchos*, although impulsive and prone to quarrelling amongst themselves, are very civil and obliging to strangers. "The *gaucho*, or native peon," says Mr. McColl, "far from being the bloodthirsty robber imaginative writers paint him, is the incarnation of fidelity and endurance. Ask the *saladerista*, who entrusts hundreds of doubloons to his care, and sends him out to purchase cattle, if he has ever had reason to repent his confidence."

Mr. Anderson, a brother-in-law of the writer of this paper, an extensive *estanciero* in the Banda Oriental, when he first went out, had as "his sole companion a *gaucho* of," to use the language of Mr. Hinchliff, who gives a humorous sketch of this individual—"very unprepossessing appearance, but staunch fidelity, who having distinguished himself in frequent quarrels by generally killing his man, now determined to devote all his energy and talent to the service of his gallant young master." I have frequently heard Mr. Anderson speak of the trustworthiness and devotion of this peon, and I know that he thinks very highly of the *gaucho* character on the whole.

During the frequent wars that unfortunately occur in this country settlers are occasionally in danger of having a horse seized by the belligerents. Instant reparation, however, is made by the Government on the representation of the British Consul. The wars in the Banda Oriental are very pigmy affairs, and very slightly affect the settler.

Its comparative proximity to Europe gives the Banda Oriental one great advantage over other fields for emigration. The mail steamers leave Southampton

on the 9th of every month, arriving out on the 13th of the following month. There are also French mail steamers leaving Bordeaux on the 24th of every month, and reaching Monte Video on the 29th of the following month. "First-class fares by the former, including the use of bedding and linen, steward's fees, and all other charges, except for wine, spirits, &c., range from £45 to £55 for a berth, and from £60 to £70 for a separate cabin." Emigrants of the artizan class are conveyed for £25, including bedding and rations. The steamers touch at Lisbon, Pernambuco, Bahai, and Rio Janiero. The voyage is therefore most interesting and agreeable. Sailing vessels convey passengers at a much cheaper rate.

As regards religious privileges, it must be said with regret that our fellow countrymen in the "camp" have hitherto had next to none of them. Monte Video possesses a handsome church and an excellent chaplain. A scheme for supplying itinerating chaplains to the English estancieros has lately been inaugurated, and with every prospect of success. A clergyman is about to be appointed immediately. The emigrant to the South American prairies may therefore expect to have continued to him those means of grace which it is to be hoped he availed himself of in the old country.

It would be easy to expiate on the magnificent Fauna and Flora of the Banda Oriental—the fine exhilarating life that the dweller on its noble plains enjoys. Enough surely has been said to turn to it the serious attention of everyone who contemplates emigration in pursuit of health, wealth, and happiness.

MASONIC NOTES AND QUERIES.

RELIGION OF ENGLISH FREEMASONRY.

"What is the religion of *English* Freemasonry?" This question is asked by a Sicilian noble, who is a brother. It is intimated that my cousin-german, Mr. John Goodwin, Queen Victoria's consul at Palermo, alleges his inability to answer the question. I am not sensible of any such incompetency. I answer it plainly and briefly. The religion of *English* Freemasonry is Christianity, with toleration in the lodge of all other religions which recognise a Supreme Being, the Great Architect of the Universe.—CHARLES PURTON COOPER.

ENGINEER LODGES.

Will any brother oblige a provincial engineer Mason about to permanently reside in London, by informing him of the names, numbers, and localities of what are known as "Engineer lodges" in the metropolis? Are there such? The Britannic Lodge (No. 33) has been mentioned to the inquirer by a member of his lodge at Liverpool. Will any metropolitan brother confirm this, and kindly state also if these are any other lodges in London the members of which are composed largely of the engineering profession?—E.

REFUSAL TO PERFORM THE BURIAL SERVICE FOR FREEMASONS.

M. Duverney, minister of the village of Louvas, and a member of the fraternity, died at Plombières, on the 25th of July, 1770. Several lodges hastened to testify their respect for his memory, and their anxiety for his eternal welfare, by the organization of a funeral service in the parish church of Lenneville, and thereupon addressed themselves to the curate of

the church. He agreed to allow the celebration of the ceremony, whereupon the lodges issued their invitations and made their appearance at the church door on the appointed day. Nothing had been prepared for the occasion, and the curate then declared that he would not celebrate any funeral service for Freemasons. Complaints and representations were addressed to the bishop of the diocese, who confirmed the conduct of the curate, and also forbade all clergy within his district to officiate in such a case. Hereupon the Masons brought their complaint before a court of justice, which ordered both parties to keep silence, enjoined the bishop of Toul not to interfere any more with Freemasons, commanded the curate to hold the service as designed, and instructed the Freemasons to cease all legal proceedings on the case. *History of Freemasonry in France, eliminated from Trustworthy Documents.* By George Kloss. 2 vols. Darmstadt, 1852. From this it would appear that the Gallican church was subordinate to the state a century back.

CORRESPONDENCE.

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

FREEMASONRY IN JERSEY.

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

DEAR SIR AND BROTHER,—In your number for September you published a letter from "P.M.," to which I trust you will fraternally allow me to reply.

The initials "P.M." would seem to indicate superior attainments as a Freemason. I am therefore astonished at the contents of "P.M.'s" communication.

Firstly, he says that he applauded the decision which declared irregular the lodge Les Amis de l'Avenir, and that he so scrupulously observed that kind of excommunication by the Grand Lodge of England as to decline visiting the Irish Lodge, of which several of the members of the Lodge Les Amis de l'Avenir are members, for fear he might have been forced to give the suspended brethren a friendly shake of the hand, as he had been wont to do. They were formerly friends, nay, perhaps, intimates. They have done nothing to forfeit the honour of their Masonic character; but "P.M." does not even acknowledge them worth a friendly nod in the public streets. This is really pushing his scrupulousness to extremes. It puts one in mind of the Pope's last lucubration, and his formal command to the faithful not to even dare give the ordinary *salvè* to a Freemason. It only makes one feel strongly inclined to laugh.

"P.M." ought to mean tolerance in the full acceptance of that word. After perusing "P.M.'s" letter it would seem to mean intolerance in its dreadful extremes.

"P.M." appears dissatisfied with everything and with everybody; he applauds the decision of the Grand Lodge, and deprecates its baneful effects. He disapproves of the conduct of the Provincial Grand Master, and still would regret the consequences which would result from the literal carrying out, by the Grand Master, of the decision of the Grand Lodge. He says that the Lodge Les Amis de l'Avenir is an irregular lodge, but admits that the brethren initiated in that lodge are as legitimate as any English Mason, but scrupulously again he dares have no intercourse with them. So much for his vaunted principles of fraternity.

He wishes English Masons to make a concession without a compromise of principle. He wishes to be allowed to visit this lodge known to be regular all over the world—this lodge which has received tokens of approbation and sympathy from the majority of the French, Irish, Italian, and German Grand Lodges, and from almost all the Masonic periodicals known—this lodge which, because a majority of its members not being able to understand the English language, and wishing to have laws written in a language they could understand, a wish which the Grand Lodge of England could not possibly satisfy, has been incidentally, and incidentally only, declared irregular, and the members of which are well known in Jersey, as good and true Masons in the broad acceptance of those words.

"P.M." is not serious in his demand; he only wishes to satisfy a vain (womanly, I was going to say) curiosity. He wishes to visit that lodge, as he would be allowed to visit the Odd Fellows, the Foresters, &c. Does he not know that he cannot visit a Masonic lodge without Masonic vestments, and that he cannot visit a Masonic lodge which could not be allowed to visit him in his own lodge? If he were allowed his request where would the boasted Masonic reciprocity and sense of English fair-play be found? Apparently not in English Freemasonry?

Why does not "P.M." do as I do? I am a Warden of an English lodge in Jersey; I regularly visit the Irish lodge and the French lodge, and as I understand the French language, I never miss an opportunity of visiting the French lodge (as it is called), and I can assure him that I feel much pleasure in doing so; they are all deserving brethren. I have never heard them say a harsh word against the English Freemasons, although they seem to consider them as their persecutors. They seem to think that it is an honour to be persecuted for the sake of truth and justice. I have heard them discuss several matters with respect to the controversy between their lodge and the English Freemasons, and their motto has ever been *return good for evil*.

I have been so taken up with their truly Masonic spirit that I cannot refrain from visiting them, even were I certain of being suspended from my English Masonic functions on that account.

"P.M.," I pray you, do not ask the Grand Lodge to erase the names of those brethren, do not say they are unworthy of the name of Masons, although you wish to associate with them. If you have lived in Jersey, you must know that this decision would be cruel and unjust, and the unkindest cut of all. You must know that any of the English lodges would be proud to own them as members. You know that some of them are respected Past Masters, that they have been members of the Provincial Grand Lodge, and that they deservedly held a good position therein.

If you have the true interests of universal Masonry at heart, entreat the Grand Lodge either to withdraw the suspension or to grant a generous pardon to the suspended brethren, if they have been wrong. That would be an act of justice or of mercy, which the whole Masonic world would applaud, and Freemasonry in Jersey, notwithstanding the differences in rite and language, would again be what it once was, the land of brotherhood, the true hearth of peace and unity—a consummation devoutly to be wished.

Yours fraternally,

Jersey, 20th Oct., 1865.

J.W.

THE MASONIC MIRROR.

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

MASONIC MEM.

The Grand Masonic Lodge of Tennessee met at Nashville, for the first time in four years, on the 2nd inst. Large delegation were in attendance from all parts of the State.

METROPOLITAN.

INSTRUCTION.

EASTERN STAR LODGE.—A large number of brethren assembled at the Royal Hotel, Mile-end-road on Wednesday, the 18th inst., to assist in working the ceremonies of consecration and installation, which were most ably performed by Bro. Saqui, P.M., assisted by Bros. Brodey, Goode, and Edinger, P.M.'s, also Bros. Gottheil, Mundy, Non, Curtis, Green, and Alston, and some twenty other brethren. From the very central position of the hotel in the eastern district, and the ample accommodation which it affords, this lodge of instruction bids fair to become one of the best in the Craft. The meetings are appointed to be held every Wednesday throughout the year at 7.30 p.m. The lectures are regularly worked by the brethren, and all moneys collected are devoted to Masonic Charities. The Bow and Stratford omnibuses pass the door every ten minutes.

YARBOROUGH LODGE OF INSTRUCTION (No. 554).—The annual banquet of this diligent lodge of instruction was held on Tuesday evening last at Bro. Walters', the Green Dragon Tavern, Stepney. We were pleased to observe the indefatigable W.M. of the Lodge of Instruction (I.G. of the mother lodge,) Bro. Stevens, supported by his S.W. (W.M. of the mother lodge), Bro. Hudson, and the J.W. (S.W. of the mother lodge), Bro. Clarke, and the other officers, at their respective posts with military punctuality. A goodly muster of members and visitors was present, amongst whom we noticed three Past Masters of the mother lodge. About thirty-five brethren in all sat down to a banquet provided by Bro. Walters, and which was served in a manner highly creditable to mine host of the Green Dragon, who catered for the brethren so successfully on this, as on all similar festive occasions. Suffice it to say that the viands and liquors were all that could be desired, both as to quantity and quality, and that the comfort of the brethren upon the important point of attendance was amply provided for, thanks also to the activity of the Steward, Bro. G. Roberts. The cloth having been drawn, the usual loyal and Masonic toasts were given, and cheerfully responded to, the W.M. stating he could not allow this opportunity to pass without making some slight allusion to the dreadful anathema recently pronounced against the Craft by the Holy Father. The W.M. proceeded in few but pithy words to expose the fallacy and puerility of the decree of the Sovereign Pontiff but expressing himself withal in a manner so far from reciprocating the strain taken up by his Holiness, that none save the most ultramontane of his Holiness' flock could but coincide in the aptness and force of Bro. Stevens' remarks. Bro. Stevens concluded by modestly expressing the honour which he felt as being conferred upon him, that he, the junior officer of the mother lodge, should be at the head of the table as W.M. of the instruction lodge, and to have as his S.W. the respected W. Master of the mother lodge. Bro. Wynne, P.M., in a few very genial and congratulatory words, paid a very just tribute to the zeal, energy, and efficiency of so young a Mason as the W.M. of this lodge of instruction, and Bro. Wynne said, as an old Mason—one of the founders of the mother Lodge, and the second Master of that lodge—he might be allowed to speak with some authority and knowledge as to the working of lodges. It therefore afforded him much pleasure to have noticed for some time the careful and efficient manner in which the W.M. and other officers of the Yarnborough Lodge of Instruction executed their duties, and the satisfactory way in which the working of the lodge was conducted, and the *entente cordiale* existing amongst all its members. They had evidently

determined, stimulated by the W.M., that their instruction lodge should be a thorough working lodge, and they had acted upon the true maxim, that having a good man at the helm, it was only necessary, to insure success, that they should all work together. He, Bro. Wynne, was glad to see that they had deservedly gained their reward, for he was proud to say of his children, whom he saw round him (he was not including amongst these his brother veteran P.M.'s present at the festive board), that their school—presided over by one whom it seemed but as yesterday he had initiated into Freemasonry—was one in which the truths of Freemasonry were faithfully and carefully imparted, and the careful working was so satisfactorily conducted, as to render the Yarborough Lodge of Instruction an excellent training school for the edification of brethren desirous of becoming adepts in the beautiful science of our mystic art. The toast of "The Visitors" was responded to by Bro. Kiddall, of the Confidence Lodge. The harmony of the evening was promoted by the excellent singing of the W.M., Bro. Stevens, the veteran Secretary, Bro. Scotcher, of whom Bro. P.M. Wynne, remarked, that twenty years since, at the time of the foundation of the mother lodge, he had had the pleasure to hear Bro. Scotcher sing the song with which he had made the banqueting hall resound this evening, and that it appeared to Bro. Wynne Bro. Scotcher had sung this evening with the same pristine vigour shown by him on the first occasion referred to; and the songs of Bro. Scurr, W.M. of the Doric Lodge, and Bro. Bowran were also most ably and vigorously executed. The Tyler's toast closed the proceedings of this happy evening, and the brethren dispersed at half-past ten. The meetings, we are informed, are held at Bro. Walters's, the Green Dragon, near Stepney old Church, every Tuesday evening.

MOUNT LEBANON LODGE (No. 73).—This old lodge met on Tuesday, the 17th inst., at Bro. C. A. Cathie's, Green Man, Tooley-street. Bro. H. Moore, W.M., presided, supported by Bros. J. C. Gooddy, S.W.; G. Morris, J.W.; E. Harris, P.M. and Treas.; J. Donkin, P.M. and Sec.; F. H. Ebsworth, J.D.; D. Rose, I.G.; M. A. Loewenstark, W.S.; F. Walters, P.M., Dir. of Cers.; E. N. Levy, P.M.; Cooper, Chipperfield, Stevens, Jackson, Drapper, Delany, Free, Phillips, Steadman, Watkins, and many others. Bros. Jones, E. Skinner, and G. R. Warren were the visitors. The business consisted of two raisings and one initiation, the correct performance of which ceremonies reflected great credit on the W.M. The lodge was then closed.

BEADON LODGE (No. 619).—On Wednesday, the 18th instant, this lodge held a regular meeting at the Greyhound, Dulwich. Mr. Thomas James Unwin, who was balloted for at last lodge, was initiated. Bro. F. H. W. Taylor was passed to the second degree, and Bros. Martins, Bryan, and E. C. Massey were raised to the third degree. The brethren all appeared in Masonic mourning, on account of the recent death of Bro. Blackburn, P.M. A vote was unanimously carried, to be entered on the lodge minutes, expressive of the sincere regret which the lodge, as a body, and its members individually felt at his loss; and while mourning his decease, the brethren requested Bro. Potter, to take the necessary steps for obtaining his portrait to be hung up in the lodge room, in order that, as it was well expressed, some memento of so amiable a departed brother might always be before the eyes of the brethren when in lodge. Bro. Parker, S.W., then moved and Bro. Meekham, J.W., seconded the motion "That this lodge be free of all the Masonic Charities." The motion was carried unanimously, and above £40 was immediately voted to the Boys' School, the Girls' School, and the Aged Freemasons' Charity. The prevailing sentiment in all the speeches delivered was that a lodge so prosperous as this, with such large funds at its disposal, ought to be represented in every charity supported by Freemasons. Stewards for the different Festivals offered themselves. Propositions for new members were received, and the lodge having been closed, the brethren adjourned to an excellent banquet. The visitors present were Bros. F. Walters, P.M. 73, J. Bond, P.M. 861, Sard, 73, Dodson, 87, Smith, 382.

ROYAL ALBERT LODGE (No. 907).—The first meeting of this lodge after the recess was held on the 16th inst., at the Freemasons' Hall, Great Queen-street. The lodge was duly opened by the W.M., Bro. J. A. Farnfield, assisted by Bros. T. Peters, S.W.; W. H. Farnfield, J.W.; J. Smith, P.M. Treas.; R. W. Little, Sec.; C. Chard, J.D.; H. J. Lewis, I.G.; Rev. J. M. Vaughan, Chap.; T. Lewis, Assist. G. Purst.; W. Watson, P.M.; Webb, Ravaisson, Terry, C. P. Farnfield, Walker, Penty-

grass, and several other brethren. The minutes were then read and confirmed, and a ballot taken for Mr. Alfred E. T. Worley, which having proved in his favour, he was regularly introduced and initiated into the Order, the ceremony being impressively rendered by the W.M. The lodge was then closed, and the brethren adjourned to the banquet. After the usual loyal and Masonic toasts, the health of the initiate was given, to which Bro. Worley responded in appropriate terms. Bro. Lewis, Assist. G. Purst., then proposed the Worshipful Master, and congratulated the brethren on having such an excellent and respected president; and Bro. Farnfield, W.M., thanked the brethren very heartily for the honour accorded him. The Charities were then given, and the W.M. announced his intention of representing the lodge at the festival of the Royal Benevolent Institution for Aged Freemasons and their Widows, to be held on the 31st January, 1866, and hoped that the brethren would liberally support him on that occasion. Bro. Farnfield, Assist. G. Sec., responded to this toast, and urged the claims of the Masonic Charities generally, as all deserved the sympathy of the Masonic world. After a very pleasant evening, agreeably enlivened by the vocal exertions of Bros. Lewis, Pentygrass, Peters, &c., the brethren separated. Visitors, Bros. W. Farnfield, Assist. G. Sec.; G. King, S.D. 172; W. King, 948; and J. Switzer, 720.

ROSE OF DENMARK LODGE (No. 975).—The first meeting of this lodge for the season was held at the White Hart Tavern, Barnes, Surrey, on Friday, the 20th inst. The lodge was opened by the W.M., Bro. R. W. Little, assisted by Bros. G. H. Oliver as S.W.; J. Cockburn, P.M., J.W.; H. Potter, P.M., Treas.; C. Page, J.D.; A. Samuels, Dir. of Cers.; A. Squire, W. Baswell, H. Goodale, E. Goodale, J. M. Graham, T. Harrison, C. Willcox, J. Willcox, G. T. Noyce, J. Barnes, and other brethren. After the minutes had been read and confirmed, the following gentlemen being in attendance were regularly introduced and initiated into the Order, viz., Sydney T. Clarke, M.R.C.S.; F. A. Hamkins, C. A. Smith, W. Guy, and J. Baswell. Bro. J. Willcox was subsequently passed, and Bro. T. Harrison raised. The election of W. Master, Treasurer, and Tyler for the ensuing year was the next business, when, in consequence of the regretted resignation of the S.W., Bro. W. H. Farnfield, the J.W., Bro. Cockburn, was unanimously chosen W.M. Bro. Potter was re-elected as Treasurer, and Radford Tyler. Bro. Potter, P.M. and Treas., then proposed that the sum of five guineas be given from the funds of the lodge to present a P.M.'s jewel to Bro. Little, the retiring W.M., for the zeal and ability he had evinced during his mastership. This being seconded by Cockburn, J.W., in a highly eulogistic speech, was carried unanimously. Several propositions for the next meeting were then handed to the Secretary, and the lodge was closed. At the banquet table the utmost harmony and good feeling prevailed, and the W.M., in proposing the health of the "Initiates," congratulated the lodge on having such a large accession to its ranks as the five new members, all of whom were gentlemen who would reflect credit upon the Order. The Initiates returned thanks *seriatim*, led off by Bro. Dr. Clarke. The W.M., in responding to the toast of his health, expressed the great gratification he felt at having given satisfaction to the brethren during his year of office, and trusted they would rally round his successor, Bro. Cockburn, in a similar spirit of good feeling to that which he (the W.M.) had even received from both officers and members. To the toast of the W.M. elect, Bro. Cockburn replied in choice terms, hoping that he should have a happy year, and that the lodge would continue its career of prosperity. Bro. Potter returned thanks for the P.M.'s remarking that from the youth of the Rose of Denmark Lodge it could not boast of many such brethren, but he, although a P.M. of another lodge, was always pleased at the manner in which the brethren received him. The health of the visitors was responded to by several brethren, including Bros. the Rev. J. S. Darvell, 108, E. Sisson, W.M., 101, Dr. Whiteman, P.M., 256, H. Jager, P.M., 453, B. P. Todd, P.M., 27, &c. Bro. Oliver, S.D., acting S.W., made one of his characteristic speeches in reply to the toasts of the officers, assuring the brethren of his devotion to the interests of the lodge, and his resolve to render himself perfect in the ceremonies of Masonry, so as to be able to assume the duties of a higher position should such fall to lot. The Tyler's toast then brought the proceedings of this pleasant meeting to a close, the mirth and good humour of which had been greatly promoted by the local talents of Bros. Squire, Harrison, Clarke, and several other brethren. Besides

the visitors already enumerated, there were Bros. Gurney, 331, T. Wescombe, S.W., 905, and others whose names we were unable to glean.

PROVINCIAL.

DEVONSHIRE.

MORICE TOWN, DEVONPORT.—*Lodge St. Aubyn* (No. 954).—The monthly meeting of this lodge was held on Tuesday, the 10th inst., when a ballot was taken for two candidates: the vote of the lodge being unanimous they were duly initiated into the first degree of Masonry. The candidates for the second and third degrees being also in attendance, and having given to the satisfaction of the brethren assembled proofs of proficiency, they were respectively passed and raised. Business was then closed by the proposition of two candidates for initiation.

HEREFORDSHIRE.

PROVINCIAL GRAND LODGE.

The Grand Lodge for the Province of Herefordshire held a meeting at Ledbury, on Monday last, the 23rd inst., for the important business of investing the officers for the ensuing year, and other matters. Grand Lodge was opened about two o'clock in the lodge room of the Eastnor (Ledbury) Lodge. The R.W. the Grand Master of the province, Bro. the Rev. J. Bowles, D.D., LL.D., presided, and was supported and assisted by a large number of present and past provincial officers, brethren, and visitors.

The lodge having been opened in due form, the ordinary business was transacted, and the R.W. Prov. G. Master installed to office, and invested the following brethren as provincial officers for the year ensuing:—

Bro. Chandos Wren Hoskyns	D. Prov. G. Master.
„ Peyton	Prov. S.G.W.
„ H. R. Luckes	„ G.J.W.
„ Revs. Morish and Jukes	„ G. Chaps.
„ G. H. Piper	„ G. Reg.
„ H. C. Beddoe	„ G. Treas.
„ J. Gardiner	„ G. Sec.
„ Moore	„ S.G.D.
„ J. W. Lacey	„ G. Dir. of Cers.
„ Wormington	„ G. Supt. of Works.
„ H. Eldred	„ G. Purst.
„ H. C. Jelley	„ G. Stewards.
„ E. Fowles	
„ J. Butcher	
„ J. Bradford	

Various matters of importance to the members of the Province were discussed, the cause of charity advocated most eloquently, and with substantial results, and thereupon the Grand Lodge was closed according to ancient and immemorial custom, and the brethren adjourned to—

THE BANQUET.

At the banquet, which was held in the ball room, the Provincial Grand Master presided, and was supported by a considerable number of his officers and brethren.

On the removal of the cloth, a glee party sang *Non nobis Domine*, and the Prov. G. Master proposed the usual Masonic toasts. In submitting the name of the Prince of Wales, the Prov. G. MASTER expressed a hope that he would, at no distant day, follow the example of his illustrious maternal grandfather by becoming a brother, as it has repeatedly been stated, on very good authority, that his Royal Highness has expressed his desire to do so, and that he only awaited a favourable opportunity of carrying his intention into effect. (Applause.)

The toast of the Provincial Grand Master was proposed by Bro. PEYTON, Prov. S.G.W., in the absence of the D. Prov. G.M. They were all glad to see him there in full vigour, and to call up recollections of the many occasions on which they had been charmed by his eloquence and instructed by his experience. They were happy to see him still amongst them as Provincial Grand Master, notwithstanding the fearful anathema which was intended to shake Masonry to its foundation. On the present occasion, and after what had recently taken place, they welcomed him as one more dear to them than ever, one towards whom the good feeling always held by them had been strengthened and increased. He begged leave to propose the health, long life, and happiness of the Grand Master of the province of Herefordshire, Bro. the Rev. Dr. Bowles. The toast was most enthusiastically received.

The Prov. G. MASTER, in responding, said he thanked the brethren very heartily for the kind manner in which they had received the toast that had been with so much good feeling proposed by his honourable friend and brother, the Senior Grand Warden. Believe him, he always felt it a great privilege to meet them in Grand Lodge and at the social board, and that privilege was strongly enhanced by the cheering conviction that he could at all times depend upon them for that support and for that encouragement and co-operation, without which his humble efforts to promote Masonry in that province would be unavailing. (Applause.) Their kindness well nigh carried him back with a freshness of feeling to his spring time, and caused him to forget for a while how near he was to that dark valley through whose shade all good Masons hoped to pass to the full effulgence of the Creator. He had no intention, especially in so small a company as was then present, of making a long speech—he thought all were more pleasantly engaged in social converse with each other—(“No, no”)—but he thought he ought not to sit down without saying a word or two upon the excommunication which had been fulminated against them by the Pope of Rome. In the allocution, as it was called, or the formal address delivered in secret consistory or assembly of prelates and cardinals—and he should tell them that the Freemasons in France, Belgium, Italy, Spain, and Portugal alone amount to upwards of two millions—his Holiness consigned them all to perdition. He said they “are a wicked association of men, full of snares and frauds;” and their pretended charity was a delusion; that they were the enemies of the Church and of God, and dangerous even to the security of kingdoms.” The Pope further said that if they did not give up their “wicked assemblies” they must expect to be carried along into the abyss of eternal ruin; that their acts were impious and criminal, and their errors monstrous; that he “will strike and lacerate, with a sentence of excommunication as with a sword, a sect breathing crime, and attacking civil and sacred life.” He says that nothing can exhibit their intense iniquity in a stronger manner than that they have survived former excommunications, and still show themselves everywhere with impunity, and with a most audacious front. (Laughter.) He ends by bestowing upon them most emphatically his apostolic curse. (Laughter.) Was it not pitiable, in this nineteenth century, to behold that Rip Van Winkle in the Vatican, standing on the verge of the grave, groping about in the darkness of past ages to find obsolete weapons with which to arrest freedom of thought and speech, to destroy the right of man and mind, and to place an iron chain upon Italy? (Applause.) Was it not pitiable to see a feeble old man, unconscious of the dark omens which were gathering around him, clutching with trembling fingers at Papal thunderbolts, in the vain attempt to make men religious and virtuous by paralysing their minds through terror, and depriving them of that freedom which is essential to the intellectual, moral, and religious progress of human nature? (Applause.) For himself he was shocked at the dishonour which that allocution attempted to cast upon God and upon virtue, by its debasing conception of the moral and the divine, by its cruel description of the ties of human and Christian brotherhood, by its virulent attack upon an ancient and widespread community which flourished when Popes were not, which shall continue to flourish in undecaying vigour when they are no more—(loud applause)—and which contained within itself the testimony of being an institution consecrated to humanity which endeavoured to realise the character of brethren, and to give full effect to that sublime invocation which taught them to address the Maker of them all, as “Our Father.” (Applause.) They said that the allocution showed that the spirit of intolerance and persecution was the same in all ages. It had, indeed, been compelled to forego the branding iron, the faggot, and the stake, but it still proved itself to exist by its attempts to impose upon them the traditions and inventions of man for the everlasting truth of God. (Applause.) In pleasing contrast to the allocution of the Pope, let him call their attention to a speech delivered the other day in one of the principal lodges in France, by Abd-el-Kader. He said: “In the persons here present I thank Freemasonry in every country. I consider Freemasonry as the first institution in the world. In my opinion every man who does not profess Freemasonry is an incomplete man. I hope that one day the principles of Freemasonry will prevail throughout the whole world, and from that day forward all the nations will be at peace.” (Applause.) That opinion proved that the Mussulman, Abd-el-Kader, was far more imbued with the spirit of Christianity than the Pope of

Rome. (Hear, hear.) Before sitting down he begged leave to propose "The Health of Brother Peyton, the Provincial Grand Senior Warden." (Applause.)

Bro. PEXTON responded, proposing "The Health of Bro. C. W. Hoskyns, the Deputy Provincial Grand Master," whose absence on the Continent they would all regret, as it was occasioned by the illness of some of his family.

Among the other toasts given during the evening were "The Masters and Wardens of the various lodges in the Province;" "The Master of the Eastnor Lodge, Bro. Piper;" "The Visiting Brethren, coupled with the name of Bro. P. M. Smith, Worcester (280) Lodge;" "The Ladies, coupled with the name of Mrs. Bowles," &c. Several glees, songs, &c., were sung during the evening by Bros. Burrill (Palladian Lodge), and Brooks and Pollard (Semper Fidelis Lodge), accompanied by Bro. Broad (Semper Fidelis Lodge).

LEICESTERSHIRE.

PROVINCIAL GRAND LODGE.

The annual general meeting of the Provincial Grand Lodge of Leicestershire was held at the Freemasons' Hall, Halford-street, on Tuesday the 17th inst., and was attended by a large number of members of the Order.

Among those present were Bros. W. Kelly, Prov. G.M.; Rev. J. Spittal, Rev. E. W. Woodcock, E. Clephan, H. J. Davis, W. Pettifor, C. Morris, W. Millican, G. C. Millican, T. Sheppard, J. B. Jacques, H. P. Green, J. E. Hodges, G. H. Hodges, L. Turner, W. H. Morris, M. H. Lewin, F. Manning, J. Adlard, W. Moor, J. Crofts, T. H. Buzzard, W. Weare, W. Johnson, G. H. Comport, Ward Layle, D. Challis, G. B. Atkins, J. Orrock, W. Barfoot, W. Burnham, James Henry, and other members of the two local lodges; J. C. Cotman, T. Worthington Clarke, S. Davis, W. H. Griffiths, and E. Houlston, of the Hinckley Lodge; H. E. Smith, G. F. Brown, and S. Love, of the Ashby Lodge; C. Bosworth, J. Wilson, H. Deane, W. Rowbotham, J. Mounstephen, H. Dougherty, — Dobell, and A. Mullett, of the Loughborough Lodge; F. Binckes, Secretary of the Boys' School, &c.

The Grand Lodge having been opened by the D. Prov. G.M. Bro. Kelly, a letter was read from the Right Hon. Earl Howe, Prov. G.M., expressing the bitter disappointment it was to him, that, owing to severe illness, he was unable to be present to meet the brethren. A resolution was unanimously passed expressive of the deep regret of the brethren at his lordship's absence from illness, and their fervent hope that his health might speedily be restored.

Reports on the condition of the lodges in the province having been presented by the respective Worshipful Masters, and other business having been transacted, the following brethren were appointed as the officers of the province for the ensuing year:—

Bro. J. Spittal.....	Prov. S.G.W.
„ H. E. Smith	„ J.G.W.
„ E. W. Woodcock	„ G. Chaps.
„ Samuel Smith.....	„ G. Treas.
„ R. Brewin	„ G. Reg.
„ J. E. Cotman	„ G. Sec.
„ C. Morris.....	„ S.G.D.
„ S. Davis	„ J.G.D.
„ C. Bosworth	„ Supt. of Works.
„ W. B. Smith	„ G. Dir. of Cers.
„ W. C. Croft.....	„ G. Asst. Dir. of Cers.
„ G. H. Hodges	„ G. Sword Bearer.
„ S. Love.....	„ G. Org.
„ Herr Ptacek	„ G. Purst.
„ J. Adlard.....	
„ W. H. Griffiths	
„ Alfred L. Clarke.....	
„ J. B. Jacques.....	„ G. Stewards.
„ John E. Hodges	
„ Luke Turner	
„ W. Rowbottom	

The business of the day being ended, the brethren adjourned to the banquet, presided over, as in lodge, by Bro. Kelly, to which, as usual, a most liberal supply of venison, game, and fruit was contributed by Earl Howe, and at which the usual loyal and Masonic toasts were duly honoured. Some amusement was caused in connection with the toast of "The Bishop of the Diocese and the Ministers of Religion within the province," by a passing allusion to the recent Papal allocation denouncing Freemasonry as a wicked association for the subversion of all religious and civil institutions, a charge so utterly

opposed to all the principles and spirit of the Order as to be only worthy of ridicule.

In replying to the toast of "The Masonic Charities," Bro. Frederick Binckes, of London, Secretary of the Royal Masonic Institution for Boys, made an eloquent appeal in favour of those excellent institutions, and described their present condition. He stated that the School for the education and maintenance of female children is free from debt, and has upwards of £18,000 in the Funds; that the institution for the aged members of the Order and their widows has also its building free from debt, and a considerable amount of funded property; he, therefore, urged the more pressing claims of the charity with which he was officially connected—the Royal Masonic Institution for Boys. The building at Lordship-lane, near London, having become too small, a much more extensive and imposing structure has recently been erected at Wood-green, on the Great Northern line, for the immediate reception of 150 boys, and, as soon as means are available, to be increased to 200. This has been done at a cost of £30,000, to meet which the whole of the funded property of the institution has been sold out, leaving a debt of £5,000, which it is highly desirable to liquidate, and towards which the contributions of the brethren were solicited.

In answer to this appeal, one of the brethren qualified himself as a Life Governor by a contribution of £10 10s., five or six others became life subscribers by the payment of £5 5s. each, whilst several others became annual subscribers to the Charity.

Soon afterwards the meeting broke up, after an evening of rational enjoyment, cheered at the same time by a sense of having extended a helping hand to the wants of others.

A local contemporary embraced the opportunity afforded by the meeting at Leicester on the 17th inst. of the Provincial Grand Meeting of the Province to discuss the subject of His Holiness's recent allocation against our order. We give the remarks of our contemporary *in extenso*.

The Papal allocation against Freemasonry may be considered another act in the great drama of self-destruction which the Holy See has been performing with especial vigour during the last century. It is indeed difficult to regard the position assumed by his Holiness without a profane smile: the attack was so uncalculated on the part of the Masonic body, it was so virulent and unrelenting in its ardour, so uncompromising in its denunciations, that when we seek for the evidence in support of the assertions made, and find none, our gravity is lost, and regretful commiseration takes the place of surprise. In discussing the matter, as a kind of introduction to the annual meeting of the Leicestershire Provincial Grand Lodge, on Tuesday last, our mind instantly adverts to the circumstance that no sect, no fraternity, no society, has so little embroiled itself in the political perturbations of the country as the society of Freemasons. This fact is the more remarkable because, in all probability, no society was ever so thoroughly organised, and certainly none had ever greater title to respect and support (if support were needed other than that which is so plentifully supplied by internal strength) than the ancient and honourable Order of Freemasons. The very soul of Freemasonry is charity and peace; the work of the Samaritan is the work of the modern Freemason. He walks in paths peculiar to his profession; he knows the great army-fellowship of which Mr. Ruskin speaks so beautifully, the holding of the hand in perfect stillness; he is apart from the rushing herd of men, a link in the great chain of humanity, ascending and descending the mountains which grow in the common ways of men, whereon if a brother slips there are thousands of hands to save. There is no Matterhorn accident in ordinary life amongst the Masonic brotherhood of England. What, then, attracted the vituperative impertinence of the Sovereign of the Vatican?

We confess to some little acquaintance with the Masonry of continental nations, and we believe that it was an important element in the secret fraternities of the Middle Ages, and, we have reason to think, formed a stumbling-block in the paths of the Popes when attempting to establish Papal domination upon the thrones of Kings. Unless this were so, it is scarcely probable that the Pontiffs, "faithful to the pastoral (!) office," would have taken the trouble to rend, with a "sentence of excommunication as with a sword, this sect attacking sacred and civil life." What little we have to say has reference to the English Masons, and year by year the Craft has grown into higher repute, until it attained to royal favour and participa-

tion in the persons of the father and uncles of her present Majesty. Eminent gentlemen, reverend and holy divines, dignitaries of the realm, have representatives in this great society. But argument would be thrown away in dealing with this spiteful piece of Pontifical child's-play, and we should much have regretted to find that the powerful body of Freemasons in this district thought the impertinence of the allocution worthy of their serious concern. That regret would, however, have been mitigated when we consider that the allocution has already, as noticed by us last week, produced fruit. As then recorded by us, the Irish Roman Catholics thought themselves justified in subjecting to the indignity of a mud battery the visitors to the Masonic Ball at Halifax. Since the weakness of John gave foothold to the encroachments of the Holy See in England, we have been accustomed to this sort of thing, and all that is now required is the spirit of a Tudor to reign over Italy.

But enough. The effect which the allocution has produced in Rome proves to us the value of a Papal denunciation. It is said that within a day after the publication of the allocution, the two secret lodges in Rome received twenty-eight new members. It is obvious that the allocution is worth as much to the Masonic body as a good libel to a newspaper; whilst the meeting at Leicester, on Tuesday—about the first of the kind which has been held in England since the Pope's letter made its appearance—will prove that the Masonic body is as much alive to its own reputation as to the claims of charity—the allocution will serve as one more thorn in the very thorny cushion of the Papal chair. It is lamentable, indeed, that the Vicar of Christ upon earth should be able to procure no more profitable employment than that of attacking, Quixotically, imaginary enemies. If the Pope be a Christian, then Freemasons are his friends; if he be the modern Father of Intolerance, then Freemasons differ from him, but decline to be his enemies. Enmity is beneath the condescension of this magnanimous brotherhood.

YORKSHIRE (SOUTH AND EAST).

SCARBOROUGH.—*Old Globe Lodge* (No. 200).—The brethren of this lodge held their monthly meeting on Wednesday evening the 18th inst. Present—Bros. W. B. Stewart, W.M.; W. P. Rooke, P.M.; James Frederick Spurr, P.M.; H. C. Martin, P.M., and Hon. Sec.; H. A. Williamson, S.W.; J. Hargreaves, J.W.; W. Peacock, S.D.; S. Gibson, J.D.; R. H. Peacock, I.G.J.; J. Nash, Tyler, and about 15 other members of the lodge, amongst whom were two visiting brethren, viz.:—Bros. T. Walsley, P.M. 463; and W. Milner, 320. The lodge having been opened in due form the minutes of the previous meeting were read and confirmed. The F. C. Lodge was then opened, and Bro. Woodall passed to the second degree. Bro. J. Middleton underwent a strict examination as to his proficiency in the science, after which the lodge was opened in the third degree and Bro. J. Middleton was raised to the sublime degree of M.M. The lodge was then reduced, and four candidates for initiation and two affiliating brethren were proposed, after which the lodge was closed and the brethren partook of a banquet provided for them by Bro. John Chapman, and the remainder of the evening was spent in perfect harmony.

ROYAL ARCH.

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—The regular convocation of this new chapter was holden at the Green Man, Tooley-street, on Thursday the 12th inst. The chapter was opened by Comps. John Dixon, M.D., M.E.Z.; Fred. Walters, H.; Edward N. Levy, J.; supported by Comps. R. Watts, P.Z.; C. A. Cottebrune, P.Z. The minutes of the previous meeting were read and confirmed. Ballots were taken for Bros. J. G. Beckett, 610, and J. Hawker, I.G. 871, which were declared to be unanimous in their favour. It was proposed, seconded, and carried unanimously "That a vote of thanks be given to Comp. F. Walters, and entered on the chapter minute book, for his kindness and generosity in presenting the chapter with their new five guinea floorcloth. As no candidates attended, the several addresses were delivered for practice by the three Principals, who showed their proficiency. Another vote of thanks was carried unanimously to Bro. Walters, for his kindness and generosity in presenting the by-laws, which were then just published. Several candidates for exaltation were then

proposed, and the chapter was duly closed. There were present besides those comps. above enumerated, Comps. A. Avery, S.N.; T. J. Sabine, 2nd A.S.; G. Morris, Steward, R. Thompson, G. R. Warren, M. A. Loewenstark, A. P. Steadman, and others, but no visitors. The companions then partook of a first-class banquet.

DEVONSHIRE.

MORICE TOWN, DEVONPORT.—*St. Aubyn Chapter* (No. 954).—The installation meeting of this chapter was held on Monday, the 16th inst. In the absence of the First Principal, by reason of severe indisposition, the chapter was opened by the E. Companion John Rogers, P.Z. The minutes of the former chapter having been read and confirmed, a board of installed Principals was formed, and the three Principals elect were respectively installed, viz.:—The E. Comp. Chapple, Z.; Kent, H.; and Spry, J. The officers elect were then presented and invested as follows:—Bird, E.; Clemens, N.; Coad, Treas.; Gudridge, P.S.; Hawton, S.S.; Heath, J.S.; Trownee, Registrar; Littleton, Standard Bearer; Butchers, Sword Bearer; Foxwell, Org.; Paul and Planagan, Stewards; Rashbrook, Tyler. The brethren after the business had been disposed of adjourned for refreshments. A capital spread had been provided, at which some twenty-five guests sat down. The guests were not so numerous as had been expected owing to the unpropitious state of the weather.

ANCIENT AND ACCEPTED RITE.

NOTTINGHAMSHIRE.

The Nottinghamshire Chapter Rose Croix H.R.D.M. was held at the Assembly Rooms on Thursday, the 19th October. The chapter was solemnly opened in due form, according to ancient custom, by the M.W.S. John Comyn. When the P.M.W.S. S. R. P. Shilton rose and said that as they had effectually restored to this town the present Rose Croix Chapter, which during the middle of the last century was so well worked in Nottingham and the midland counties, by our brethren the descendants of the Ancient York Masons, this was no idle speculation, but had now become true Masonic history, which all of them well knew, he thought it became them to prove to the brethren that they were worthy of their ancestors, and as they had so firmly established this most beautiful and unusual Christian rite, he would at once propose to commence the working of all the intermediate degrees, from the 4th to the 17th, both inclusive. The first General T. W. Robinson having duly seconded the same, the motion was unanimously approved. The usual business having been finished, the M.W.S. closed chapter in due form according to ancient custom, when P.M.W.S. S. R. P. Shilton opened a Grand Lodge of Perfection in due form, and according to ancient custom, after which he duly opened a lodge of Secret Masters, and installed the Ill. P. Charles Alcock to be the Most Powerful thereof; after closing the same he proceeded to open a lodge of Perfect Masters, and installed the Ill. P. Frederick William Parsons to be the Right Worshipful Master thereof; and after closing the same, he then proceeded to open a lodge of Intimate Secretaries, and installed the Ill. P. Francis George Ransom to be the most illustrious Master thereof; and after closing the same, he also proceeded to open a lodge of Provost and Judge, and installed the Ill. P. Henry Alfred Attenborough to be the Thrice Illustrious thereof; and after closing the same, he also proceeded to open a lodge of Intendant of the Buildings, and installed Ill. P. Capt. Robert William Newburgh Jenkins to be the Most Puissant thereof; and after closing the same he also proceeded to open a chapter of Elected Knights of Nine, and installed the Ill. P. Rev. Chas. Walter Hudson, the Most Wise thereof; after closing the chapter he also proceeded to open a chapter of Illustrious Elected Knights of 15, and installed Ill. P. Matthew Vowles, the Most Illustrious Master thereof; after closing the chapter he also proceeded to open a Grand Chapter of Sublime Knights Elect, and installed the Ill. P. Edwin Moses Kidd the Thrice Puissant thereof; after closing the Grand Chapter he also proceeded to open a Grand Chapter of Grand Master Architects, and installed the Ill. P. Thomas William Robinson the Most Powerful thereof; after closing the Grand Chapter he also proceeded to open a Grand Chapter of Ancient Masters of the Royal Arch, and installed the Ill. P. John Comyn the Most Potent Grand Master thereof; after closing the same he then proceeded to open a Grand Chapter of Grand Elect and Perfect Masters

and sublime Masons, when the Ill. P. Samuel Richard Parr Shilton was installed the Most Perfect Master thereof. After closing the Grand Chapter, and there being no further business before the Grand Lodge of Perfection, the same was closed in due form, according to ancient custom. P.M.W.S. S. R. P. Shilton then opened a Council of the Princes of Jerusalem in due form, according to ancient custom, after which he duly opened a Council of the Knights of the East and of the Sword, and duly installed the Ill. P. Thomas William Robinson to be the Sovereign thereof; after closing the council he then proceeded to open a Grand Council of the Princes of Jerusalem, and duly installed the Ill. P. John Comyn to be the Most Equitable Prince thereof. After closing the Grand Council, and there being no further business before the Council of the Princes of Jerusalem, the same was closed in due form, according to ancient custom. He then opened a Grand Council of the Knights of the East and West in due form, according to ancient custom, when the Ill. P. Samuel Richard Parr Shilton was installed the Most Puissant thereof; and there being no further business before the Grand Council, the same was closed in due form, according to ancient custom. It was then unanimously resolved to commence immediately the working of the 4th degree, and so work all the degrees upwards to the 18th.

SCOTLAND.

INAUGURATION OF THE EGLINTON MEMORIAL AT AYR.

A statue of the late Earl of Eglinton and Wintoun, by Bro Matthew Noble, of London, erected by public subscription in Ayr, was on Saturday last inaugurated by the Provincial Grand Lodge of Ayrshire, in presence of about one thousand Freemasons and several thousand other spectators. Hugh Conn, Esq., occupied the Provincial Grand East, supported by Bro. Sir James Fergusson, *Bart.*, *M.P.*, P. Prov. G.M. of Ayrshire Bro. J. Steven and Dr. Campbell, Acting P.G.W.'s; Robert Wylie, P.G. Sec.; R. Shedden Patrick, Past Proxy Master; and D. Murray Lyon, the latter brother marshalling the procession and conducting the ceremony. Thirty-two lodges sent deputations to take part in the proceedings, and there were also present representatives of several Irish lodges, among whom we observed Bro. R. McCalmont, R.W.M. of No. 272; and McIlveen, R.W.M.; and Mintell, J.W. of No. 88, Irish Constitution. The Ayrshire Artillery and Rifle Volunteer Corps also attended, as did also the magistrates and councils of the several towns in the county of Ayr.

Soon after the death of the late Earl of Eglinton, a general opinion was expressed that some memorial should be erected in commemoration of his lordship's talents as a statesman and an orator, of his affability as a country gentleman, and of his generosity and kindness as a landlord. Accordingly, subscription lists were opened, and in little more than six months after the Earl's decease £7,000 was collected. At a meeting of the subscribers to the memorial fund, held in Ayr in June, 1862, it was resolved to employ a certain portion of the money subscribed in presenting the towns of Ayr, Irvine, Kilmarnock, and Ardrossan, with full-length portraits of the late Earl, and the following committee was appointed to decide what shape the memorial was to take, and how the remainder of the fund was to be disposed of:—The Marquis of Ailsa; Sir James Fergusson, *Bart.*, *M.P.*; Mr. Alexander Oswald of Auchencruive; Mr. Andrew Campbell of Blythswood; the Right Hon. Lord Colville; and the Right Hon. Christopher Nisbet Hamilton.

After careful deliberations it was resolved to employ the greater part of the memorial fund—£4,500—in founding fellowships in Glasgow University, of which venerable institution the late Earl of Eglinton had been Lord Rector. The fellowships are to be named "The Eglinton Fellowships." With the rest of the money at the command of the committee, it was determined to erect a bronze statue of his lordship, to be placed in the county town of that shire of which he had been Lord-Lieutenant for nearly twenty years. The committee intrusted the execution of the statue to Mr. Matthew Noble, of London.

The statue inaugurated on Saturday stands 12ft. high, and is placed upon a pedestal about 16ft. in height—giving a total height to the monument of 28ft. The Earl is represented in his uniform of Lord-Lieutenant of the county of Ayr, with the orders of the Thistle and St. Patrick; and his Peer's robe thrown loosely across the shoulders supplies the needed drapery. The posture represents the late Earl addressing an assemblage

—the right leg thrown forward to the knee and then bent, the weight of the body resting on the left leg, with the left arm thrown across the chest, holding a scroll in his hand. The likeness is most faithful, and the expression caught by Mr. Noble is very happy. The details of the figure have also been brought out with great care. The statue was cast by Messrs. Robinson and Cottam, founders, Battersea, London. The pedestal on which the statue is erected is composed of a base of three tiers of Aberdeen grey granite, the lowest of which is 13ft. 6in. square; and three courses of red Peterhead granite—the first of which forms a truss base to the inscription block. The panels between the trusses are circular, with ogee mouldings. The block is octagonal in form, with no ornamentation whatever, and the keeper is a polished stone of about a foot in depth. The pedestal was designed by Mr. Field, of Messrs. Alexander, McDonald, Field, & Co., Granite Works, Aberdeen. The statue is erected at the west side of Wellington-square, in line with General Neil's Monument, and faces the portico of the County Buildings. The statue is four tons and a half in weight, and the pedestal upwards of forty tons. On the pedestal is the following inscription, from the pen of the Earl of Derby:—

In Memory of

ARCHIBALD WILLIAM,

EARL OF EGLINTON AND WINTOUN,

P.G., K.T., K.P.,

Lord-Lieutenant of Ayrshire, 1843-61,

Lord Rector of Glasgow University, 1852-3,

and

Lord-Lieutenant of Ireland, 1852 and 1858-9,

Born 29th September 1812.

Died 4th October 1861.

This Statue was Erected

by a

Public Subscription

Of all Ranks and Classes,

in Testimony

Of Admiration for his Public Character,

Of Affectionate Remembrance of his Private Virtues,

and of Universal Regret for the Loss Occasioned

to His Friends and to His Country

By His too early Death.

The procession, on arriving at Wellington-square, entered the enclosed green at the east gate, and drew up in line to the right and left of the monument about to be inaugurated; the Masonic lodges forming a circle round the pedestal of the statue.

Lord COLVILLE of Culross advanced to the front of the speaker's platform and said—As one of the committee, to whom subscribers entrusted the management of the funds which were collected for the memorial, I have been deputed by my colleagues to hand over the statue of the late lamented Lord Eglinton to the *ex officio* trustees. I wish most sincerely that this duty had devolved upon one more competent to perform it, and one more closely connected with the county than I can claim to have. The total sum available for the purpose of the memorial, after deducting expenses, and including interest on capital invested, amounted to £7,640. Perhaps it may be interesting to you that I should give some statistics as to the mode in which this subscription has been raised. In the county of Ayr £3,865 were subscribed; the city of Glasgow raised £1,373; London, Edinburgh, and other places contributed £2,018. The amount has been contributed by about 2,000 individuals, whose names are entered on the subscription sheets, besides many others included under general names, such as bowlers and curlers of certain clubs from various places throughout the country. The subscriptions vary from £1 to £100. It appeared to the committee that the sum which they had to dispose of was far too large to be applied simply to the erection of a monument or a statue. They therefore unanimously agreed to invest the sum of £4,500, for the purpose of a fellowship or fellowships in the University of Glasgow, bearing the name of the Eglinton Fellowships; for you must remember that Lord Eglinton was at one period the rector of that University. (Cheers.) Four copies of the full length portrait of the late Lord Eglinton in his uniform as Lord-Lieutenant of this county have been distributed to the four towns of Ayr, Kilmarnock, Irvine, and Ardrossan; and the committee appropriated the sum of £2,200 for the purpose of erecting the noble statue, which will shortly be inaugurated, which will keep in your recollection that noble and familiar

form which has been too early removed from us. (Cheers.) I trust that on the whole the subscribers and the public will consider that the committee have acted for the best in this selection. (Hear, hear, and cheers.) I hope I may be permitted to take this opportunity of paying, but most inadequately, my own personal tribute to the memory of my lamented friend. I first made the acquaintance of Lord Eglinton in this town more than four-and-twenty years ago, and I may say that almost from that day to the period of his death I was on terms of most intimate friendship with him. A more noble, generous, honest man never lived on this earth, and in his untimely end, not only have his private friends, but the community at large, sustained a most grievous loss. (Cheers.) I beg now to hand over to the *ex officio* trustees—the Marquis of Ailsa, the Lord Lieutenant of the county; Sir James Fergusson, the member for the county; and the Provost of Ayr—the statue which has been erected to your late Lord Lieutenant, the late Lord Eglinton. (Loud cheers.)

The band of the Royal Ayrshire and Wigtown Rifles then played the "Masons' Anthem." Bro. Syme, Prov. G. Chap., Kilwinning, afterwards offered up an appropriate prayer, at the conclusion of which the band played the "Old Hundred."

Bro. Conn, Prov. G.M., with the assistance of his brethren, performed the usual Masonic ceremony, and thereafter reported to the Marquis of Ailsa that the structure was complete. "Rule Britannia" was then played by the band, and the statue unveiled amid the loud cheers of the vast assemblage. The sky for some time previously had been overcast, but just as the Prov. G.M. uncovered the statue, the clouds overhead broke, and a gleam of sunshine fell on the colossal figure of the late Earl, illuminating the features with a beautiful effect. A signal announced to a detachment of artillery at the Ayr battery that the inauguration of the memorial had taken place, and a salute of eighteen guns was fired, the band playing the while the "National Anthem," and the guard presenting arms.

After the acclamations of the assemblage had subsided,

The Marquis of AILSA said: I feel, after what has been said by the preceding speakers, how unnecessary it is for me to attempt to pronounce any further eulogium on the character of the late Lord Eglinton. You were all well acquainted with him, and are all aware, as well as I am, that to know him was nothing more than the synonymous term to honour and esteem him. (Loud cheers.) Nor is it necessary for me to express the regret at the loss not only that this county, nor Scotland, but the whole of the United Kingdom suffered when he was removed by his early death. Nor need I refer to the great grief which was felt by all parties and classes when it became but too surely known that he had been removed from us. I cannot, however, refrain from expressing my satisfaction at beholding this great public display of attachment to his memory. (Loud and prolonged cheers.) The large assembly which has joined in assisting this day at this inauguration, proves how universally it was felt that this monument should be erected—not, I say, to perpetuate, but to assist in perpetuating our affectionate remembrance of him. (Loud cheers.) I now, in the name of the trustees who have been nominated for the county of Ayr, beg to make over that monument from the hands of the memorial committee; and I hope that the public will allow that the committee have brought their work to a successful termination. (Cheers.) You will now join with me in congratulating the eminent sculptor, Mr. Noble, on the noble work he has executed, and also on the faithful likeness which he has produced of our late much beloved and deeply lamented Lord-Lieutenant. (Great cheering.)

Mr. P. BOYLE, of Shewalton, convener of the county of Ayr, addressed the spectators. He said—We have assembled here to-day on the sixtieth anniversary of the greatest naval victory achieved by this or any other country to celebrate a triumph of peace. It was not given to the Thirteenth Earl of Eglinton, as it had been to his noble father, and to his two immediate predecessors, to draw his sword in the cause of his country. His was a peaceful career. My lord, our great poet has said—

"The evil that men do lives after them,
The good is oft interred with their bones."

It has not been the wish of the subscribers to this monument that the good achieved by Archibald William, Thirteenth Earl of Eglinton, should be interred with his bones. (Loud cheers.) My lord, I have said his was a triumph of peace. His career was a civil career, and in it the earl contributed more perhaps than any other man ever did to the innocent recreation of his

fellow subjects; and to do this was not to have lived in vain. (Prolonged cheers.) I do not allude merely to the magnificent pageant which those present, or many of us, were privileged to witness, and which brought so vividly before our eyes the pastime and exercises of the middle ages, but more particularly to those manly games and exercises in which he was himself so proficient, and in which he joined, at great personal expense and trouble, with the meanest as well as the noblest of his fellow-subjects. But that was not all. You all know how Lord Eglinton discharged the duties of Lord-Lieutenant of this county; and our warm-hearted friends across the water will testify, as with one voice, how he performed the duties of the office of Lord-Lieutenant of Ireland—an office which he himself considered the grandest in the power of the Crown to confer. (Hear, hear, and cheers.) I believe that among all his predecessors, and all his successors, in that great office, there never was a man who bore the sword of justice with more impartiality, and who endeared himself more universally to those over whom he ruled. (Great cheering.) We have also seen with great pride, as Ayrshire men, what an appearance Lord Eglinton made when he was elected, as is recorded on the inscription, to be Lord Rector of the University of Glasgow. I am sorry to observe an omission in the inscription, for he held the same high office in a university as venerable and ancient as Glasgow, if not more so—viz., the University of Aberdeen. The appearance he made on that occasion electrified those men who supposed he was merely a man of pleasure and amusement. It showed what was in him. We also know that when it was at one time feared that the illustrious head of the party to which Lord Eglinton belonged was in danger of his life, that party looked to him as the successor of Lord Derby. Now, a single turn of the political wheel might have placed him in the proud position now, alas, vacant by the death of one whom the whole country laments. Had that fallen to his lot, those who knew him best know how well his duties would have been discharged, and that it would have added another item of pride and satisfaction to those who admired his great character. Little remains for me to say after what has been said by others; but I cannot help congratulating your lordship and the county on the great work of art which has now been unveiled. (Cheers.) I am sure I speak the sentiments of every member of the county and of the royal burgh, when I say that they will feel it a sacred duty to hand down that monument, like the character of him whom it so worthily represents, undefaced and untarnished, to the latest posterity. (Cheers.)

Provost MACNEILL said—As chief magistrate of the town of Ayr, I have great pleasure in giving expression to the gratitude of the community for the magnificent gift of so splendid a work of art, *in memoriam* of one of nature's nobility, who devoted his great talents for the improvement of humanity—an example to those of his order to give effect to those measures for enlightening and elevating the masses, that this country may continue great, glorious, and free. Accept of our best thanks. (Cheers.)

Professor ANDERSON, of Glasgow University, said—I have the honour to appear here as one of a deputation from the University of Glasgow. We felt that it was peculiarly our duty to be represented on the inauguration of this monument, because the connection of the late Lord Eglinton with our institution was both a long and an intimate one. He was not only Lord Rector of that University, as is stated in the inscription upon the pedestal, but he was a great deal more. To describe him merely as Lord Rector is in fact to give a very inadequate idea of his services to our institution, for he was at all times ready to do everything that was required of him to promote its interests. (Cheers.) Our feelings now are still greater, for not only do we look back upon his past connection with the University, but we know by the arrangements that have been made by the Eglinton Memorial Committee, that his name is to be associated with it in all time coming. (Hear, hear, and cheers.) These fellowships which have been founded will hand down his name among those who are engaged in Glasgow in the study of literature and science, and I trust that we shall properly fulfil the trust which has been allotted to us, and exercise properly the duties connected with it. (Cheers.)

The Earl of EGLINTON advanced to the front of the platform and said: It would be out of place, I take it, were I to make a long speech on this occasion. I would simply wish, however, to express how deeply both I and my family appreciate the honour done to my father's memory. This demonstration shows that you were not content to appreciate his virtues and

good traits while he was living, but you have to-day erected a statue which will carry his name down to future generations. (Loud cheers.)

Sir EDWARD H. BLAIR said: I have the honour to propose a vote of thanks to the Marquis of Ailsa for presiding on this occasion. I am sure it must be most gratifying to his lordship, as well as to all who are assembled here to-day, to have taken part in the interesting ceremony that we have just now witnessed. For myself, I can only say that I shall always look back with feelings of the greatest satisfaction that I have been permitted, in however humble a manner, to take part in the proceedings of this day, in paying this our last tribute of respect to the memory of the illustrious dead, in memory of him of whom it was truly said—"he was the most popular patrician of his time." (Hear, hear, and loud cheers.) In regard to the statue itself I have heard but one opinion—that the likeness and the attitude are both admirable; and when we look to that manly form and those noble lineaments—once so familiar to all of us, and now again restored to us in the enduring bronze—I think the talented sculptor may well be proud of this effort of his genius. (Loud cheers.) I shall not detain you any further after the eloquent addresses you have listened to, but will simply move a vote of thanks to the Marquis of Ailsa, Lord-Lieutenant of the county of Ayr, for presiding on this occasion. (Loud cheers.)

Colonel ALEXANDER, of Ballochmyle, having seconded this motion, the proceedings were terminated by the band playing the National Anthem.

CHANNEL ISLANDS.

JERSEY.

ST. AUBIN'S LODGE (No. 958).—On Tuesday, Oct. 17th, the brethren assembled for the ordinary monthly meeting, under the presidency of Bro. Dr. Hopkins, P.M., the W.M. having but just arrived in the island after a long and stormy passage from England. The minutes of the previous meeting were read and confirmed. The acting W.M. having explained the circumstances under which it is proposed to hold a bazaar and fête in the Masonic Temple, St. Helier, for the managing committee of which the brethren of St. Aubin's Lodge had been requested to appoint three members. On the proposition of Bro. Hopkins, seconded by Bro. Le Sueur, the W.M., S.W., and I.G. were selected as the representatives of the lodge on that committee. A grant of £1 from the benevolent fund was made, to assist the wife of a well known brother during his temporary absence from Jersey. Bro. Dr. Hopkins, with the aid of the brethren, worked the last two sections of the third lecture. No other business offering, the lodge was closed at a quarter to nine, and after spending an hour very agreeably in social intercourse over a light repast, the brethren separated at a quarter to ten.

MARK MASONRY.

CÆSAREAN LODGE (No. 74).—The third quarterly meeting of this new lodge was held at the Masonic Temple, St. Helier, on Monday, October 9th, under the presidency of Bro. Dr. Hopkins, W.M., assisted by his Wardens, Bros. Dr. Small and P. W. Benham, Bro. Dr. Blood acting as P.M. The minutes of the previous meeting having been read and confirmed, a ballot was taken for the admission of Bro. Leat as a joining member, which was unanimous in his favour. Bros. Gaudin and Abel, properly prepared, were admitted with the usual formalities, and advanced by the W.M. to the degree of Mark Master. The code of by-laws was signed by all the members present. Some matters of business were arranged, and the lodge was closed at a quarter to nine, when the brethren adjourned to the banqueting room. The usual honours were paid to the authorities in Mark Masonry, several addresses were delivered, and the proceedings of the evening were brought to a close soon after ten o'clock.

THE hearts of vigorous men must, like a porcelain vase, in the beginning, be turned too large and too wide: in the furnace of the world they will soon enough shrink up to a proper size.

WE require four things for woman—that virtue dwell in her heart, that modesty play on her brow, that sweetness flow from her lips, and industry occupy her hands.

SOUTHERN INDIA.

MADRAS.

(From our own Correspondent.)
PROVINCIAL GRAND LODGE.

At a communication holden in the Hall of Lodge Perfect Unanimity (No. 150), Madras, on the 27th July, present, Bros. Colonel W. Pitt Macdonald, Prov. G.M.; A. Macdonald Ritchie, D. Prov. G.M.; J. T. Greateorex, P. Prov. G.S., as Prov. S.G.W., representative of Lodge Victoria in Burmah (No. 826), Rangoon; Dr. H. T. Shaw, as Prov. J.G.W.; J. G. Coleman, Prov. G. Tyler; Charles Scott, D. Prov. G.S., as Prov. G.S., representative of Bangalore Lodge (No. 1043); G. Lewis, as Prov. S.G.D.; Walter Joyes, as Prov. J.G.D.; W. Fraser, C.E., Prov. S.G.W., representative of Lodges Rock (No. 260), Trichinopoly, and Emulation (No. 960), Negapatam; W. H. Buchan, Prov. G. Purst; T. Sumner, P. Stevens, John C. Berlie, Will. Waddell, Lieut. H. W. Hastings, Lieut. C. B. Brereton, as Prov. G. Stewards; J. R. Maddox, Prov. G. Tyler. Representatives of subordinate lodges: Bros. N. Morison, Sec. Perfect Unanimity Lodge (No. 150), as S.W.; J. Mills, S.W.; P. Wright, P.S.W., as J.W., Universal Charity Lodge (No. 273); Lieut.-Colonel H. J. Rundall, P.M., as W.M.; Lieut. H. Bouverie Pusey, M.A., as S.W., Mount Lodge (No. 926).

The Provincial Grand Lodge was opened in due form, and with solemn invocation of God's blessing.

The minutes of the last communication of the Provincial Grand Lodge were read and confirmed.

The PROV. G. MASTER had much gratification in announcing that Masonry was making decided progress in the province, though silently and unobtrusively, each successive return from subordinate lodges showing an accession of numbers. Most of the lodges, moreover, were working steadily. He noticed with special commendation the zeal and enthusiasm displayed by several brethren of Lodge The Western Star (No. 1049), Cannanore, who, to gain further instruction in Masonry and to advance to higher degrees, had, at a great sacrifice of convenience and expense, travelled all the way from their remote station to Madras to accomplish these objects. With reference to quarterly returns and payments, he was glad to observe that nearly all the lodges had sent in theirs up to date, one or two only being in arrears. It was painful to him, however, to mention that one lodge—Emulation (No. 968), Negapatam—had made no communication with the Provincial Grand Lodge since October, 1862. The Mastership of this lodge was held by a brother conjointly with that of another lodge, viz., Rock (No. 260), Trichinopoly, and, though repeated applications had been made to him by the Prov. G. Sec. for his returns and quartermasters, no satisfactory replies had been received. The Prov. G.M. trusted that this public mention of his irregularity would induce him to show a warmer interest in maintaining his connection with the Provincial Grand Lodge, and stimulate him to greater care in performing one of the first and most important duties of his office.

The PROV. G. MASTER further stated that he had received with pleasure the intimation that a petition had been recently forwarded to the Supreme Grand Chapter of England for the appointment of a Provincial Grand Superintendent of Royal Arch Masonry in Southern India. He anticipated the greatest benefits from a successful issue to this application. Royal Arch Masonry would, he conceived, receive an increased impetus, and subordinate lodges desirous of forming chapters would have greater facilities afforded them than at present for carrying out their object after the establishment of a fully-organised Provincial Grand Chapter.

Nothing of importance, the PROV. G. MASTER added, had transpired in the affairs of the Grand Masonic Charity Fund since the last communication of the Provincial Grand Lodge, except that Lodge Victoria in Burmah (No. 832) had intimated its intention of subscribing annually the liberal sum of 50 rupees.

† The PROV. G. TREASURER read his accounts, exhibiting a balance at the credit of the Provincial Grand Lodge of rupees 935-6-5, and of the Charity Fund, exclusive of investments, of rupees 1,335-15-3.—Bro. COLEMAN complained that in consequence of the departure of Bro. Tolpott from Madras, the funds of the Provincial Grand Lodge in deposit at the Madras Bank could not be drawn upon if required, as, according to a long standing arrangement, all moneys lodged in the Bank stood vested in the name of three brethren (at present in

those of Bros. Macdonald, Coleman, and Tolputt), and that the signatures of all three were necessary on every draft, so that if any happened, as in the present instance, to be absent from Madras, even the smallest sum was not available to defray ordinary expenses. It was accordingly proposed by Bro. MACDONALD-RITCHIE, seconded by Bro. JOYES, and carried unanimously, that in future all moneys and bonds belonging to the Provincial Grand Lodge, or to the Charity Fund, stand in the names of two brethren only—at present those of Bros. Macdonald and Coleman—and that the Prov. G. Sec. be directed to write to Bro. Tolputt, desiring him to resign his trust, as he had left the country permanently.

A ballot was taken for the office of Prov. G. Treas., during the course of which the PROV. G. MASTER expressed himself in high terms at the efficiency with which Bro. Coleman had conducted his duties for several years past, the economical manner in which he had husbanded the resources of the Provincial Grand Lodge and the Grand Masonic Charity Fund, and the care and accuracy with which his accounts were kept. On the conclusion of the election, the votes were found to be unanimously in favour of Bro. Coleman, who was accordingly declared to be re-elected Prov. G. Treas. Bro. J. R. Maddox was at the same time re-elected Prov. G. Tyler.

Bro. COLEMAN tendered his acknowledgments for the high compliment paid him by the Prov. G. Master, and for the continued confidence reposed in him by the Provincial Grand Lodge.

The PROV. G. MASTER next proceeded to appoint the undermentioned brethren officers of the Provincial Grand Lodge for the ensuing year:—

Bro. J. T. Greatorex	Prov. S.G.W.
„ Surgeon J. E. Dickinson ..	„ J.G.W.
„ Rev. W. Hickey	„ G. Chap.
„ J. G. Coleman	„ G. Tyler (elected).
„ C. N. Aldrit	„ G. Reg.
„ W. F. G. Irvine	„ G. Sec.
„ Charles Scott	„ D.G. Sec.
„ Captain A. Saunders	„ S.G.D.
„ Assist. Surgeon H. T. Shaw ..	„ J.G.D.
„ W. Fraser, C.E.	„ G. Supt. of Works.
„ Captain B. L. Gordon	„ G. Dir. of Cers.
„ Lieut. H. B. Pusey, M.A.	„ G. Assist. Dir. of Cers.
„ Walter Joyes	„ G.S.B.
„ Clement Tate	„ G. Org.
„ W. H. Buchan	„ G. Purst.
„ J. R. Maddox	„ G. Tyler (elected).

The undermentioned brethren, elected by the Presidency Lodges, were at the same time nominated Provincial Grand Stewards:—Bros. T. Sumner and P. Stevens, Perfect Unity Lodge (No. 150); Bros. John C. Berlie and J. T. Philpot, Universal Charity Lodge (No. 273); Bros. Lieutenants H. W. Hastings and C. W. Breerton, Mount Lodge (No. 926).

In appointing Bro. Greatorex to the office of Prov. S.G.W., the PROV. G. MASTER said he had selected a brother of very great merit for that post. Next to himself and the D. Prov. G.M., Bro. Greatorex was the oldest member of the Provincial Grand Lodge, and had officiated for several years as Prov. G. Sec. He had three times been elected Master of his lodge, in connection with which he had also, for some time, very efficiently conducted a lodge of instruction. His popularity, moreover, was not confined to his own lodge, as was evidenced by the fact that three other lodges had enlisted him on their rolls as an honorary member.

In conferring on Bro. Dickinson the rank of Prov. J.G.W., the PROV. G. MASTER farther stated he had simply recognised in a suitable manner the distinguished services of that most zealous Mason. Bro. Dickinson had assisted, he believed, to establish Lodge Victoria in Burmah at Rangoon, of which he subsequently became Master; and he was also the founder of the new lodge at Cannanore, The Western Star, several members of which, including Bro. Dickinson, had recently paid a visit to Madras, as already mentioned, for the laudable purpose of making improvement in Masonry.

The PROV. G. MASTER also spoke with commendation of the exertions of Bro. Captain Aubrey Saunders in the cause of the Craft. This brother, immediately on the arrival of his corps at Bellary, took active steps to revive the old Lodge Good Will (No. 465), at that station, which, under his judicious and able Mastership, now numbered no less than thirty-seven brethren on its list of members. The Prov. G. Master had accordingly thought fit to nominate him Prov. S.G.D.

Bro. GREATOREX tendered his thanks to the Prov. G. Master for his flattering notice of him, and for the high honour that had been conferred on him.

Bro. SHAW also offered his acknowledgments for the office bestowed on him.

Bro. MACDONALD-RITCHIE suggested that as the Provincial Grand Lodge had not as yet come to any final decision on the case of Bro. Cheke, which was submitted three meetings ago, the latter should, in common justice, be pronounced free from censure.

Bro. FRASER was opposed to this course, on the ground that no communication having been received from Lodge Rock on the subject, the Provincial Grand Lodge could not judge whether the conduct of Bro. Cheke, which was complained of, was culpable and deserving the severe notice of the Provincial Grand Lodge or not.

After some discussion, it was ultimately proposed by Bro. MACDONALD-RITCHIE, and seconded by Bro. FRASER, and unanimously carried, that, as Lodge Rock had forwarded no report on the matter, as ordered by the Provincial Grand Lodge, the complaint against Bro. Cheke be dismissed.

Bro. SHAW wished to know why the Mount Lodge was singled out for censure at the last communication of the Provincial Grand Lodge, when other lodges were equally in default.

The D. PROV. G. SECRETARY explained that it was in contemplation to report Lodges Rock and Emulation also (the only other lodges in arrears) at that meeting for a similar dereliction of duty, but that just before it took place a communication was received from their W.M. apologising for his neglect, forwarding the returns of Lodge Rock, and promising to send those of Lodge Emulation as soon as possible. It was not considered necessary, therefore, to make public mention of their remissness on that occasion. The Mount Lodge, however, made no reply to the application of the Prov. G. Secretary for its quarterages and returns, and the D. Prov. G. Master was compelled, in consequence, to notice its want of regularity.

Bro. SHAW further inquired if it was not the duty of the Prov. G. Secretary to point out to subordinate lodges any delay on their part in sending in their periodical reports.

The PROV. G. MASTER replied that it was a matter of opinion only, but that in answer to the question he should say that it was the duty of the Prov. G. Secretary to point out such omissions on the part of subordinate lodges.

There being no further business, and no brother having anything to propose for the good of Masonry in general, or of this Provincial Grand Lodge in particular, the Provincial Grand Lodge was closed in due form and with solemn prayer.

The Provincial Grand Treasurer's statement shows the balance in favour of Provincial Grand Lodge per account last rendered, and the receipt for the quarter ending July 27 to amount to 1,177 rupees 13 annas 4 pie, the expenditure amounting to 242 rupees 6 annas 11 pie, leaving a balance in favour of Provincial Grand Lodge of 935 rupees 6 annas 5 pie.

The Grand Masonic Charity Fund of Southern India in account with the Provincial Grand Treasurer shows the balance in favour of the Fund, per account last rendered, plus receipts, for the quarter ending July 27, and interest on Government security, to be—pensions remitted, 1,605 rupees 5 annas; payments to pensioners, and other items of expenditure, 269 rupees 5 annas 9 pie; balance, 1,335 rupees 15 annas 3 pie.

LITERARY EXTRACTS.

MODERN BOYS.—I wondersometimes if they can possibly be of the same genus as the boys with whom I associated when I myself was a boy. I paid a visit lately to a gentleman in the country, and on going over the house to view its lions I was shown into a room where my host's boys printed a weekly newspaper for their own amusement. There were all the appliances of a printing-office—cases, galleys, rules, imposing stones, and presses; and two young gentlemen, whose united ages, probably, did not amount to twenty-five, were so far familiar with their use as to be able, unaided, to compose and print a weekly sheet containing news and articles of their own writing! I thought of my play-room and what it contained. I had

a vision of a penny top, a popgun roughly made from a branch of alder-tree, a kite composed of a half-penny cane and a sheet of brown paper, a worsted ball wound upon an old barrel bung, and a teetotum. Again: the other evening I went to a party, and I had scarcely entered the house when my host's two boys carried me off into the garden to take my photograph. One, quite a little fellow, posed me in the chair, instructed me to look at a certain spot, and warned me of that principle of the convex lens which has a tendency to enlarge feet and hands which are placed too much in advance of the rest of the body. The other boy, meanwhile, was in a dark room, playing with subtle chemicals of whose nature and properties his grandfather, the eminent chemist, had never even dreamed. In less than five minutes these two youngsters had used one of the closest secrets of nature to fix my image on a piece of glass. It was as easy a feat for them as it was for me to lift up my top, while spinning, in a spoon or in the hollow of my hand..... When I was a boy, my stock of play literature consisted of some half-dozen sixpenny books, such as Jack the Giant Killer, Puss in Boots, the History of Cock Robin, and an abridgement of the Arabian Nights. I remember that I kept them locked up in a deal box, and was exceedingly chary of lending them, or even letting any one look at them. But boys now-a-days take in their monthly and weekly magazines, correspond with the editor, answers riddles and rebuses, contribute puzzles, and engage in chess tournaments by correspondence; nay, they club subscriptions to Mudie's, and read all the new sensation novels as they appear.—*All the Year Round.*

THE WEEK.

THE COURT.—The Prince and Princess of Wales arrived at Marlborough House on Sunday from Scotland. The Queen left Balmoral yesterday, and arrived at Windsor this morning. The Prince and Princess of Wales, accompanied by Prince Alfred, Princess Hilda of Anhalt, and Prince John of Glucksburg, went to Her Majesty's Theatre on Monday evening.

GENERAL HOME NEWS.—The death of Lord Palmerston has provoked a universal expression of sorrow throughout the country. The Corporation of London is generally the first to give audible voice to the public feeling on melancholy occasions like the present, and a special court has been held at the Guildhall under the presidency of the Lord Mayor. On the motion of Mr. F. Maynard, the chairman of the principal corporation committee, a suitable resolution was passed.—Earl Russell has been sent for by Her Majesty, who has requested him to reform the Administration. It is believed that for the present the noble lord will continue to hold the Foreign Secretaryship together with the post of Prime Minister.—It is stated that Mr. Justice Crompton has resigned his office on account of ill health. He was made judge in 1852.—Chief Justice Erle has had a fall from his horse, but he has recovered from the shake which he sustained.—The prisoners Jourdain and Barthe, against whom various charges of fraud have been preferred, were finally committed for trial at the Mansion House yesterday week.—A man named John Healey is in custody at Warwick, charged on his own confession with the murder of a man at Wigan about eighteen months ago.—An old man named Barton was set upon by several fellows, who robbed him, beat him, and then put him on a fire because he refused to say where he had more money. Healey says he was one of Barton's assailants. He has been remanded. It seems there are grave doubts whether the man Healey, who confessed at Warwick complicity in the murder of an old man at Wigan, had really anything to do with it. The police at Wigan believe the story to be a concoction got up by Healey to induce the prison authorities to treat him more leniently.—An inquest has been held at the Vestry Hall, Soho, on the body of Albert William Thresh, who committed suicide on the eve of his marriage. He had not quarrelled with his intended bride, or with any one else; his circumstances were good, and his motive for the rash act was totally inexplicable. It appeared that he destroyed himself by swallowing

a quantity of vitriol. The jury found that he committed suicide while suffering from temporary insanity.—Lord Palmerston's wishes as to his funeral have been set aside, and he was buried in Westminster Abbey.—Earl Russell has, it is said, every reason to believe that the reorganisation of the Ministry under his leadership will be beset by no difficulties. The necessary meeting of the Cabinet was to have been held on Thursday; but, owing to the change in the arrangements as to the funeral of Lord Palmerston, it was postponed to to-day. It is believed Earl Russell will be prepared with a list of the new Ministry for the approval of her Majesty.—The remains of Vincent Wallace were interred on Monday in Kensal-green cemetery. Several of the friends of the deceased were present at the funeral.—The Lord Mayor entertained Queen Emma of Hawaii at a banquet at the Mansion-house on Monday evening. Her Majesty was attended by Lady Franklin and her suite. The proceedings were of an interesting character.—A usually well-informed Liverpool contemporary emphatically contradicts the report that Garibaldi is labouring under pecuniary difficulties. This correction, which appears to be made on authority, will relieve the minds of multitudes of the General's friends and admirers in this country.—At the Westminster Police-court, on Monday, a slaughterman and his assistant were brought up to answer a charge of infringing the Privy Council Orders in respect to a cow afflicted with the cattle plague. Mr. F. Stanley, Government inspector, deposed that the cow in question was most unmistakably suffering from the plague. Mr. Cross, another Government inspector, was called for the defence, and he stated that he made a *post-mortem* examination of the cow, and there was not a trace of disease in the animal. Another veterinary surgeon gave similar testimony, and the case was dismissed.—The Cambridgeshire was run for on Tuesday at Newmarket, in the presence of the Prince of Wales, Prince Alfred, and the Duke of Cambridge.—At the Central Criminal Court on Tuesday Thomas Wood, late a cashier in the Bank of London, who was charged with stealing upwards of £3,000 from that establishment, was brought up for judgment, and sentenced to five years' penal servitude. In the New Court the persons charged with fraud on the Birmingham Bank succeeded in an application for the postponement of their trial to next session.—At the Lambeth Police-court on Tuesday a man was charged with committing bigamy twice. One wife is enough for an ordinary man at a time, here is a fellow who is not content with less than three. He was sent for trial.—An extraordinary affair is reported. A man named Medland, who has been a farm servant, went to spend the day at the house of his former employer at Moortown, near Tavistock. In the evening, while one of the daughters was blowing up the fire, Medland shot her with a revolver, and then fired at the mother and two other daughters, finishing up with an attempt to cut his own throat with a butcher's knife. He is said to have divided small arteries and the windpipe in two places, but the injuries must have been slight, as on Monday, when he was brought before the Tavistock magistrates, he was able to speak without much difficulty. He was committed for trial at the Exeter Assizes, and there will probably be a defence raised that he was insane.—Workmen have begun to prepare the grave of Lord Palmerston in Westminster Abbey. He is to be buried close to Pitt and Fox and other statesmen who have had graves in the Abbey awarded to them.—A very singular case was decided in the Clerkenwell County Court on Tuesday. A Mr. Bruman bought of a Mr. Isaacs, a broker, for three shillings, a box which the latter had purchased at a sale. When Mr. Bruman came to examine the box at home he found in it a secret drawer, in which was a gold coin of the reign of Charles I. in a state of good preservation. He took the coin to Mr. Isaacs and showed it to him. Isaacs asked to be allowed to handle it, and this being granted, refused to give it back to Mr. Bruman, and claimed it as his property. Mr. Bruman thereupon sued him in the county court for the value of the coin, and the defence set up was that the coin had never been sold to the plaintiff. The judge gave judgment for the plaintiff, and quoted a number of precedents in support of his decision.—At Worship-street Police-court a young Irishman, named Kelly, was charged with being concerned in an assault upon the police. According to the evidence of 236 G, the prisoner, when told to

move on, struck him in the eye. A struggle ensued, in the course of which 236 G used his staff on the back of his alleged assailant's head. Several witnesses were called for the defence, who gave a very different version of the affair. According to them the chief violence was on the part of the policeman; and there was such a conflict of evidence, that the magistrate found it necessary to send the case to a jury.—At the Central Criminal Court, the young woman who was charged with murdering her infant at the Charing Cross Hotel, was charged before Mr. Justice Keating, and the evidence having been fully detailed the jury found the prisoner guilty, not of murder, but of concealing the birth. She was sentenced to eighteen months' imprisonment.—Eight boys were charged at Marylebone Police-court with stealing boots. Each of them has an *alias*—the name of some historic thief. Mack, *alias* Jack Sheppard, aged 13, is spokesman, and has already been convicted eight times. Another boy of 11 has been convicted three times, and all the rest have been convicted and, as well as these two, whipped. They assumed an air of bravado before the magistrate, and demanded "three years" as the punishment to which their standing in the profession entitled them.—A young lady of high connections was charged at the Westminster Police-court with stealing a desk, belonging to one Mr. Bordenave. It appeared that this man had possessed himself of a letter written to the lady, as he found it open on a table, read it, and saw his name in it. She demanded back this and some other letters, and failing to obtain them she took his dressing-case, in which she believed the letter to be. The magistrate said it was a most disgraceful case. The young lady should never have been given into custody, and it would serve Mr. Bordenave right if an action were brought against him for false imprisonment.—Early on Wednesday morning at a fire in Stepney the crowd which assembled, even at three o'clock, were witnesses of a fearful scene. Before the inmates of the house could be got out the fire obtained the mastery, and it was with the utmost difficulty that a rescue could be effected. But even then one hapless young woman was missing, and though a fire-escape conductor dared the smoke and the flames, he was unable to find her. It was late in the morning before the ruins were sufficiently cooled to allow of a search, and then the body of the poor creature was discovered in a back room, where she had fled with the hope of getting thence to a place of safety.

FOREIGN NEWS.—The French papers report a serious disturbance in Madagascar, arising out of the payment of the indemnity exacted by the French Government. The populace, it appears, assembled under the windows of the Queen's palace, where they raised loud cries for the expulsion of the French consul and the Roman Catholic mission. The nobles interfered, and succeeded in pacifying the people by promising them satisfaction—whatever that may be. The French consul declared that he would not leave without an order from his Government. Is all this likely to end in a French occupation of Madagascar? An opportunity for such a course would not, we fancy, be very unwelcome in certain quarters.—A Paris telegram states that the English Government has acceded to the French proposal that an International Sanitary Conference should be held at Constantinople to devise the means of preventing future outbreaks of cholera in the East, and of arresting the progress of the epidemic should its extirpation prove impossible. The diplomatists have a task before them which will tax their powers to the uttermost.—The Emperor Napoleon gave evidence of pluck on Friday afternoon by spending an hour in the cholera wards of the Hotel Dieu. He ostensibly went to satisfy himself that the patients were treated with care. Really he went to give the Parisians a much needed example of moral courage. He deserved the cheers which greeted his re-appearance in the street. The Emperor and Empress have caused the expression of their regret for the death of Lord Palmerston to be transmitted to the widow of the late statesman.—A quarrel, which reflects little honour upon the stronger parties, has arisen between Austria and Prussia and the free town of Frankfort. The two great Powers are bullying the Senate of the town because of the recent Congress of German Deputies held there. They demand that such meetings shall not be allowed to take place there in future, and even threaten, it is said, in case of non-compliance, to take the government of the city into their own hands. The Frankfort Senate have

resolved upon sending a spirited reply to the menaces of the two great Powers.—The Italian elections have begun. The results will be looked for with the utmost anxiety.—The Empress Eugenie, following the example of the Emperor, has rebuked the pusillanimous fears of the crowd of panic-stricken Parisians who have fled to Versailles and other places in search of protection from the cholera. On Monday morning her Majesty visited the various cholera hospitals of the capital, passing through the wards and addressing words of comfort to the poor suffering patients. On leaving her Majesty was loudly cheered by the people. A considerable sum has been placed in the hands of the Minister of the Interior by the Emperor and Empress for the relief of the families of sufferers by the pestilence. Although generally finding its victims among the lower classes, the pestilence has smitten down more than one person in the higher ranks.—The Senate of Frankfort, in reply to the Legislative Body, has declared that at present it can only say that it has actually received from Austria and Prussia the ominous despatches to which we have already referred. It states that the contents of these despatches require grave consideration, but that the Senate will not fail to uphold with vigour the independence of Frankfort. It promises further communication to the Legislative Body as soon as circumstances allow.—The Vienna papers deny that Austria has consented to place a yearly contingent at the disposal of the Emperor of Mexico, and state that the sole cause for the rumours which are afloat upon the subject is that negotiations are going on for permission to raise recruits in Austria at the expense of the Mexican Government to fill up the gap made by death and other causes in the ranks of the Austro-Mexican volunteers.

AMERICA.—The Cuba has arrived, bringing news from New York to October 12. The North Carolina Convention had passed an ordinance abolishing slavery. In the South the work of reconstruction is progressing. The Confederate Vice-President Stephens, along with others, has been pardoned. The State elections in Pennsylvania, Ohio, Indiana, and Iowa, have gone in favour of the Republicans. Gold on the 12th was quoted 145½.—The City of Washington brings intelligence from New York to the 14th instant. The delegation from South Carolina to the President to urge him to pardon Mr. Davis was received with much courtesy by Mr. Johnson, who held out hopes that ultimately the wishes of the deputation would be realised. General Grant had issued an order for the reorganisation of the army. A large number of troops in Mississippi are to be mustered out, and the whole of the coloured troops. Martial law in Kentucky has been withdrawn by order of the President. Mr. McCulloch, the Secretary of the Treasury, has expressed an opinion in favour of a convertible paper currency. The last price of gold was 144½.

INDIA, CHINA, &c.—We have news from Bombay to the 30th September. Colonel Campbell has been dismissed from the service with a major's pension for mismanagement at Dewangisi, in Bhootan. The coolie pilot of the *Eagle Speed* had been dismissed from his office. The cattle disease is said to have broken out on the Neilgherries. A pension had been granted to the family of the Ex-King of Delhi. The cotton and piece goods markets were active, and prices were advancing. A telegram containing news from Shanghai, to the 4th September confirms the revolt in Western Tartary and the loss of a large province to the Celestial Empire. The celebrated Burgvine is reported by the Mandarins to have been drowned. All was quiet at the different ports in Japan.

TO CORRESPONDENTS.

. All communications to be addressed to 10, Salisbury-street, Strand, London, W.C.

Y.—The position of Deacons in Grand Lodge is precisely the same as in a private lodge.

Q.P.S.—The information has been sent, and we trust has been found sufficient for the purpose.

J.W.—You will find the answer to your question in our present issue, under the head of "Notes and Queries."