

LONDON, SATURDAY, JUNE 2, 1866.

OBSCURANTISM AND NIHILISM.

Two classes of foes have of late years waged an incessant strife against Masonry; they are the fanatics of superstition and the fanatics of infidelity. The first-named have openly declared war upon us, and duly notified us of their intention of struggling against our Institution, until the very name of the Craft has been exterminated from the earth. Having been preceded by the lucubrations of scouts like Veillot, Coquille, Ketteler, &c., in the *Monde*, the *Civiltà Cattolica*, *Armonia* and other more or less obscure ultramontane prints of France, Italy, and Germany, the Pope's bull of last September was sent forth, with a view to "strike with a condemnatory sentence, as with a sword, that criminal sect." Actuated by the call of their nominal chieftain, the rank and file, the whole host of myrmidons of the pontifical phalanx have taken up anew those arms that had been allowed to corrode during an armistice of fifty years. Ever since the issue of the allocution, the whole of the acolytes and understrappers of the Vatican have evinced a zeal and shown an emulation worthy of a better cause, in aiming their missiles at our Institution, and endeavouring, *à qui mieux mieux*, to outdo their prototype in base abuse and groundless objurgations. We have from time to time laid before our readers some select specimens of that kind of pontifical literature engendered by Pio Nono's manifest, and in another column of our present issue they will find an abstract of the Bishop of Autun's last pastoral letter, containing directions to the clergy of his diocese as to the manner of behaving towards Freemasons in life and death. Having dwelt at length on the charges that had been brought against us by the Pope, the prelate enjoins his coadjutors to refuse avowed Freemasons the benefit of Sacrament and absolution, and a religious burial. If we mistake not, this is the first instance of the practical application of the excommunication within the province of Episcopal sway; and we suppose the further stratagems of the ultramontane clergy will tend to exclude all Freemasons of the Roman Catholic persuasion from the altar, the communion-table, nay, the very precincts of the places of worship. The question arises, who will suffer by this kind of ostracism—the Church of Rome or the Craft? The answer is obvious. Con-

sidering that not one Mason of note has as yet repudiated his connection with the Order, in consequence of the clerical doings of the past months, but that, on the contrary, in the very nest and hot-bed of Ultramontanism, Italy, as well as in France and Germany, our ranks have been swelled by the admission, theirs thinned by the defection of many good men and true, we should be very ill-founded in apprehending that the cause of true light might suffer by those puerile attacks of our enemies from without. As regards, however, the steps by which the Pope's agents in France are endeavouring to enforce his edict, it may not be out of place to make one practical observation on this subject. The French Exchequer, *i.e.*, the aggregate of the tax-payers, contribute a sum of about forty million francs per annum towards the support of the Roman Catholic clergy and the performance of their religious rites. This grant is appropriated upon the understanding that all members of the Roman Church should be allowed to partake of all the benefits that may accrue from the recognition by the State of a "religion of the majority." A movement is now on foot, among the salaried ministers of worship, to arbitrarily exclude from these benefits a certain number of the faithful, for entertaining opinions that clash with none of the Canons of the Church (the Pope's opinion to the contrary notwithstanding, for the doctrine of Papal infallibility is at variance with the decisions of the Councils of Basle and Trent). Why should the general public of France, including Freemasons, be compelled in future to support a legion of functionaries who thus prevaricate against the duties of their office? Would it not be wise to agitate for the repeal of the Ecclesiastical grant, and thus compel the shepherds to fall back upon their flocks for their support? Were it only as a useful strategical movement, such agitation, insofar as the present state of public affairs in France permits, is to be recommended to our French brethren.

We have shewn that our *external* enemies are utterly powerless, their efforts and machinations utterly harmless, and consequently the result of the war they are openly waging against us cannot be doubted. But besides the fanatics of superstition, Freemasonry has another class of enemies to contend with who are far more dangerous because they are not, like the former, open and declared adversaries, but clandestine foes who, instead of assaulting our fortress from *without*,

have contrived to find their way into it, and are now busily engaged in schemes for battering its walls and undermining its foundations from *within*. The Christian spirit which forms the essence of Freemasonry, and has, in this country and in the United States, raised our Institution to unequalled splendour and glory, has unfortunately lost its hold upon many of the lodges in France, and a few in other parts of the Continent; and through the breaches thus operated in the bulwarks of our fastness, infidelity has, in some cases, managed to creep in and infest the spirit of the garrison. In former ages, it did not hesitate to shew itself in its hideous nudity and appear before the world open-faced and without disguise; and as it always proved an egregious failure in the long run, new names were resorted to from time to time whenever the old ones became inefficient. Thus, our vocabulary was enriched with numerous synonyms of infidelity. The various designations, spinozzism, atheism, rationalism, materialism, served each its turn; but it could not hold its own against the blows inflicted upon it by Pailey, in England, Pascal and Fénelon, in France, and at the commencement of this century it received the *coup de grâce* by Chateaubriand's "Spirit of Christianity." Having lain dormant for more than an age, it has been revived since 1845, by the successive labours of Strauss, Vogt, &c., in Germany, Renan and others in France. It has assumed not only a new name, but also a new garb. At present it styles itself "Positivism," and has abandoned its former policy of absolutely denying the existence of God and the soul's immortality. Our old friend Proteus appears before us in a bran-new attire. The groundwork of positive religion is not to be touched, but only a strict scission between faith and moral law insisted upon. Positivism (*alias* independent morals), so called because it excludes every *positive* belief from social and intellectual institutions, is endeavouring at present to obtrude itself upon our own society and use the latter as a handle for the furtherance of its ends—the total abolition of religion, as founded on revelation, and its supplantation by nihilism. As we previously remarked, this sect has unfortunately succeeded in securing a certain number of adherents in continental lodges, chiefly in France; and though the religious foundation of Freemasonry is too firmly rooted in all lodges of this country, and no direct or indirect danger need therefore be apprehended on that score, we have thought it our duty, for

some time past, to draw the attention of our readers to the machinations of the enemies of true Masonry, and duly expose and brand them.

The religious tendencies with which all humanitarian Institutions of our country, and chiefly our own Order, are imbued, cannot fail to be particularly obnoxious and distasteful to this latter class, who have for their organ the *Monde Maçonique*, a publication whose religious doctrines we really regret to be so diametrically opposed to those of English Masonry, it being otherwise very ably conducted. Our own views, however moderately expressed, are impugned by our contemporary in the peculiar style of which a specimen follows. In our issue of March 17, we said with reference to the doings of the Positivists:—

Freemasonry, resting upon and being thoroughly pervaded by the genuine doctrines of the Christian religion, necessarily repudiates all connection with Pantheists and Atheists on the one hand, and Jesuits and Popish zealots on the other; but unfortunately a certain number of our continental and chiefly French brethren, styling themselves positivists, on the principle of *lucius a non lucendo*, have of late years endeavoured to divest Freemasonry of the whole of its religious character, and thus undermine the very foundation stone of our edifice, &c.

It will be seen how Bro. Favre, being at a loss for argument, has recourse to a favourite substitute, abuse. He says:—

The reply of our English contemporary proves two things, viz:—

1st. That it has not understood us, which is no matter of surprise, for we are not speaking the same tongue, and the FREEMASONS' MAGAZINE lives in an *ordre d'idées* which differs from ours,—still supposing that its editors have any idea whatever, barring their unalterable admiration for the established and ruling Church of England.

2nd. The exclusion with which they do not hesitate to strike, in one breath, Pantheists and Jesuits, Papists and Atheists, *that is to say, all those who do not belong to the Anglican sect*, fully shows that these same editors are hardly better Freemasons than the Bishop of Liege or his colleague of Autun.

The good sense of our readers is, no doubt, sufficient to dispose of this would-be ratiocination; still we cannot resist the temptation of addressing a few words less of reply than of advice to our French *confrère*. In the first place, we will tell Bro. Favre that his expressions are neither Masonic nor even parliamentary; and he knows very well that, had he used the same words in the "convent" of the Grand Orient, he would at once have been called to order. *Injurier n'est pas répondre*, as his colleague, Bro. Beaumont, says very correctly. The language of Billingsgate and the Halles is out of place in Masonic publication. Secondly, if he translates any article of ours, we request that he will reproduce our own words, and not make out of a

contortion of the latter a starting point for his pretended argument.* "Popish zealots" does not mean *papistes* in French, but may be properly translated by *zélotes de l'Eglise romaine*, or *fanatiques ultramontains*, which is vastly different. Supposing, however, Bro. Favre's translation to be correct (whereas, in fact, it implies the very reverse of our meaning), it would follow from those of his words which we have printed in Italics, that the adherents of all Protestant denominations, besides those of the Greek Church, as well as Mahometans, Jews, Parsees, Fetichists, &c., are comprised within the "Anglican sect," as none of them can be classed under any one of the four categories whose doctrines we stated to be opposed to those of Freemasonry. No doubt, our good Bro. Favre will see that he has far overshot the mark, and "put his foot in it." We hope he will be more careful and circumspect another time, and, moreover, use with us that fair play which he seems to deny to those who differ from his opinions.

In a future number we may have occasion to further expatiate on this question of Positivism. Suffice it to say, for the present, that we hope the forthcoming General Assembly of Delegates of the Masonic Lodges of France will be worthy of its predecessors, and not countenance the schemes of those who construe the Masonic liberty of conscience into a liberty to disbelieve and defiance to believe. We trust our French brethren will never degrade their branch of the Masonic family, by allowing the name of the Great Architect of the Universe to be expunged from their Constitution.

THE ORIGIN OF THE NAMES OF THE MASONIC FRATERNITY.

By Bro. W. S. ROCKWELL, 33°.

Continued from page 386.

The word FREE MASON, or, as it might be spelt more correctly, FREEMASON, has a perfectly distinct

* Bro. Favre charges us with having, in our No. 350, misinterpreted (*dénaturé*) his idea, by adapting one sentence of his to our argument, in commenting on the pastoral letter of the Bishop of Liege. In compliance with our esteemed brother's request, we are most happy to restore his meaning, by completing the quotation, adding, however, that it was by no means our intention to misrepresent his "idea." In his own comment with which we heartily concur, he said:—"There is really no occasion for being astonished or indignant at the theories and charges set forth in those pastoral letters. They are in their natural place. Masons are playing their proper part in claiming liberty, just as the Bishop of Liege is in his own, in repelling it." On the other hand we request of Bro. Favre to correct that very glaring mistake into which his readers have been led, by the mistranslation of the phrase, "Popish zealots."—ED. F.M.

origin and a meaning so particularly parabolic and applicable to the Institution, that, although it cannot be proved that it is the primitive symbolical name by which our fraternity or any other similar one was designated, still it so fully agrees with its real character that it may be doubted that this should be the result of a mere accident. It has been stated that the word FREE that precedes MASON, denotes that the whole Order consists of *free men*. The notion that this prefix is derived from a connection with the various *guilds* or *artizans'* companies, has prevailed very much among the Fraternity, and this assumption might appear well founded if the Order had existed only in Europe; but the student who has been made acquainted with its universality, will obviously doubt of the propriety of applying the same term to the Order in other parts of the world. That *free men* only should be admissible to the privileges of the Fraternity, is the natural result of the character of the Institution and its organization, but it is by no means apparent, that an artizan, having served the regular time necessary to become possessed of a full knowledge of this trade, should have been required to make signs derived from the Mason's art, for no other purpose than being free of his apprenticeship. An artizan's apprenticeship has no more direct connection with the Institution of Freemasonry than the use of the apron. This idea has, indeed, become quite ridiculous by way of it being repeated over and over again, and its application has first been limited to stonemasons, and then to architects.*

These notions may doubtless appear sufficient to the superficial observer who assumes that the name itself has grown out of our own language, but not to those who are aware that there are Freemasons in countries in which the English tongue is entirely unknown. Layard, in the account of his visit to Amadigah, a Christian Chaldee hamlet of Kurdistan, relates that the Albanese chieftain Ismail Aga exclaimed: "We are all brethren, English or Barbarians, we are all *Freemasons*." In his annotation to this passage he says that a *Framasoon* means a Freemason. It is evident that Ismail

* Our esteemed brother's way of impugning the notion according to which our Institution owes its origin to the working masons' companies of the Middle Ages, is neither happy nor even specious. He certainly treats the subject far too *cavalierement*, and we cannot agree with him in his absolute rejection of the *guild* theory any more than with those who deny the very existence of our mysteries, prior to the erection of the mediæval cathedrals.—ED. F.M.

Aga did not speak English. The above quoted conjectures, though they may explain, to a certain extent, the use of the term *free* in English, cannot possibly relate to the prefix *fra* in Arabic. The explanation of the origin of this phrase which I am going to submit, solves the problem not only as regards the common use of that phrase both in our own and foreign languages, but also its meaning that is identical in all tongues of the globe.

One of the formations of the name of *Ammon*, the great god of the Egyptians, was *Ra*, the sun; and in the Egyptian Pantheon he is known as *Phre*, the god of light, made up of *Re* or *Ra*, the rising sun, and *PH*, the Coptic definite article, prefixed. The similarity between this name of the Egyptian deity and our own prefix *Free* and the Arabic *Fra* is perfectly plain. Champollion, on page 133 of his Grammar, quoted heretofore, gives a table of proper names made up of the name of an Egyptian deity, and the *ms*, *ms* (in hieroglyphic characters, the symbol of dew and the pistil of a plant), which he spells in French *mos*, the sound of the vowel ranging most likely between *a* and *o*. This Coptic word *mo z* is translated by Champollion by *engendrer*, to engender; but more modern etymologists take it in the sense of "to regenerate," "to resuscitate." It enters into the composition of the name of *Moses*. Of its peculiar meaning and its reproduction in our ritual we shall speak presently. The names cited by Champollion are the following:—

Ahmos derived from the god Luna, in Greek

				* <i>Ἀμοῖς</i> or * <i>Ἀμαῖς</i>
Thoutmos	...	...	...	Thoh
Amenmos	...	...	...	Amon
Harmos	...	...	...	Horus
Phtahmos	...	...	...	Phtah
Hapimos	...	...	...	Apis
Ramos	...	...	...	Phre

The last of these may as well be read *Phremos*, and, as it occurs in the former list, it is the name of the great conqueror Ramses (Ramasis). The first of the names of the above table is sometimes spelt *Amessis*; it is used by ancient writers to designate some of the Egyptian Pharaohs—Osortasen I., A.C. 2186; Amenoph I., whose name is also spelt *Armais*; Menephta II., or *Armessis*, and so on, up to the year 596 A.C., in which we find it used to designate the immediate predecessor of Psammeticus III., when it was spelt *Amosis* and *Amasis*, thus showing clearly that the

o may be transmuted into *a* and *e*, and the same word may be read *Phremos*, *Phremes*, and *Phremas*.

The Coptic word *MAZ*, which means "to regenerate," seems to me to be the radical accompanied by a prefix and a suffix, the usual mode of inflection in all languages. The prefix I have pointed out heretofore. As regards the suffix, it expresses in Hebrew, if added to the verb, the accusative of the personal pronoun *par*, *ANK*. In Egyptian, this is also the personal pronoun *anok* or *nok*. Champollion, in speaking of the inseparable pronouns which are united to the verb, says that the greatest part of them consists of a single consonant or vowel, like the Hebrew or Arabic suffixa, which have their origin in common with the Egyptian pronouns. The suffix denoting the pronoun of the third person of the plural in ancient Egyptian was *SN*. If we combine the radix with the prefix and the suffix, we have *Phre mes sn* (in Coptic *PREMSSN*), which, translated literally, means *the sun regenerates them*, and, symbolically, *Sons of Light*. I am fully convinced that this is the origin of the word *Freemason*; and really there is no necessity for proving that the designation "Sons of Light" has been applied to our Fraternity from times immemorial.*

At the commencement of this article it has been said that the name of the Fraternity was really associated with the idea of building, and shown that working Masonry or architecture has no connection whatever with this idea. The working Mason of our days believes that his title as well as the essence of the character of the Order

* It is obvious that we must leave Bro. Rockwell to show in how far he is prepared to prove the exactitude of his assertions by corroborative evidence, besides Champollion's, whose authority in matters of this kind is no longer what it was twenty years since. Our learned brother's contrivance is, no doubt, a very ingenious one, but the strength of his etymological deductions cannot pass muster; his case is not fully made out. In the interpretation of the hieroglyphics he is "stretching the point" to an illicit extent. The following extract from the *Times*' Berlin correspondence of May 14th may not be thought out of place here: "Professor Lepsius, who has been staying in Egypt for the last few months, has found a treasure of greater importance than any since the digging-up of the stone of Rosetta. It is also a bi-lingual inscription, containing one and the same text, in Egyptian hieroglyphics and in Greek, thus affording an opportunity for deciphering the former by comparison with the latter." The greyhounds of science being now on the right track, it is to be hoped that other plausible explanations of the unbroached hieroglyphics may be found (besides statements of the number of bushels of rice and corn supplied to the pyramid builders), and an invaluable benefit to the ethnological and etymological history of Freemasonry will be derived from such investigations.—Ed. FM.

are derived from the marvellous architectural productions of the Middle Ages. It is irrelevant to my purpose to inquire whether the construction of these architectural marvels is due to Masonic ability, but the *construction*, the *edification*, to which our name, if well understood, relates, has nothing to do with great monuments of stone, nor with the earthly building of the tabernacle, but with the Temple of God, with "the House that is not made by hands, and is eternal in the Heavens."

It was natural that upon the transfer of the Order from Egypt to Judea, those who had charge of its ritual made a paraphrase of its primitive title in their own language. The translation of the term "Sons of Light" into Hebrew is *בְּנֵי אֵלֹהִים*. The Hebrew phrase *בֵּן*, BEN, Son, is derived from "constructing," because a son builds or constructs the house of the family; thus it means the descendants, and is used to designate a tribe or nation, *e.g.*, the "Sons of Israel" *i.e.* the Israelites. No grammatical objection exists, therefore, to the application of this term to the whole Order, in accordance with the Hebrew analogy, and consequent combination of the idea of building with the primitive symbolical title by which the Fraternity was originally designated. It is only in the course of time when indolence and apathy declared themselves satisfied with a literal instead of a symbolical ritual, that the great era of the magnificence and glory of the Jews, the erection of their temple consecrated to the one God of Truth, was considered as the origin of an Institution whose name seems to connect it with that remarkable epoch.

Our traditions also, though labouring under some confusion and obscurity, if understood literally, will acquire a clear, lucid, and specific meaning, by seeking after the parabolical value which is involved in the symbolical Ritual and the intrinsic nature of the Order.

MASONIC GLEANINGS.

By Bro. the Rev. J. KINGSTON.

(Continued from page 409.)

To Bro. Matthew Cooke, Mr. Irving replies thus: "I cannot fancy on what grounds Mr. Cooke should suppose I asserted that Professor Aytoun, from whose sword I received the accolade, had anything to do with the French Order. My statement was surely sufficiently clear, 'I may state, in regard to the Knights Templar in Scotland, that a most capital account of their

history was written by the late lamented Professor Aytoun.' Indeed, Aytoun frequently expressed to me his great doubts of the validity of the French Order. Mr. Cooke's information as to its Russian origin makes doubt a certainty."

"It is a remarkable fact that the Czar should assert himself to be the head of the Orders of the Temple and St. John, which, it is well known, originated in the Latin part of Europe long after the great separation between the Churches of the East and West; but Russian Orders are most singular in many respects.

"Mr. Cooke is quite correct in stating that the Scotch Templars were at one time a Masonic body; but he is ignorant of the fact that the Conclave, some twenty years ago, decreed that the connection should cease. The reason was simply this, that the original Knights were all Jacobites; and that the jealousy of the government induced them to ally themselves with the Masonic bodies, of which the Hanoverian family have always been great supporters. The necessity for such connection having entirely ceased, the Conclave at the time I refer to formally declared that thereafter the Order should have nothing to do with Masonry.

"A new code of rules were (*sic*) issued; and deputations of two Knight Commanders were instructed to inspect the Preceptories in their respective districts.

"It fell to my lot to visit that of Douglas,—a town endeared to every Scotchman from its historical associations. The astonishment of my brother inspector and myself may be conceived, but cannot be described. We found waiting for us a guard of honour with Masonic scarfs and armed with *wooden* swords, who conducted us to a room where the other members were assembled. Before proceeding to business, we were requested to accept a collation, which consisted of whisky toddy. Toasts were proposed; for the purpose of doing honour to which each was furnished with one of the wooden swords. With these we found we were to keep up a theatrical one-two-three combat with each of our neighbours in succession.

"We were told that our proper attitude in drinking a toast was to cross our legs,—like the statues on monuments, which have been so long erroneously supposed to indicate that the person who sleeps below had been in the Holy Land; while it really indicates that he held the office of sheriff, or something analogous.

"It is almost needless to add that the Preceptory of Douglas disappeared from the roll of the Conclave.

"GEORGE VERE IRVING."

"P.S.—I was wrong in stating that Sir David Milne bought the collar in Paris. He obtained it at the sale of the Duke of Sussex's effects. It was H. R. H. who bought it in Paris."

We certainly think that in this discussion Bro.

Cooke had the best of it. But we do not wonder at Mr. Irving's having conceived some contempt for an Order so represented as the one above described.

Ludicrous scenes must occur unless we are particular as to the position of those whom we admit into the Order. If our Knighthood be worth anything, it seems to me that no one should receive it who does not occupy at least a gentlemanly *status* in society, and who is not fairly educated. A Knight without standing, education, and refinement is an anomaly,—merely a laughing-stock to the uninitiated.

THE PASTORAL LETTER OF THE BISHOP OF AUTUN.

The following are the most salient passages of this *mandement*, which we have commented on in another page:—

Beloved Co-operators,—In reading the last allocution delivered by the Holy Father in the Consistory of the 25th of September last, on the dangers with which Church and State are threatened by the secret societies, repeatedly condemned by sovereign pontiffs, we remembered the word of Scripture, which says that, just as prudence may require, that there should be “a time to keep silence,” duty may call for “a time to speak (Eccles. iii. 7).

This duty becomes all the more stringent for us, since one of these societies—*FREEMASONRY*—has torn the mysterious veil that withheld its existence from our pastoral vigilance, and published a would-be apology,* revealing pretty distinctly the spirit and character of these tenebrous associations. Their adherents are but too frequently men of the class mentioned by the Apostle St. John, “that love darkness rather than light, because their deeds are evil” (St. John iii. 19), and they fear the light that would reveal to all eyes their mysterious, irreligious objects. We, therefore, warn all Christian believers, upon the faith of baptism, not to allow themselves to be misled by the erroneous views and lying programmes of humanitarian philosophy.

Whatever the apparent disdainful demeanour affected by these societies against the authority of the Church and its head may be, the pontifical censure has thrown alarm into their ranks. They are aware that if men, sincerely religious, but deceived, repudiate their ties and abjure their oaths, it will be

* A lengthy pamphleteering discussion has of late taken place between Abbé Dalod, the Chaplain of the Imperial Lyceum of Mâcon, and the members of the Masonic lodge of the same town, headed by Bro. F. Martin, W.M., with reference to the *locus standi* of Masonry in face of Roman Catholicism. The various pamphlets successively issued by both parties have been reprinted in the last number of the *Bulletin du Grand Orient de France*. They are far too lengthy to allow even of an analysis in our publication. It must, however, be confessed that the mouthpiece of our brethren of Mâcon, in construing the principles of Masonry as being diametrically opposed to those of revealed religion, and representing *Fraemasonry* as identical with *Free-thought*, has altogether misconducted a case for which the brief had not been entrusted to him, and has been thoroughly worsted by an adversary of rather indifferent capacity, who made very short work of his arguments.—ED. F.M.

difficult to hide from the light of day their real character and the secret machinations of those of their initiated who plot in darkness and dream of the ruin of all revealed religion and social order. For all sincerely Christian minds “Rome has spoken, the cause is ended.” This has been the battle cry of religious conscience and Catholic faith for the last eighteen hundred years.

Amongst the adepts of the societies there may be, and are, doubtless, men of good faith. Fascinated by the pompous display of some maxims of a vague and sentimental philanthropy, deceived by some concoction or other of rites, religious in appearance, sacrilegious in their hidden meaning, misled by showy programmes speaking of nothing but mutual assistance, tolerant fraternity, and pure and universal morals, they may not have seen, for a time, what dangers and what hostility to faith are concealed under this outside. A man must be blind nowadays not to guess the meaning of those fantastic symbols which it is proposed, as a final insult, to display on our altars and in the midst of the ceremonies of divine worship. By very little attention, it is easy to see clear into all the perfidious devices of a hidden enemy, always eschewing the light, that he may the safer inflict blows to Catholicism in the darkness, and without any danger to himself. For the last time the anathema has fallen from the apostolical chair upon the Masonic societies. They have uttered a revealing shriek (*poussé un cri révélateur*), and this shriek of a hatred stronger than prudence has uncovered secrets that can never be covered up again.

You will, therefore, not be surprised, beloved co-operators, that we, being compelled by the duty incumbent upon our office to support the honour of our sanctuaries and sanctity of our religious ceremonies, ordain you to repel the Masonic symbols which it may be attempted to place in proximity of the Cross and opposite our altars, on the mortal hull of a child of the Church. No doubt he may, some day, have allowed himself to be dragged into the lodges, perhaps unconscious of what he was going to do there; still, in the expectation of death, in remembrance of the obligations of his baptism and the pure joy of his first communion, he has turned his glance toward the Church, his mother; you have been summoned to his deathbed; your agency of reconciliation has caused the grace of pardon to descend into this repenting and purified soul. By what right, then, could a society, struck with the anathema, pretend to insult the sacred remains, by mixing up the religious emblems of Catholic faith with those of revolt and contempt?

And, forsooth, they should not turn round and speak of intolerance! We must refuse the honours of worship to those who openly profess not to recognise any longer the Church and its divine authority; and yet they would invade our sanctuaries by sheer force, or display therein the emblem of their abjuration of all revealed religion. We appeal to every man of good faith; he shall tell us who are the intolerant? As regards those beloved sheep of ours who may remain deaf to our voice and to that of the Saviour's deputy—while bewailing their blindness, we shall pass on them the fearful sentence issued by Jesus Christ himself, “If he neglect to hear the Church, let him be unto thee as an heathen man and a publican” (Matt. xviii. 17).

The document concludes thus:—

Having conferred with our venerable brethren the archdeacon, deacons, canons, and chapter of our cathedral, we have ordained and ordain as follows—

1st. As regards matters temporal, we inform our dear co-operators that they may obtain from us or our vicars general the power of giving absolution, *in actu sacramentalis confessionis*, from the censures issued by the sovereign pontiffs against members of secret societies and their aiders and abettors. According to the tenor of the Apostolical *Indult* we hold, an unconditional repudiation of all connection with these societies, and destruction of books, manuscripts, emblems, &c., relating thereto is to be exacted. By virtue of this *Indult*, we confer the power alluded to upon our five pro-vicars in active service.

2nd. As regards matters spiritual, we expressly forbid to place emblems of secret societies on the catafalco, either inside the church or on the approaches to the burial ground. Should the family of the deceased decline to submit to this ordinance, the clergy are to inform them that the funeral cannot take place with the ceremonies and prayers of the Church.

We also forbid to admit as godfather any Freemason, known as such by the public, unless he resign his connection with that Society.

This pastoral letter to be read at the forthcoming meeting of each circle of the diocese, for the delivery of the holy oils.

In places in which lodges exist, particularly if Messieurs les Curés find out that they are engaged in propagandism, this letter may be read from the pulpit, in order to preclude all contamination of the faithful sincerely attached to religion and devoted to the Church.

Given at Autun, &c., on the 15th of March, 1866, the fourteenth anniversary of our election and promotion to the see of Autun.

✠ FREDERIC,
Bishop of Autun, Chalons, and Mâcon.

MASONIC NOTES AND QUERIES.

FREEMASONRY LIKENED TO A COLLEGE.

A Correspondent is slightly misinformed. In the conversation at Paris to which he alludes, Freemasonry was likened by me to a College whose Scholarships are open to Candidates from all parts. No special qualifications in the Candidates are required. Some general qualifications, however, are necessary, and a Candidate not possessing these is ineligible.—CHAS. PURTON COOPER.

GÖTTE.—FREEMASONS OF SICILY, 1789.

A correspondent is mistaken. My manuscript volume, entitled "Denton Court Jottings," contains no Masonic anecdote of Göthe. The name of the illustrious German is indeed there, but under it I find only a few lines in reference to the Freemasons of Sicily, in May, 1789, probably copied from the "Mémoires de Göthe, Traduction Nouvelle par la Baronne A. de Carlowitz," a book not long ago in my possession. I subjoin the lines—"Les Franc-maçons de Sicile, sous un gouvernement despotique, avaient le courage de se réunir secrètement pour protéger contre les abus de ce gouvernement non

seulement les habitants du pays, mais les étrangers qui font partie de cette association." The interesting notice of Göthe as a Freemason, respecting which my correspondent inquires, he will find, vol. x., page 264, of the FREEMASONS' MAGAZINE. With regard to any further mention of Göthe in that publication, my memory does not enable me to speak. My correspondent should search the indices of the several volumes. A more sure method is slowly to turn over the leaves.—CHARLES PURTON COOPER.

"DRIVING PILES" AND GRAND SHOCKS.

In answer to the question asked by "Investigator," I may observe that before the ceremony of calling the men off from work to refreshment, at the hour of high twelve, it was usual to sing the Entered Apprentice's song, all the brethren standing up, and at the end of each verse they joined hands crossways, so as to form a link or chain, and shake their hands up and down, and stamp their feet hard on the floor, keeping due time. It is termed by Masons "driving of piles."—JAMES FREDK. SPURR.

CHARLES DICKENS.

I have lately heard it stated that this celebrated writer is a member of our Order. Is the statement correct?—J. KINGSTON.

PROFESSOR LEUTHARDT.

This eminent author has lately published a work entitled "Apologetische Vorlesungen über die Grundlehren des Christenthums," which breathes a Masonic spirit almost in every chapter. Can you inform me if the distinguished lecturer belongs to our Order, and to what lodge?—CHRISTIANUS.—[We have no list of members of the Leipzig lodges at hand, and have not yet met Professor Leuthardt's name in connection with Masonry; but we have no doubt Bro. Findel or Bro. Zille will be kind enough to supply the desired information, if obtainable, through the *Bauhütte* or *Freimaurer Zeitung* respectively.—ED. F.M.]

CORRESPONDENCE.

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

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

DEAR SIR AND BROTHER,—Am I correct in stating that in the year 1674 George Villiers, Duke of Buckingham, became Grand Master, and was succeeded in 1679 by Henry Bennet, Earl of Arlington. I send you a copy of a letter which the second duke wrote on his deathbed to his friend Dr. Barrow, and I should like to know if he or the first duke was the G.M. The second Duke of Buckingham, whose extensive estates at Helmsley and Kirby-Moor-side, &c., passed into the Duncombe family by unbounded dissipation, wasted an immense inheritance, and died in extreme want and misery at a house in Kirby-Moor-side, a village in this neighbourhood, on the 15th of April, 1687, after three days' illness of fever, occasioned by sitting on the ground when fatigued with hunting, aged sixty years.

Yours fraternally,

JAMES FREDERICK SPURR.

P.S. The following is a literal copy of the Parish Register:—"Burials—1687, April 17th, Gorges Vilans Lord dooke of bookingam."

From George Villiers, second Duke of Buckingham, on his deathbed, to his particular friend Dr. Barrow:—

Dear Doctor,—I always looked upon you to be a person of true virtue, and know you have a sound understanding, for, however I may have acted in opposition to the principles of religion, or the dictates of reason, I can honestly assure you I have always had the highest veneration for both. The world and I shake hands, for I dare affirm we are heartily weary of each other. O, what a prodigal have I been of that most valuable of all possessions—Time! I have squandered it away with a profusion unparalleled, and now, when the enjoyment of a few days would be worth the world, I cannot flatter myself with the prospect of half-a-dozen hours. How despicable, my dear friend, is that man who never prays to his God but in the time of distress. In what manner can he supplicate that Omnipotent Being in his afflictions, Whom in the time of his prosperity he never remembered with reverence?

Do not brand me with infidelity, when I tell you that I am almost ashamed to offer up my petitions at the Throne of Grace, or to implore that Divine mercy in the next world, which I have scandalously abused in this. Shall ingratitude to man be looked upon as the blackest of crimes, and not ingratitude to God? Shall an insult offered to the king be looked upon in the most offensive light, and yet no notice taken when the King of Kings is treated with indignity and disrespect.

The companions of my former libertinism would scarcely believe their eyes were you to show this epistle. They would laugh at me as a dreaming enthusiast, or pity me as a timorous wretch, who was shocked at the appearance of futurity; but whoever laughs at me for being right, or pities me for being sensible of my errors, is more entitled to my compassion than resentment. A future state may well enough strike terror into any man who has not acted well in his life, and he must have an uncommon share of courage indeed who does not shrink at the presence of God. The apprehensions of death will soon bring the most profligate to a proper use of his understanding. To what a situation am I now reduced! Is this odious little hut a suitable lodging for a prince? Is this anxiety of mind becoming the character of a Christian? From my rank, I might have expected affluence to wait upon my life; from religion and understanding, peace to smile upon my end; instead of which I am afflicted with poverty, and haunted with remorse, despised by my country, and, I fear, forsaken by my God.

There is nothing so dangerous as extraordinary abilities. I cannot be accused of vanity now, by being sensible that I was once possessed of uncommon qualifications, especially as I sincerely regret that I ever had them. My rank in life made these accomplishments still more conspicuous; and fascinated by the general applause which they procured, I never considered the proper means by which they should be displayed. Hence, to procure a smile from a blockhead whom I despised, I have frequently treated the virtues with disrespect, and sported with the holy name of Heaven, to obtain a laugh from a parcel of fools who were entitled to nothing but contempt. Your men of wit generally look upon themselves as

discharged from the duties of religion, and confine the doctrines of the Gospel to people of meaner understanding. It is a sort of derogation, in their opinion, to comply with the rules of Christianity, and they reckon that man possessed of a narrow genius who studies to be good. What a pity that the Holy Writings are not made the criterion of true judgment, or that any person should pass for a fine gentleman in this world but he that appears solicitous about his happiness in the next.

I am forsaken by all my acquaintances, utterly neglected by the friends of my bosom and the dependents on my bounty; but no matter, I am not fit to converse with the former, and have no ability to serve the latter. Let me not, however, be wholly cast off by the good. Favour me with a visit as soon as possible. Writing to you gives me some ease, especially on a subject I could talk of for ever.

I am of opinion this is the last visit I shall ever solicit from you. My distemper is powerful. Come and pray for the departing spirit of the poor, unhappy
April 14th, 1687. BUCKINGHAM.

MASONIC FESTIVAL AT AMSTERDAM.

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

DEAR SIR AND BROTHER,—I regret to inform you and your numerous readers that, owing to the cholera, the annual fairs and similar attractions have been postponed, and the Grand Orient here have, therefore, also announced that the festival of the celebration of the fiftieth anniversary of the Grand Mastership of Prince William of the Netherlands, which was to have taken place on the 29th of May, is postponed, owing to the same cause. It is hoped, however, that the festival will take place by about October next. Yours fraternally, Δ

Amsterdam, May 26th.

NON-MASONIC EVIDENCE IN MASONIC CASES.

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

DEAR SIR AND BROTHER,—My Provincial Grand Master has decided adversely to me in an appeal which I sustained against the decision of the Glamorgan Lodge, upon the remarkable ground of my declining to produce as a witness a gentleman (*not a Mason*) who had quite accidentally and most innocently, imparted information clearly implicating in "touting" a P.M. of the aforesaid lodge, whose own version of the transaction, in open lodge, subsequently bore out the construction I had placed upon it, and rendered further evidence, Masonic or non-Masonic, unnecessary. My Prov. G.M., however, informed me that I ought to have produced my non-Masonic witness, and to this ruling I decidedly demurred, and do still demur. I at once gave notice of appeal to Grand Lodge, but, upon reflection, and by the advice of many friends and former members of the lodge, I do not intend to incur the expense and loss of time consequent upon carrying a suit into the ecclesiastical Court of Freemasonry, merely to re-establish my position with a lodge whose Masonic vagaries have gained for it so unenviable a notoriety, that none possessed of a very large amount of self-respect now deem it any honour to be attached. I am quite contented to have established a character for Masonic honesty and fidelity with all whose opinion I value,

and with the greatest equanimity suffer the pangs of martyrdom upon the shrine of Masonic conscientiousness and integrity.

My membership with several other lodges will afford me all the opportunity I require for keeping an eye upon the eccentricities of this—which, in the interests of Freemasonry, I can only hope have now reached their climax—a fearless exposure of which, in the pages of the FREEMASONS' MAGAZINE, has brought down on my devoted head the un-Masonic malevolence of the actors in more than one farce I have had to narrate.

My object, therefore, in this communication is to elicit from some of your intelligent readers an expression of opinion as to the legality, regularity, or desirability of producing non-Masonic evidence in cases purely Masonic, and disposed of within the tyled recesses of a lodge. I have a very strong opinion that any such procedure would be illegal, irregular, and altogether undesirable.

Yours fraternally,

Cardiff, May 28th, 1866.

ANTI-TOU.

S.G.C. OF 33° IN TURKEY.

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

DEAR SIR AND BROTHER,—Permit me to inquire whether the S.G.C. of the 33°, which has its seat at Smyrna, and which professes to emanate from the S.G.C. of Philadelphia, United States, America, is a regular legal body recognised elsewhere, and, notwithstanding the circumstance that there does not exist an American lodge in Turkey, whether the 33° has any jurisdiction, and what?

A S.P. Rose Croix Chapter la Philadelphie, emanating from this 33°, and holding under the S.G.C. of Philadelphia, also exists at Smyrna. Has an English Rose Croix chapter, of which there is one at Constantinople, any right to refuse admission to a member of the Smyrna chapter who has a diploma from that lodge direct from the S.G.C. 33° of Smyrna?

It may be well to state that the Italians are about forming another S.G.C. of 33° here. Can every jurisdiction—English, Irish, Scotch, French, Italian, or American separately form S.G.C. 33° in any country where a similar body already exists?

As great doubts and some misapprehensions have arisen in this country on the subject, you will do a great service by explaining the matter.

Yours fraternally,

AN ENGLISH MASON.

Constantinople, May 22nd, 1866.

PAST MASTERS.

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

DEAR SIR AND BROTHER,—You will much oblige by informing me and numerous other brethren in the East whether a P.M. who has served in the chair of an Irish lodge for six months, according to the Constitution, is admissible to take the chair of an English lodge or to be received as a P.M.

Are P.M.'s who have been admitted to that degree in a P.M.'s lodge entitled to be present in a lodge of Installed Masters when a W.M. is placed in the chair?

How far is the English, Irish, and Scotch Constitution in accord as to the actual position of W.M. and P.M.?

Yours fraternally,

A PAST MASTER.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE FIFTIETH ANNIVERSARY OF THE GRAND MASTERSHIP OF PRINCE WILLIAM OF THE NETHERLANDS.—This festival, announced some time back to be held at Amsterdam, on the 29th ultimo, is postponed until the autumn. The reason stated for the postponement is the prevalence of cholera in the Netherlands, the annual fairs and similar attractions being also postponed owing to the same cause.

PROVINCIAL GRAND LODGE, JERSEY.—A meeting of Provincial Grand Lodge will, we are informed, be held at the Masonic Temple, Jersey, on Tuesday, the 12th inst., at three p.m.

We are compelled, by want of space, to postpone the conclusion of the *Monita Secreta* till next week.

METROPOLITAN.

INSTRUCTION.

METROPOLITAN CHAPTER OF INSTRUCTION.—The members of this important Chapter of Instruction met as usual on Tuesday evening, at the George Hotel, Aldermanbury, when the chair was taken by Comp. Little, Hon. Scribe E., who most efficiently rehearsed the ceremony of exaltation, after which Comp. Brett, assisted by Comps. Bass, Nicholson, Cubitt, Israel, Todd, Pendlebury, Cox, Wrenn, Turner, Long, and others, worked the third clause in the third section, also the first, second, and third clauses in the fourth section. Comp. Brett then explained the history of Moses' rod and Royal Arch staves. Comp. Little was then re-elected to the chair for the ensuing fortnight. At the next chapter meeting, on Tuesday, the 5th June, the ceremony will be worked in sections, also an explanation of the banners, staves, and ensigns will be given, when it is expected a full convocation will be present. We would advise all Royal Arch Masons who are desirous of qualifying themselves for office to pay a visit to this chapter of instruction, where they can gain instruction in the most easy and simple manner.

PROVINCIAL.

CORNWALL.

TRURO.—*Provincial Grand Lodge*.—A meeting of the Provincial Grand Lodge was held at the Phoenix Lodge Rooms, Truro, on Tuesday, the 22nd ult., at two p.m., for the transaction of business, so as to allow of more time being devoted to the Masonic Festivities of the annual meeting in June. Bro. Augustus Smith, P.G.M., occupied the chair, supported on his right by Bro. Reginald Rogers, D.P.G.M. and on his left by the Prov. G. Chap. After the business, the P.G.M. and officers proceeded to Bro. Wade's Royal Hotel and partook of the banquet provided. The remainder of the evening was spent most pleasantly. We understand that the Festival of the Provincial Grand Lodge is to be held at Bodmin, on Tuesday, the 26th of June, and that Bro. Rev. F. H. A. Wright, M.A., P.M. 331, P. Prov. G. Chap., it to preach the annual sermon.

TRURO.—*Phœnix Honour and Prudence Lodge* (No. 331).—The regular meeting of this lodge was held on Monday the 21st May, at 7 p.m. Bro. Augustus Smith, Prov. G.M., opened the lodge in due form and then requested Bro. G. D. Anderton, W.M., to take the chair. The minutes having been read and confirmed, a gentleman was balloted for, accepted, and installed according to ancient ceremony. The lodge was opened up into

the second degree, whereupon an E.A. received that proof of his progress in Masonry he was anxious to obtain. The lodge was then closed down, and after the invocation the brethren adjourned to the banqueting room for refreshment, and were honoured with the presence of the Prov. G.M.

CUMBERLAND AND WESTMORELAND.

KIRKBY LONSDALE.—*Underley Lodge* (No. 1074.)—The last regular meeting of this lodge was held on Thursday, May 3rd. In the unavoidable absence of the W.M., Bro. Lord Kenlis, the chair of K.S. was occupied by Bro. R. Wearing, P.M. 203, who was supported by Bros. W. Wilson, S.W.; W. Dodd, as J.W.; R. James, W. James, I.G.; E. Busher 30th, P.M. Prov. G. Sec., as P.M.; John Bowes, P.M. Prov. G.D.C.; T. R. Clapham, W. Romaine Gregg, Rev. Henry Ware, Henry Davis, Sec.; and Thomas Anderson, Tyler. The lodge was opened in due form and the minutes read and confirmed. The lodge was then opened in the second degree when Bro. Rev. H. Ware, Vicar of the parish, having proved his proficiency was entrusted and retired. The lodge being opened in the third degree and Bro. Ware duly admitted he was raised in a most impressive manner by the acting W.M., Bro. Bowes acting as S.D. We must congratulate this young lodge on their efficiency. We were much pleased with the precision and accuracy with which everything was done. The business concluded, the lodge was duly and solemnly closed and the brethren adjourned to light refreshment.

APPLEBY.—*Eden Valley Lodge* (No. 812.)—The regular meeting of this lodge was held on Wednesday, May 9th, at the King's Head Hotel. The chair was occupied by the R.W.D. Prov. G.M., Dr. Greaves, who was supported by Bros. Rev. J. Simpson, S.W.; E. Busher, P.M. 29, Prov. G. Sec.; Whitehead, P.M.; Matthews, W.M. 389; Captain Braithwaite, Captain Cockle, John Bowes, P.M. 148, Prov. G.D.C.; Dr. Dinwoodie, N. R. Nicholson (Munich), Sweeting, 339, Thom, S.D.; Hutton, J.D. 339; and J. Nicholson. The lodge was opened in solemn form according to ancient custom, and the minutes read and confirmed. The lodge was then opened in the second degree, when Bros. Dr. Dinwoodie and N. R. Nicholson proved their proficiency, were entrusted and retired. The lodge was opened in the third degree, the brethren duly admitted and raised to the sublime degree of M.M., Bro. Bowes officiating as S.D. This being the whole of the business the lodge was duly closed. We would strongly urge the Appleby brethren to secure private rooms for lodge purposes.

KENDALL.—*Union Lodge* (No. 129.)—An emergency meeting of this lodge was held on Tuesday, May 8th, at the Masonic Hall. The W.M. Major Whitwell, J.P., was supported by Bros. E. Busher, Prov. G. Sec. as S.W.; Thos. Atkinson, J.W.; John Bowes, Prov. G.D.C., as P.M.; C. G. Thomson, Treas.; W. Cartmel, Sec.; Rev. W. Chaplin, Chap.; Jones Taylor, Dir. of Cers.; W. Doubleday, J.D.; A. K. Wood, S. Stew.; J. Otley Atkinson, I.G.; W. Dodd, Geo. B. Greenall, Geo. Cartmell, John Mann, W. Hurlley, Jas. W. Scott, H. Duncan Robinson, W. Tattersall, John Holme, Titus Wilson, Robert Gibson, Samuel Sykes, Dr. Leeming, Dr. S. C. Noble, Daniel Harrison, and Lieut. Gawith. The lodge was duly opened in the first and second degrees when Bros. H. D. Robinson and S. Sykes presented themselves for preferment, and having proved proficient were entrusted and retired. The lodge was opened in the third degree, when, at the request of the W.M., Bro. Bowes assumed the chair. The candidates were now admitted and raised to the sublime degree of M.M.'s. A conversation now took place with reference to a design for a centenary jewel. There being no further business the lodge was duly closed and the brethren separated in harmony.

DEVON.

INSTALLATION OF PROVINCIAL GRAND MASTER.

The ceremony of installing the Rev. John Huyshe, M.A., Past Grand Chaplain, as Prov. G.M. of Devon, took place at Exeter on the 23rd ult. There being no lodge room in Exeter sufficiently large or commodious to accommodate the numbers that it was known would attend, the Royal Public Room was appropriately fitted up as a Masonic lodge, with a raised platform in the east. There was stationed the Prov. G. Master's chair, in the rear of which were those of the various W.M.'s of the province. By the side of the Acting Prov. G. Master we

noticed the W. the P.G.M. of Cornwall, Bro. Augustus Smith, also the Grand Chaplain of England. The room looked remarkably handsome, and the lodge when fully formed was very attractive. With one exception, that of the Prov. J.W., Captain Scott, R.N., all the officers of the Provincial Grand Lodge were present. They comprised the following brethren:—L. P. Metham, 189 Prov. S.G.W.; Rev. R. Bowden, 710; Rev. John Russell, 251 Prov. G. Chap.; J. Bellerby, 112 G. Treas.; T. J. Dennis, 251 G. Reg.; W. D. Moore, P. Prov. S.G.W., 112 Prov. G. Sec.; A. Newman, M.D., 797. Prov. S.G.D.; J. Heath W.M. 248, Prov. J.G.D.; J. M. Mackay, 230, Prov. G. Supt. of Works; H. Gribble, W.M. 251, Prov. G. Dir. of Cers.; J. Wood, 421 Prov. A.G. Dir. of Cers.; S. S. P. Blight, 39, Prov. G. Org.; J. Briggs, W.M., 239, Prov. G. Sword Bearer; E. W. Johnson, 251, Prov. G. Purst.; T. J. R. Johns, 230; S. Force, 444; C. Jennings, 202; P. F. Holmes, 70; W. H. Greachias, 39; G. Glanfield, W.M. 328, Prov. G. Stewards; James Gregory, 39 Prov. G. Tyler; J. Rogers, 202 Assist. G. Tyler.

Bro. Col. J. W. Peard (Garibaldi's Englishman), of Fowey Lodge 997, P. Prov. S.G.W. of Devon, acted as Prov. J.G.W., in the absence of Captain Scott, R.N.

The ceremony of installing the Prov. G. M. devolved on the Grand Registrar, Bro. Æneas J. McIntyre, in whose hands since the death of the Earl Fortescue, the office of Prov. G.M. of Devonshire has been held. In deference to the wishes of the Craft in the province, the office was now to be conferred on the Bro. Rev. John Huyshe, who has for many years past most ably and most satisfactorily filled the office of Deputy Provincial Grand Master. In proof of the high respect in which he is held, the brethren of the province determined to present him with a gold chain of office, and paraphernalia *en suite*, worth about two hundred guineas, subscribed for by the members of the Order in this province. Three-fourths of this amount was expended on the chain, which is comprised of twenty links of massive 18 carat gold, most elaborately and exquisitely worked; stars alternate with the letters G. L. intertwined, and with twisted snakes, within borders. The jewel depending from the seventh star (on the centre point of which is the letter E—England), consists of the emblems of the Order, within a belt of gold, on which is the word "Devonshire." The blue satin ground of the gauntlets, and the blue and white of the apron are almost hidden by the profuse richness of the gold embroidered emblems and ornaments. The workmanship of the whole is of the highest class, and we should imagine that in value and magnificence the paraphernalia are unequalled. They were manufactured by Messrs. Joseph Starkey and Co., of London. We have no means of giving a list of the Order present, but there were altogether about 300 in the room, a large number of whom came from the three towns of Plymouth, Devonport, and Stonehouse, and every part of the county was well represented. The company assembled at the lodge at one o'clock, and the Provincial Grand Officers and lodges having been called over and duly arranged, the Provincial Grand Lodge was opened by the Grand Registrar, who briefly stated the objects for which they had been convened. The Prov. G. Sec., Bro. Dennis Moore, then read the patent from the Grand Master, appointing the Prov. G.M. These preliminaries having been gone through, a number of the high officials left the lodge, and presently returned. The Prov. G. M. was then announced, and entered the hall with seven Past Masters, accompanied by the Grand Stewards, marshalled by the G. Dir. of Cers., and was received by all the brethren standing, and in due form. The seven Past Masters then presented Bro. the Rev. John Huyshe to the Grand Registrar for installation, and the ceremonies having been duly gone through,

BRO. METHAM, of Devonport, Prov. S.G.W., then advanced to the pedestal, and thus addressed the Acting Prov. G.M.: Very Worthy and Worshipful Sir,—As Senior Warden of the province, I am deputed by my brethren to request you will do them the honour to invest our Provincial Grand Master with this chain of solid gold, these gauntlets, collar, and apron, which have been provided for the occasion by the voluntary contributions of the Masons of Devonshire, in their collective and individual character. The business-like habits, the zeal and Masonic energy of our newly-installed Provincial Grand Master and late Deputy Prov. G.M. are, I am well aware, fully recognised by the Grand Lodge. But we are desirous that you, Worshipful Sir, to whom I beg to tender the thanks of my brethren and myself for the honour you have done us in coming among us to perform this interesting ceremony, should have the opportunity of witnessing for yourself, and of reporting to the Most Worshipful the Grand Master, when you return to London, the estimation in which our Provincial Grand Master is held by us, and our appreciation of those private virtues and excellent public qualities, which have not only rendered him so popular as our ruler, but which have made him the adviser, friend, and more than brother of all of us. To those qualities must also be ascribed the eminence which Devonshire enjoys among the provinces of England. The poet of all time, the immortal Shakespere, whose writings teem with so much of universal brotherhood and Masonic sentiment, has furnished us with a passage most appropriate to the position of our newly-installed Provincial Grand Master. He says—

“Some are born great, some achieve greatness,
And some have greatness thrust upon them.”

It has been the enviable lot of our Bro. Huyshe to achieve greatness for himself—a greatness built up stone by stone and step by step, by services rendered, through long and arduous zeal, not only to the Craft, but to humanity at large, and cemented together by “brotherly love, relief, and truth,” in their best and widest sense. As a clergyman, as a magistrate, a landlord, and a friend, as well as Deputy Provincial Grand Master of this Province, he has led a life of usefulness such as best became a true Masonic gentleman. With regard to such men, it has been bitterly said of us as a nation, “That we love to deck the tomb, but neglect to crown the living brow.” I trust this will never be said of Masons even in the acknowledgment of smaller services than have been rendered to the Craft by our Provincial Grand Master. In his case we desire, to-day, emphatically to recognise living worth, and to record our many and deep obligations to him, our only regret being that our offering is so little commensurate with the occasion. (Turning then to the Prov. G.M., the speaker said): Dear Bro. Huyshe, pardon, I pray you, this familiar expression in the midst of this august ceremonial. Had it pleased the Great Architect of the Universe to visit you with bodily illness, to reduce you from affluence and comfort to the lowest depth of poverty and want, or to afflict you with that greatest, because most irreparable, of all earthly trials—the loss of those nearest and dearest to you, our condolence would be prefaced by those simple words—Dear Bro. Huyshe. And now, when you are installed in that eminent position, which you have proved yourself, by long and devoted services to the Craft, so well qualified to adorn; when we congratulate you and ourselves on this auspicious fulfilment of a just and honourable ambition, and offer you these tokens of our esteem and regard, I can find no preface to my pleasing task more grateful to my own lips, more grateful, I am sure, to the brethren, and, as I believe, to yourself, than those simple words, “Dear Bro. Huyshe.” I dwell on those words, so often and so familiarly used in our long social and fraternal intercourse, ere they fall into disuse, but never into forgetfulness, and make

way for that prouder but more formal title which befits your new and exalted rank. Dear Bro. Huyshe, the chain of solid gold which it is my privilege to offer you in the name of your brethren, is by its strength, purity, and durability, meant to symbolise both our reverence for you and our willing obedience to you in the discharge of your exalted functions, and our strong, unalloyed, and enduring attachment to you personally. Long may you wear and grace our gift; long may you be spared in bodily and mental health to exercise over us your genial and fraternal sway; long distant be the period when the Great Architect of the Universe shall summon you to take your place in the Grand Lodge above. But when that time comes to you, as come it must to all of us may the Masons of that day be able to declare, as we the Masons of this day declare, with fervent, sincere, and grateful feelings for all you have done for us and for our Craft, “He fed us with a true and faithful heart, and ruled us prudently with all his power.” The speaker concluded amidst loud cheers, which had frequently interrupted him in the course of his eloquent address.

The chain of office was duly placed round the neck of the Prov. G.M. by the Grand Registrar amidst the hearty and prolonged cheers of the brethren.

The PROV. G. MASTER having now taken the chair which had been hitherto occupied by the Grand Registrar, proceeded to thank the brethren for the distinguished honour they had conferred upon him. It was difficult, he said, to find words on this occasion to express to them the feelings which he experienced at these expressions of their regard and esteem. The testimonial of their kindness was the most superb one, he believed, that had ever been presented to any Provincial Grand Master. But great as was its value, its cost constituted a very small portion of its merit in his eyes. The evidence that it gave of their regard and esteem for him gilded even refined gold.

The GRAND REGISTRAR then requested the Prov. G.M. to appoint his officers. Thereupon

The PROVINCIAL GRAND MASTER called forward the Prov. G. Sec., Bro. Dennis Moore, and addressing him said he had the happiness of conferring upon him the high honour of appointing him D. Prov. G.M. of Devon. For thirty-six years had Bro. Moore laboured hard in Masonry, and he believed that there was no one who would not bear testimony to the uniform courtesy with which he had carried out the duties of his office. On that account he felt that in appointing him his deputy he was appointing a brother who might be said to be held in the highest esteem that a man can attain. He trusted that he would so assist him in presiding over this province, that it might remain what it had long been, one of the best and most flourishing provinces in Freemasonry in the whole country. The Prov. G.M. then placed the collar of office round the worthy D. Prov. G.M.'s neck.

The Prov. G.M. then re-appointed all the present Provincial Grand Officers as his officers for the remainder of the Masonic year for which they already held office, under his sway as D. Prov. G.M. These were duly saluted with the customary honours. The other officers having also been duly saluted,

The GRAND REGISTRAR then delivered an eloquent address, in which he enlarged on the beauties of Masonic principles, and enjoined on the brethren the duty of carrying out those principles before the world, and in every relation of life. The charge was a beautiful exposition of the principles which should guide and actuate the brethren at all times, and it was most enthusiastically applauded.

The PROV. G. MASTER then expressed his thanks to the Grand Registrar for having come down at great inconvenience to instal

him in the office to which he had been appointed. He then, in the name of the brethren of the Province of Devon, presented the worshipful brother with a very beautiful jewel, which he hoped he would wear as a very small proof of their regard. The jewel was then added to a number of others which adorned the breast of the Grand Registrar.

The GRAND REGISTRAR acknowledged this gift, which he received with much pleasure, in very appropriate terms.

The D. PROV. G. MASTER then briefly returned thanks for the honour that had been conferred upon himself. He had for thirty-seven years been Grand Secretary of the province, and during that time he had been brought in contact with a large number of the Masons of the province, and he had not met with one single instance of unkindness or discourtesy. The duties of that office were arduous, but at the same time, with the accompaniments to which he had alluded, they had been exceedingly pleasant, and he should not leave that table (the Secretary's) without a feeling of regret. He hoped that his successor would find the office and his duties equally pleasant as he had found them. He then adverted to some distinguished members of the Craft connected with the province, to whose memory he paid an eloquent tribute of respect.

This closed the business of the day. The lodge was duly closed with prayer offered up by the Grand Chaplain, who duly invoked a blessing from the Grand Architect of the Universe on all their labours.

The brethren then formed in procession, and preceded by a band of the volunteers, and headed by the banner of the Provincial Grand Lodge, walked three abreast down High-street, through Broadgate and the Cathedral-yard to the Clarence Hotel. Here the brethren opened to allow the Grand Officers to pass into the Hotel first. The band at this time played the National Anthem, and all the brethren were uncovered. The whole route of the procession was lined with people, and the city looked *en fête*. Many flags were suspended in honour of her Majesty, it being her birthday. On arriving at the Clarence the brethren dispersed till four o'clock, when they again assembled for the banquet.

At four o'clock the brethren sat down to an excellent banquet, provided at the Clarence Hotel. Bro. Huyshe, the newly-installed Prov. G.M., presided, and he was supported on either side by the Mayor of Exeter (R. T. Head, Esq.), the Grand Registrar, the Grand Chaplain, the Prov. G. Master, of Cornwall, the D. Prov. G.M. of Devon: Bros. Captain Dick, Captain James Davey, R. Robinson Rodd. There were also present:—Bros. Colonel Peard, of Penquite, St. Austell; Opie, P. Prov. G. Dir. of Cers.; Rodda, P.M., P. Prov. G. Reg.; Brutton, P. Prov. G. Reg., Somerset; D. Hogg, P.M., P. Prov. J.G.D. St. Matthew's Lodge; Hollow, Prov. G. Treas.; Dr. Scott, W. Tanner, W. G. Rogers, L. P. Metham, I. Latimer, D. B. Dickes, W. Laidman, S. R. Force, J. Keary, Easton, W.M.; Blight, P.G. Org.; J. Sandford, Channene, Hodge, P. Prov. G.P.; B. W. Morgan, R. Pyne, S. Jones, Harris, J.D.; Brown, W. Dymond, J. Barnett, Elford, R. Lose, P.M. Lodge Brunswick (No. 159); A. Bodley, J. B. Gould, W. D. Thomas, Dir. of Cers. Lodge Brunswick; I. Watts, P.M.; Harvey, P.M.; Kessell, S.W.; Bell, J.W.; Foot, Sec.; Thorning, S.D.; Lakeman, J.D.; Patterson, Toms, all of Lodge Army, (No. 156); E. Stafford, Phillips, C. Edwards, G. Spink, W. Cann, C. J. Carey, J. Treneman, Nicholls, S.W.; J. Head, W.M.; Allen, W. W. Fyfe, W. S. Gillard, Pike, Elliott, Farley, Webb, Matthews, J. Heath, Rowe, C.B.; Burgoyne, Ellis, Westaway, Radford, &c.

The CHAIRMAN first gave "The Healths of the Queen, the Prince and Princess of Wales, and the rest of the Royal Family."

The next toast was that of the "Mayor of Exeter," and the Prov. G. MASTER in proposing it, said he had now to propose a toast, as he had already given them the Royal toasts, which he might call half-royal. It was that of the representative of our Sovereign in the City of Exeter. He was happy to inform them that they were honoured with the company—by special invitation—of the Right Worshipful the Mayor of that ancient, loyal, and faithful city, and he was very glad to see that gentleman present, although he was not a Mason; but perhaps the time might come when he would catch the infection. He could only say that when that time did arrive, he—for one—should be extremely glad to receive him into the Order. They were always willing to receive amongst them those who conducted themselves as the Mayor had done, in such a manner as to gain the approbation, regard, and esteem of his fellow-townsmen. He begged to give them "The Health of the Mayor."

The toast having been enthusiastically received,

The MAYOR rose to return thanks. He said: Right Worshipful Prov. Grand Master, gentlemen and ladies—for I dare not presume upon the privilege of addressing you as brethren. I do esteem it, indeed, a great favour and a great honour to be permitted to be here this day, and have the pleasure of joining in so distinguished a company as the Masonic body is, which I now see around me. It was my very great privilege and pleasure to meet several of your dignitaries, whose titles I will not presume to mention, lest I should err. It was my privilege to meet them last evening, and they were kind enough to intimate that they would be willing to receive me here to-day at dinner. I really hardly knew whether they were serious or not, because I perceive that this gathering is a privilege peculiar to the members of your fraternity; but I repeat that it has afforded me great satisfaction to be now present, for the first time amongst so large a number of Masons. Gentlemen, I am carried back in imagination almost to the time when the gigantic Thebes was erected by those whom, I presume you would call your predecessors. I go back in imagination to the time when the gigantic pyramids were erected, and which now remain in defiance of flood, storm, or earthquake, and which still remain monuments of buildings which were erected at no less than 400 years after the flood. I go back in imagination when Solomon called his assistants to assist him. Gentlemen, I don't know whether I am unfortunate, but I can assure you of this, that I did not come here under the expectation that you would have done me the honour of drinking my health, and, therefore, I did not come here prepared to address to you any set speech, but I do say this I have gathered from the little I have heard, and what we know, the fact is, that your Order is one of the most ancient in the world. It is not confined to this city, it is not confined to this country, neither is it confined to this kingdom, upon the dominions of which, it is said, the sun never sets, but it extends throughout the civilised world; and I am further told that Masons of all languages, of all creeds, and of all degrees have that wonderful facility or that wonderful secret, if you so like to call it, of recognising themselves even though they are perfectly ignorant of each other's language. Gentlemen, I am sure there must be something in Masonry,—there must be something good in Masonry,—for if there was not it could not have lasted and endured for 3,000 years. The only thing which I really suspect amongst you is this, whether you have in truth any of those professed or pretended secrets which you say you exclude the fair portion of our audience from. If I were disposed to find fault with Masonry at all, it is that you do not admit the fairest portion of God's creatures amongst you. Now, gentlemen, I will not dwell more upon that subject, but I will say that it has afforded me infinite pleasure to hear the

loyal language in which the chairman has spoken. He says that Masons are at all times loyal, and therefore as representing the Crown in this city I cannot but feel great satisfaction at that, because in some countries I know that a want of loyalty has been imputed to Masonry; but I am sure that if loyalty were not perfectly consistent with Freemasonry—if Masonry did not encourage loyalty, I should not see so many gentlemen around me, in whom loyalty and devotion to their country I know so strongly exists. Gentlemen, in having permitted me as mayor of the city to be present on this occasion, I feel that you have paid a great compliment to the city of Exeter, and I beg to return to you my most sincere and hearty thanks.

The CHAIRMAN then said he had come to the Masonic part of the toasts; they had proved themselves loyal to their sovereign, and he was quite sure he spoke the sentiments of every heart when he said they were loyal to their chief, for there was really no true Mason but what must be loyal to the Earl of Zetland, who has been connected with them for 23 years, and since that time had always taken a deep interest in the welfare of the Order, and had done that which he believed to be for the benefit of Masons generally, and he gave therefore "The health of the Earl of Zetland."

The toast was drunk with cheers.

The PROV. GRAND MASTER said the next toast was that of "The Deputy Grand Master of England and all the Grand Officers." He reminded them that it would be quite impossible for any commanding officer to conduct a regiment without he had a good staff of officers under him; and that the Grand Master of England had under him an especially good staff he thought no one of them would deny. How could they suppose a better one than their Deputy Grand Master, who held a high position in the country as one of Her Majesty's ministers, and therefore very heavy duties devolved upon him, but notwithstanding that he never lost an opportunity of attending to the duties of the Order, and he deserved their most unqualified approbation. On the present occasion he particularly desired them to drink the health of the Grand Officers, because they were that day honoured with the presence of one of the Grand Officers himself. By the approbation which had followed that remark he had no doubt they thought that he referred to their friend on the left, but he did not mean the Grand Registrar at all, for they had another friend besides him, who had honoured them with his presence—the Grand Chaplain of England, who had come down specially from Yeovil for the purpose of joining in the ceremony of his (the speaker's) installation.

The toast was drunk with three cheers.

The GRAND CHAPLAIN, in acknowledging the compliment, said he felt it a very great honour indeed to be called upon on that occasion to return thanks on behalf of the Grand Officers of the Order, but he could assure them that for himself he would have deprecated all the honours that had been paid to those Grand Officers if they were only similarly situated to himself, but inasmuch as he knew and was persuaded that he spoke for a body of men who were endeavouring to the best of their abilities to carry out strongly, fully, and impartially the great Masonic principles of the Crown, then he stood as the representative of those to whom honour was due, and as it fell to the lot of the youngest of the judges to pronounce in banco their first judgments, so it had fallen to the youngest member of the Grand Lodge then present to return thanks for the Grand Officers that day. He asked them, therefore, to accept so far the will for the deed, and if he said but very little more it was because he was yet young, with blushing honours thick

upon him, and, therefore, he would leave it to those who were more experienced than himself to speak more amply and fully than he could, and he had no doubt that his friend the Grand Registrar would show them what Grand Officers—after they had been somewhat indoctrinated in Grand Lodge practices and Grand Lodge principles—were able to say for themselves. He again thanked them most sincerely on behalf of the Grand Officers, and would assure them that if ever he appeared amongst them again he would do it with less of blush and less of modesty.

The GRAND REGISTRAR then said he had a toast to propose which he was sure would claim their attention and delight. They had, up to that time, done honour to their Sovereign, as presiding over the destinies of this country, and they had done honour to her more immediate successor when the time came for her to be succeeded by her son; they had done honour to those who had been appointed to preside over the destinies of that city and then, coming to the Masonic toasts, they had done honour to their Masonic Sovereign, and as the Queen upon her throne ruled her countries by the Lord Lieutenants, as she ruled her cities by her Mayors, so did the great sovereign of the Order rule his provinces by his Provincial Grand Masters, and it was but right and good that those men in whom they had confidence, and whom they knew by being brought in immediate contact with them, should be elected to preside over an important province like this. A long series of years had shown them how their Provincial Grand Master passed through his probation, and if the Queen was fortunate in obtaining ministers to carry out the policy of this great country and was able to have Lord Lieutenants to carry out their duties in the provinces, so they had, in electing their Grand Master, at length come to the conclusion to put the right man in the right place, and he believed there was not the slightest doubt that every Mason in Devon would point to him as the one man who could give satisfaction to them all. They knew him and esteemed him in the Grand Lodge, and they saw that the choice of Devon was a good one, and every man in that Grand Lodge was able, ready, and willing to satisfy the choice which they had made. The Grand Master himself, in appointing their Right Worshipful brother to the office, showed that he knew where wealth was to be found. He could not sufficiently dilate on the excellencies of their worshipful brother Huyshe, but he was known and esteemed by them all, and he did hope and trust that the Great Architect of the Universe would give him health and strength to remain among them, and that each succeeding year would endear him to the heart of every Mason in the county of Devon. Their Right Worshipful Master had told them that they should be careful and cautious in not divulging the secrets of Freemasonry, and there he agreed with him in one respect; but he thought the ladies, who were in the balcony that evening, would get a good insight into Freemasonry on that occasion as they there saw a brother who had distinguished himself by a long career of usefulness, and who was placed at the head of his Craft, and they would also see that merit, at length, had reaped its just reward, and the man who deserved well of his Craft had received honour from its head. If he might break his obligation he would impart to the ladies present one of those secrets—in fact the secret of the society, which was to succour the afflicted, to do good to those in distress; to help a brother, or any one when he was in need; to render honour to whom honour was due, and to take care in all things that they did, that they deserved the esteem of their brethren and the affection of the fair sex.

The PROV. G. MASTER, in returning thanks, observed that had he been a comparative stranger to them when the Grand

Master appointed him to his present office, then he would confess that, to receive such a welcome at their hands, would have been certainly gratifying to him, but when he remembered that more than thirty years had now passed since he was first appointed as Prov. G.W. of Devonshire; when he recollected that for the last fifteen years he had been their D. Prov. G.M., he must confess that the response which they had given him was quite overwhelming.—In some lengthened remarks, the reverend Bro. thanked those friends who had exerted them selves in his behalf, and concluded by proposing, in complimentary terms, "The Health of the Provincial Grand Master of Cornwall, Bro. Smith."

That brother, in a neat speech, returned thanks, and other complimentary toasts having followed, the proceedings terminated.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of this lodge was held on Monday evening last at the Masonic Rooms, Sankey-street. In the unavoidable absence of the W.M. (Bro. Gilbert Greenall, M.P., Senior Grand Warden of England), the lodge was opened by Bro. J. Bowes, P.M., &c. The following brethren were in attendance, viz.:—Bros. W. Smith, S.W.; R. Stephenson, J.W.; H. B. White, 18th, P.M., Prov. G.S.; Rev. J. N. Porter, S.D.; David Finney, J.D.; C. Ekkert, Org.; W. Askern, I.G.; Captain Reynolds, W. Savage, H. Cunningham, T. Jones, J. Bancroft, J. Plinston, P. Pearse, G. Aston, A. S. L. Leonhardt, W. Mossop, G. Blackhurst, G. J. Higginbottom, Dr. Pennington, R. Gibbons; J. Robinson, and J. Johnson, Tylers. Visitor: Bro. W. S. Hepworth, St. John's Lodge, Liverpool. The lodge was opened in due form, and the minutes read and confirmed in the second degree, when Bros. Capt. Reynolds, H. Cunningham, Plinston, and J. Bancroft being candidates for promotion, and having proved their claim were entrusted, and retired. The lodge was opened in the third degree, the candidates severally admitted and raised to the sublime degree of M.M.'s, by P.M.'s Bowes and H. B. White. The lodge was closed down to the first degree. Bro. Secretary announced the receipt of a Grand Lodge summons and agenda paper. Bro. H. B. White drew the attention of the brethren to the fact that a Royal Arch warrant of constitution having been obtained, a chapter to be called the Chapter of Elias Ashmole, would shortly be consecrated and attached to the lodge. It was then unanimously agreed that the rooms and such furniture as was suitable, be allowed for the use of the chapter. Bro. White further stated that he should be prepared at the next lodge meeting—if it met with the approval of the W.M.—to deliver a lecture on "The origin, nature, object, and tendency of Freemasonry." The announcement was received with great favour, as Bro. White is known to be well versed in the subject in all its bearings. There being no other business the lodge was closed with the usual solemnities, and the brethren separated in harmony.

ST. HELENS.—*Lodge of Loyalty* (No. 897).—The usual monthly meeting of this lodge was held on Tuesday last, the 29th ult., at the Assembly Rooms, Fleece Inn. In the unavoidable absence of the W.M., Bro. F. W. Wignall, the lodge was opened by Bro. Knowles, I.P.M., in solemn form, assisted by Bros. Morris, S.W.; C. F. Clarke, J.W.; W. Seddon, S.D.; P. Robinson, J.D.; W. Butler, I.G.; and Jos. Robinson, Secretary, and the following brethren, Bros. W. H. Carter, P.M.; W. Taylor, A. Booth, J. G. S. Willcocks, and J. Hamer, P.G. Treas. The minutes of the last meeting having been read and confirmed, Bro. Hamer, P.G. Treas., proceeded to give the seven sections, which he performed with his accustomed clearness and ability to the great delight and edification of the brethren present. Before the conclusion the W.M. entered the lodge and took the chair. The giving of the sections occupied more than an hour and a half, and at the conclusion a cordial vote of thanks was passed to Bro. Hamer for the excellent manner in which he had edified the brethren; the W.M. expressing his regret at not being able to be present at the commencement and also his great disappointment at so small an attendance, he having had it announced in the circular that Bro. Hamer would give the sections; however, it was the greatest loss to those absent, whilst the brethren present had the pleasure

of being instructed in Freemasonry by one so able and distinguished as Bro. Hamer. This lodge was then closed.

LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—The last regular lodge meeting for the current year took place on Thursday, the 17th ult., under the presidency of Bro. the Rev. John Spittal, W.M. There were also present:—Bros. W. Kelly, P.M. and D. Prov. G.M.; Sheppard, Johnson, and Duff, P.M.'s; Green, S.W.; Bithrey, as Sec.; Mow, J.D.; Manning, I.G.; J. E. Clarke, A. Spencer, Watson, and others. The lodge having been opened in the first degree the minutes of the last meeting were read and confirmed. There were several candidates in the list for passing and raising, but none of them being able to attend, the brethren proceeded to ballot for the W.M. for the ensuing year, which resulted in the unanimous election of the present S.W., Bro. Henry Peake Green. St. John's day falling on Sunday, it was resolved to hold the festival on the following day. Four candidates for initiation having been proposed, the lodge was closed and the brethren adjourned to refreshment.

OXFORDSHIRE.

The meeting of Provincial Grand Lodge, and of the Churchill Lodge (No. 478), took place on the 24th ult., at Oxford. Want of space and the absence of the complete lists of names of those present compels us to defer giving the reports of the proceedings until our next issue.

ROYAL ARCH.

CUMBERLAND AND WESTMORELAND.

KENDAL.—*Kendal Castle Chapter* (No. 129).—An emergency convocation of this chapter was holden at the Masonic Hall, on Whit Monday, at one o'clock p.m. In the absence of the M.E.Z., Dr. Greaves, his chair was occupied by Comp. Capt. Mott, M.E.Z., 241, who was supported by Comps. E. Busher, H.; John Bowes, J.; James Hamer, P.Z., 220; C. J. Banister, P.Z., 220, P.D.C. of England. The chapter having been opened, the following companions were admitted, viz., Titus Wilson, Scribe E.; Major Whitwell, Scribe N.; Robert Wilson, P.S., 241; William Wilson, Hibbert and John Medcalf. The ballot was taken for Bros. Capt. Braithwaite, Lieut. Johnstone, Jones Taylor, Daniel, Harrison, J. Otley Atkinson, Saunders, Clapham, H. Davis, Whitehead, Pearson, and John Mayson as candidates regularly proposed for exaltation. The ballot proved unanimously in favour in each case. Bros. Braithwaite, Clapham, D. Harrison, and Jones Taylor being in attendance were severally introduced and exalted in a most impressive manner by the Acting M.E.Z., Capt. Mott, of Liverpool, who was ably assisted, in the unavoidable absence of Comp. Gawith, P.S., by Comp. Robert Wilson, also of Liverpool, Acting P.S. The historic and mystic lectures were delivered by Comp. Mott and the symbolic lecture by Comp. Hamer. There being no other business, the chapter was duly and solemnly closed and the brethren adjourned to the officers' room for refreshment, which was presided over by Major Whitwell. After the cloth was withdrawn and the loyal and patriotic toasts duly honoured the Masonic toasts received attention. Speeches were made by Comps. Whitwell, Busher, Rowes, Titus Wilson, C. J. Bannister, James Hamer, Capt. Mott, and the noviciates; and the pleasures of the day were brought to a close about five o'clock. We cannot close our report without congratulating the brethren of Kendal on the convenience of their rooms and the advantage they possess in being able to have the services of Mrs. Edward Busher and her domestics on festive occasions. It adds in every way to the comfort of those who attend. We tender our northern brethren "Hearty good wishes."

KNIGHTS TEMPLAR.

OXFORD.—The annual festival of the Cœur de Lion Encampment was held at the Masonic Hall, on Friday, the 25th ult., present—Col. Bowyer, Prov. G. Commander; the Rev. W. Oswald Thompson, G. Commander, in the chair. Four candidates were elected, and two of them being present, were installed by the presiding officer, after which Alderman Spiers, P.G. Capt.

installed the newly-elected Commander, Charles T. Hawkins, in the chair. He appointed as his officers, the Rev. W. F. Short, Fellow and Tutor of New College; Henry Churchill, Alderman Spiers, Rev. R. F. Palmer, W. W. Harrison, Brasenose College; John Bradford, New College; S. P. Spiers, George W. Rainy, University College; A. E. Hardy, Balliol College; C. D. Turner, Trinity College; and H. S. Stephenson, Queen's College.

A sumptuous banquet followed the transaction of the business, at which were present, besides the foregoing, Bro. Slead, a visitor from Cheltenham, and the following members of the encampment:—Bros. the Rev. C. J. Martyn, Christ Church, Dudley, Bevers, Rainsford, Thurland, Captain Lamert, Worcester College, and C. W. Spencer-Stanhope, Merton College. A most agreeable evening was spent, as is invariably the case with this select and friendly party, and it broke up shortly after eleven o'clock.

CHANNEL ISLANDS.

JERSEY.

LODGE LA CESAREE (No. 590).—The annual meeting of this lodge was held at the Masonic Temple, on Thursday, May 24th, for the sole purpose of installing the newly elected W.M., when a large number of brethren assembled to congratulate Bro. C. Le Sueur on the successful termination of his two years' labour, and Bro. H. L. Manuel on the commencement of his career as a ruler in the Craft, under auspices so favourable, with such an example before him, and with the affairs of the lodge in so prosperous a condition.

Soon after four o'clock the lodge was opened by the W.M., supported by Bro. Binet, acting as S.W.; Oatley, J.W.; and J. Durell, I.P.M. This being an emergency meeting, the Secretary read the minutes of previous proceedings only so far as they related to it, which were confirmed. The lodge was opened in the second degree. Bro. A. Schmitt, P.M., took the chair as Installing Master. Bro. J. T. Du Jardin presented Bro. H. L. Manuel as W.M. elect. The customary enumeration of duties was made and acknowledged, the ancient charges were read and assented to, and the obligation of W.M. elect administered. The lodge was opened in the third degree, and all who had not passed the chair withdrew. A Board of Sixteen Installed Masters was then formed, and Bro. Manuel was duly placed in the chair of K.S. according to ancient custom. After the Board had been closed, the several classes of Master Masons, Fellow Crafts, and Entered Apprentices were in turn admitted, and the processions, salutations and proclamations were gone through, respecting which it need only be recorded that Bro. Schmitt conducted the ceremonies with great exactitude and impressiveness. After the usual address to the W.M., delivered with great fervour, Bro. Manuel briefly remarked, that fully acknowledging the difficulty of the task he had undertaken, he was sensible of the honour conferred upon him. He accepted the responsibility, and trusted that with God's help he should not be found wanting in the worthy discharge of it, especially as he had been promised and could confidently rely upon efficient help from the P.M.'s in the portions of the work connected with the ritual. Here he admitted his deficiency, one which his numerous public engagements would not enable him to overcome. He had fully determined not to allow his position to be a sinecure, but to make up for shortcomings on one point by greater zeal in other respects. He felt that his peculiar mission was to cultivate the spirit of Masonry, rather than formal observances, which, however necessary, noble and beautiful, were apt to weary by monotonous repetition. He should endeavour to bring prominently before the brethren their social and fraternal bonds and obligations, their loyal and patriotic duties, their dependence on and love for the Great Architect of the Universe. Thus, by inculcating the spirit rather than the letter; by appealing to their moral and intellectual faculties; by giving food to their minds and subjects for study and reflection, he hoped that by Divine aid he should be enabled to make his year of rule advantageous to the lodge and the Craft in general.

The following appointments were made, Bro. Schmitt, in each case officiating and offering appropriate observations:—Bros. C. Le Sueur, I.P.M.; J. Oatley, S.W.; A. Viel, J.W.; N. Goupillot, Treas.; Ph. Le Brun, S.D.; J. Benest, J.D.; P. Renouf, I.G.; J. Croad, Dir. of Cers.; E. Pixley, Assist. Dir. of Cers.; J. Blampied, Director of the Banquets; H. Du

Jardin, Tyler. The last named brother has been a Mason forty-six years, and was invested in his office in this lodge for the fifteenth time. Lastly, the W.M. appointed Bro. Schmitt, Sec., with some remarks as well deserved by his past services in that capacity, as they were complimentary and sincere.

A letter from the Prov. G. Master was read, announcing his nomination of Bro. Dr. Le Cronier as D. Prov. G.M. Bro. Durell called attention to clause 11, on page 49 of the Book of Constitutions, as requiring something more than the bare nomination, on the ground that the last portion refers to the whole which precedes it. Bro. J. T. Du Jardin stated that many years ago he had heard this question mooted in Grand Lodge, when it was explained that the sentence referred to required the information specified to be communicated only to the G. Sec., and that the difficulty arose from an error in punctuation, not yet corrected in later editions; he added that in many respects the Book of Constitutions is very defective and needs careful revision. On the proposition of Bro. Le Couteur, seconded by Bro. C. Le Sueur, it was determined that the letter of the Prov. G.M. be received and entered on the minutes, and that the Secretary be requested politely to inquire from him whether he intends the province to be governed by himself, or by his deputy.

The secretary read the proceedings of the audit committee of the lodge, which contained a number of suggestions and recommendations. He also read a report of the Secretary on the conventions and prospects of the lodge, comprising the prominent portion within it during the last two years, as follows:

Worshipful Master and Brethren, for some time past it has been the custom in our lodge to present a report of the proceedings during the tenure of office by the retiring W.M. Acting in uniformity with this arrangement, permit me, dear brethren, to render to you some details of the period which has just expired, and in which we have been under the prudent and intelligent rule of our highly esteemed Bro. C. Le Sueur. First I have the greatest satisfaction in stating that our lodge has fully maintained its former reputation in point of dignity, concord and usefulness, and that the greatest care has been exercised in the selection of candidates for a participation in our mysteries, to admit only those of undoubted moral character, acting always on that admirable precept, that "it is not the quantity but the quality which constitutes the honour and the power of a lodge." Our branch of the Craft, faithful to this precept, invariably enters into the most minute particulars respecting a candidate proposed for initiation, before determining on his admission. In our view it is a precept which is obligatory and binding upon us, though unhappily many lodges do not seem to consider it necessary to act upon it. Thus, thank God, we have every reason to congratulate ourselves on the additions which have been made to our body during the last two years, additions which, made on such principles, cannot fail to support to the full extent the character and honour of the lodge. Without such combined elements of morality, dignity and concord, our lodges and Masonic provinces would present a sad and melancholy picture of our glorious Institution. As to ourselves, though as a lodge we constitute but a small fraction of the Fraternity, our present position justifies us in saying, that harmony and concord have never been disturbed while we have been under the enlightened rule of our W.M. Bro. Le Sueur, which we deem an incalculable advantage. Tranquility, I repeat, the unanimous sentiment of the members of our lodge, has been pre-eminent in all the affairs, and has shone forth on all the questions brought before us during the course of the Mastership now closed. Let us then be convinced of this truth, that such unanimity, animating the hearts of all of us, is the most favourable condition for the promotion of the moral and material prosperity of our lodge; without it, any lodge must necessarily crumble away and become annihilated. Therefore, brethren, I exhort you, may I implore you, to remain fully impressed with this great truth, in order to preserve sound and whole all the moral elements which will conduce to our continued success and well-being. Nevertheless, I feel it a duty to point out, and even to impress forcibly upon you, the existence outside of our tiled lodge of a moral uneasiness and restlessness, which grievously harass our province, and which, if I may so express myself, stop the breath of aspiration after reciprocal content and confidence. Why may we not speak freely, and say that our province breathes with difficulty and gasps? Its most honourable members feel a certain constraint, by reason of a thick and pestiferous Masonic atmosphere, which has exerted a powerful and baneful influence, scattering on all sides trouble and inquietude, with-

out any real and well founded cause. We can, however, in some measure trace the origin of this prevailing disease and infection to the Masonic bazaar held in December, 1865, and to the Temple, which have undoubtedly produced this excitement to some extent, inasmuch as self-esteem has been wounded thereby, and thus the victims of it have allowed themselves to be carried away in a path wholly unjustifiable and unpardonable, dictated by uncontrollable passion. The opening of the bazaar was the object of most unjust attacks, of assertions and insinuations the most gross and defamatory. Notwithstanding this malicious spirit, the undertaking met with the most complete success, the merit of which is due to the lodges and to the devotedness of many of their respective members. The brethren may, however, rest assured, and I speak confidently on this point, that we have no reason to be seriously discouraged by the present aspect of affairs, that this unhealthy appearance has not shaken our firm conviction, that whatever may at this moment be the apparent state of our moral weakness, we by no means give ourselves up to despair, for we have the same faith in the future, and the same certainty of the final triumph of truth, honesty, and justice, over all the combined machinations which have been brought into play against us. Does there really remain nothing for us to do in the emergency but to submit to our fate, and practise that listless and sometimes questionable virtue which is called resignation? Certainly not; our happiness and peace depend only on ourselves; if we suffer from the passing malady, on ourselves depends the use of proper means to avert it; on us devolves the duty as quickly as possible to exterminate the pestilence by all the legal and constitutional means in our power.

I cannot pass by in silence an incident much to be regretted as most anti-Masonic, which occurred in our lodge. A member of the province imposed on himself a task which was certainly most discreditable, namely, that of calumniating the Temple and the Masonic Bazaar, and of vilifying the board of directors in open lodge. Need I remind you that he faithfully discharged his malicious mission, by daily spreading abroad his heinous insinuations against this great provincial undertaking, that is to say, the Masonic bazaar and building, to which he had not then, nor has he since, contributed the smallest stone. This incomprehensible mania once implanted in his diseased brain, induced him to blacken and to depreciate our edifice, one of the most glorious objects which the province has ever accomplished. This man, with an effrontery which was proof against every repulse, presented himself for admission to our lodge, and was refused. On his lodging complaint against us for the course we had pursued, some sort of inquiry was instituted, and relying on what he deemed an erroneous opinion of his Master, with emboldened courage, he again knocked at the door of our temple; but our lodge, firm and unmoved in its resolve, informed him of its determination, that unless he should comply with its just requirements, admission would be sternly refused. Not having retracted his calumnious assertions he was not admitted.

Now let me pass from these miserable weaknesses of human nature, and enter upon the leading points which show the fluctuations in our circumstances. Twenty brethren have received the light of Masonry in our lodge during the last two years. Two have become joining members; one, Bro. Le Cras, P.M., has died. Three members have resigned. The names of two others have been erased from the list in default of payment of subscriptions.

I now give a brief sketch of our financial condition. The receipts have been £273 12s. The expenses £261; leaving a small balance of upwards of £12 in hand. As accounts are generally considered to speak eloquently, let me recite some of the largest items of expenses.

	£	s.	d.	£	s.	d.
Hire of rooms for meetings in the temple	33	17	6	}	81	5
Nine shares in the Temple Company ...	47	7	11			
Dues to Grand Lodge of England	39	4	4	}	63	1
„ Prov. Grand Lodge	23	17	0			
Grants for purposes of benevolence	24	4	0			

Lastly, I am delighted to say with an amount of truthfulness which will find a ready response on your part, that our lodge has proceeded tranquilly, favourably, and usefully, under the intelligent rule of our very estimable Bro. C. Le Sueur. The results obtained are more satisfactory than might have been expected, under the anomalous circumstances by which we are surrounded, and without hesitation I affirm that this happy condition is owing chiefly to the prudence, the moral energy, the unbounded zeal of our dear brother, who now occupies the chair of Imm. Past

Master. I propose then that this lodge declare, that our excellent Bro. Le Sueur deserves from Lodge La Césarée, No. 590, the highest eulogium which can be expressed.

[This report was of course written in French. The translation here given has received the approval of the brother who drew it up.]

It was proposed by Bro. Schmitt, seconded by Bro. Durell, and unanimously resolved—That these reports be received, approved, and entered on the minutes, and that the recommendations of the audit committee be adopted.

Bro. Schmitt then spoke as follows: Dear brethren, since you have just awarded to our respected Bro. C. Le Sueur, a meed of approbation, I ask you now to put it into a tangible form. I therefore propose a resolution for your adoption. Considering the zeal, the fraternal attachment, and the eminent services rendered by Bro. C. Le Sueur to our lodge; considering that at great sacrifice of his private and commercial engagements he has devoted so much of his time to the labours and the numerous extra calls which devolve on the Worshipful Master; considering that, endowed with large and noble ideas, and with generous sentiments, he has admirably discharged all his onerous obligations in connection with our interests; considering that, notwithstanding the obstacles and difficulties from without, which have wounded his susceptibilities to the greatest degree, as an honourable man and Mason, he has never departed either as regards himself or his brethren, meeting every check by renewed efforts, sustained by faith in the inherent virtue and dignity of the noble tendencies of the Fraternity; I propose that some token be presented to our Immediate Past Master, Bro. Le Sueur, by the Césarée Lodge as a visible testimony of our feelings of gratitude, of esteem, and of the fraternal affection which we entertain towards him, and that the committee of management be entrusted with the arrangements for carrying out this resolution. The proposition was seconded by Bro. Binet, and passed unanimously.

Bros. J. T. Du Jardin and Hocquard, the two oldest members of the lodge, and who were among the number of its founders fifteen years ago, severally proposed and seconded a resolution, which was carried unanimously, to the effect that a testimonial in the form of an inscription emblazoned on vellum, be presented to Bro. N. Goupillot, whose long and eminent services as Treasurer, during the last eleven years, were fully recognised and highly valued, in consequence of his fidelity to his trust, his scrupulous honour, and the care and accuracy with which the accounts have been kept and the balance sheet rendered.

On the proposition of Bro. C. Benest, seconded by Bro. Guiton, it was resolved that 100 copies of the reports of the audit committee and Secretary be printed for circulation among the members of the lodge.

No other business offering, the lodge was closed at six o'clock p.m., by the newly installed W.M. and his officers, in perfect harmony and with solemn prayer.

The brethren adjourned to the banqueting room, and about sixty sat down to an excellent dinner provided by the Curator of the Temple. The W.M. presided, having on his right Bros. Dr. Le Cronier, D. Prov. G.M.; A. Schmitt, P.M.; Durell, P.M.; Goupillot, Treas.; and on his left, Bro. C. Le Sueur, P.M.; Draper, P.M.; Hocquard, P.M.; J. T. Du Jardin, P.M.; Dr. Hopkins, P.M. The W.M.'s of all the lodges in the province had been invited, several of whom were present. The cloth having been drawn, as usual the toast of "The Queen and Craft" was duly honoured. In proposing this, the W.M. expressed himself at a loss to account for the union of Queen and Craft. He suggested as a possible explanation, that at about the period, 800 years ago, when Norman sovereigns obtained rule in England, the first lodge of Freemasons in this country was formed at York.

Bro. C. Le Sueur, I.P.M., then proposed "The Health of the newly appointed Deputy Provincial Grand Master." This being the first time of meeting Bro. Dr. Le Cronier in that capacity at the social board, the I.P.M. claimed the honour of offering the toast, and heartily wished him success in the government of the province. The D. Prov. G.M. expressed his gratification at the compliment, though he felt himself somewhat in an anomalous and painful position, inasmuch as he had not yet received any authorised ratification of his appointment from head quarters, and therefore did not feel competent to enter on his duties. He pledged himself that after receiving official sanction, and the fulfilment of all the necessary formalities, he would do all in his power to advance the interests of the province. Bro. J. T. Du Jardin proposed "Success to the Lodges and their

Officers," in other words, "Our noble selves." This was the fifteenth anniversary of the Césarée Lodge, and many members of other lodges had come to assist in its celebration; this was a good sign, for though brethren were divided into sections, or lodges, still it was the duty of all to encourage unity; hence a most cordial welcome was given to them; though in some respects La Césarée ranked first, as in point of number of members, still others were highly important and influential; he wished them all possible success and prosperity. Bro. Hocquard briefly proposed "The Realth of the Visiting Brethren," coupling with it the name of Bro. Draper, P.M., who, as well as the W.M.'s of other lodges, acknowledged the compliment.

Bro. C. Le Sueur said that the proposition of the next toast was peculiarly his privilege, being that of "Health, success, and honour to Bro. H. L. Manuel, W.M." He had strongly recommended him to the notice of the lodge for election to the first chair, not so much from the technical knowledge he had of Masonic formalities, as from his own high appreciation of his thorough devotion to the principles and spirit of the Order, of his general intelligence, of his high moral and social position, and of the prominent part he always took in all plans and societies for the public benefit. Though naturally anxious, from his own thorough identification with the lodge, for its future welfare, he felt confident that its best interests would be promoted, and its honour and dignity sustained by the present occupant of the chair of K.S. Bro. Manuel offered his warm thanks for the enthusiastic reception of this toast. He could not repeat what he had said in the lodge as to his sense of the honour conferred and the confidence reposed in him. He felt that this was due, not so much to his own merits, as to the generosity of the brethren, and their respect for the chair. He would make it his study not to forget the cordial feelings now displayed towards him. Defects in ritualistic observances on his part they must expect, but he trusted there would be none in the cultivation of the virtues of the Order, its fraternal spirit, its tendencies to intellectual and moral progress. He felt that antiquated forms, however venerable and even admirable, had too much of a monopoly in the Craft, and hence he would endeavour to strike out a more refined and useful path, in illustration of and in accordance with the grand old land-marks, which in the present day he considered to be the mission of the Order, and of himself as one of its authorised representatives. He hoped to be able to contribute a stone, or a thought, to the shrine which should be sacred to Freemasons, where all that is ennobling and elevating should be promoted, where all evil thoughts and bad passions should be subdued, giving place to love, harmony, and peace, whence the brethren should depart with a consciousness that they had there received a valuable lesson in morality, virtue, and intelligence. Under such ruling principles only could progress be truly and beneficially made. He had witnessed with pain the recent attempts on the part of the Pope and the Church of Rome to create an antagonism between Christianity and Freemasonry, being convinced that they would well march on hand in hand with the same great object in view, and that this union is advantageous to both. Individually he would not desire a better or higher testimony to himself at the close of his career, than that embodied in the words:—

And on the grand old Craft he leant,
And round his heart he felt its fold,
And so across the hills he went
To that new world which is the old.

The Worshipful Master offered as a toast "The Masters of Lodges," which was briefly responded to by Bros. Tracey, Pugsley, J. C. Le Sueur, Bellingham, Dr. Le Cronier, and Long. Bro. Tracey remarked, that as W.M. of the only lodge whose meetings were not held in the Masonic Temple, he would not but express his regret at the fact. Attempts had several times been made to effect a change, but its advocates had been defeated by a small majority. He had, however, great hope that within a very short period there would be no exception to the rule, that the edifice consecrated especially to Freemasonry is the only place in the island for the proper observance of its rites, and the meetings of its members.

The W.M. proposed the next toast as worthy of all seriousness, respect, and regard. The history of the Césarée Lodge is an agreeable one, since it has recorded almost unexceptional success, and this must be and is due chiefly to the care exercised in the appointment of its rulers, to the fidelity with which the W.M.'s had fulfilled their trust, the skill they had displayed in the

management of the lodge, the devotion with which they had discharged their duties, and the kindly personal feeling they had shown to the members. He especially coupled with this toast the name of Bro. C. Le Sueur, I.P.M. This having been enthusiastically received, Bro. Le Sueur acknowledged the kindness and deference which he had universally received at the hands of the brethren, which he trusted would be transferred to his successor. He received their thanks and expressions of attachment without bashfulness, believing them to be sincere, and because having done most conscientiously what he deemed his duty, he had striven not to neglect any legitimate claim upon him. In all questions of doubt and difficulty, some must take a prominent part in order to effect a solution. As W.M. he had occasionally found it incumbent upon him to assume this post, and thus he may have met with blame from some with whose opinions he did not agree; indeed, such is the inevitable accompaniment of office. Having hitherto exerted himself to the utmost for the advantage of the lodge, he hoped he should continue to be relied upon for future efforts.

Bro. Durell said that during his Mastership, immediately preceding that of Bro. Le Sueur, he had experienced some trials and difficulties, and recent events showed that they were not over. He may be the victim of them, but if called upon to suffer martyrdom, he trusted it would issue in benefit to the province, and that an end to the present uneasy feeling would soon come. While disclaiming ill will towards others, he must still call on the brethren to act honestly as well out of the lodge as in it, and to support what is right under any circumstances. He hoped still to continue his faithful adherence to the lodge and its interests, and that the gloom now pervading the Masonic atmosphere would soon be dispersed by the triumph of truth and honour.

Bro. Schmitt asked, why has not this lodge been crushed, since at one and the same time twenty members had seceded from it, and in other respects it has been marked out as an object of misrepresentation and obloquy? It is because the principles of honour, virtue, and morality are those on which all its operations have been based. You have received this goodly inheritance from the earliest days of its existence; cherish it; act constantly upon it; take especial care that it is transmitted pure and unsullied to your successors. While making no reproaches against others who are perhaps less scrupulous than we profess to be, let us prove by our steadfastness to our principles, our strong attachment to them, and our firm determination sedulously to maintain in their integrity the precepts which our predecessors have enjoined upon us by their example. Our fortitude, our influence, our power will thus be sustained, because they are founded on honesty, fraternity, and truth. Continue to regard these as our basis, firm and immovable, on which our whole superstructure is to be erected. In the exemplification of these virtues, the chair has always especially afforded us a noble model; let us faithfully regulate ourselves by it. Time was when clouds darkened our internal atmosphere. They have passed away. Similar clouds now hang about us externally, and cast their shadow upon us. Let us contribute to their dispersion, for be assured we have moral power effectually to do so. Sooner or later we shall certainly be able to congratulate ourselves on the result, and to look forward to a future under better auspices (pointing to the D.P.G.M.). I ask you, nay, I implore you, not to hesitate, but in all respects to march on in the path of those who have gone before you, which has brought us as a lodge to our present happy and united condition.

Bro. Dr. Hopkins observed that many of the previous speakers had taken occasion to make promises as to the future, and from our knowledge of their antecedents we have confidence that they will redeem their pledges. We must not forget, however, the presence among us of some, and especially of one, whose early professions none of us could remember, since he had joined the Fraternity before most of us were born. What was their nature we can only imagine, but we can bear witness to their fulfilment towards the close of a long life. The portrait hanging near was that of him who had generously presented it to the lodge; he had not only been a handsome contributor to the temple, but had placed his shares as a gift at the disposal of the lodge. With a desire to obtain additional Masonic knowledge he had too been equally zealous in its acquisition, so much so as to put to the blush many younger men, whose faculties were keener and powers more vigorous, for he (Dr. Hopkins) as W.M. of a lodge in a degree lately introduced in Jersey, had within a few months conferred it upon him at the age of 76, and after having been a

Mason 53 years. He called on the brethren to imitate the noble example of Bro. Elias Le Geyt, whose health he proposed. The aged brother briefly replied.

One or two more toasts were given, which being rather of a personal and private than of Masonic character, do not find an appropriate place here. At intervals some excellent songs were given by Bros. Tracey, Perrot, Outless, and others, and thus a most enjoyable evening was spent, grave and gay alternating. The party separated at about ten o'clock.

Poetry.

HOPE.

By T. J. SWAIN.

There is a sweet and lasting pow'r,
Which clings to ev'ry heart,
And cheers it in life's saddest hour,
Tho' every joy depart.

When all else fades, and seems to leave
Naught bright within our scope,
Tho' dark our lot—altho' we grieve,
We feel the pow'r of hope!

As rainbow tints illumine the sky,
Whilst still the show'r descends,
So hope, when bitt' rest grief is nigh,
Her sweetest charm oft lends.

And though her love-rays in our pain
May oft our hearts deceive,
Her's is a pow'r we trust again,
A pow'r we yet believe.

Hope hovers round the social hearth,
Irradiating home,
She lights the lonely wand'rer's path,
Wherever he may roam.

She leads us on thro' ev'ry trial,
And guides us on our way,
Though fortune will not on us smile,
Hope whispers "still she may."

And when all earthly joys are sped,
And sadness fills the breast,
Hope points the way to seek instead
The Saviour's home of rest.

MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING JUNE 9TH, 1866.

Monday, June 4th.—ROYAL UNITED SERVICE INSTITUTION, at 8.30 p.m.

Wednesday, June 6th.—GEOLOGICAL SOCIETY, at 8 p.m.

Thursday, June 7th.—CHEMICAL SOCIETY, at 8 p.m.

THE WEEK.

THE COURT.—Her Majesty completed her forty-seventh year on the 24th ult. The Queen drove in the grounds on the afternoon of the 23rd ult., and walked and drove again on the morning of the 24th, accompanied by her Royal Highness Princess Helena.—The 25th ult. was the anniversary of the birth of her Royal Highness Princess Helena. The Queen drove out on the afternoon of the 24th ult. in a carriage and four, accompanied by her Royal Highness Princess Helena, and attended by the Dowager Duchess of Athole. Her Majesty went out in the grounds on the morning of the 25th ult. with Princess Helena, Princess Louise, Princess Beatrice, and Prince Arthur walked and drove. The Queen, with Princess Helena, walked and drove

in the Home Park on the 26th ult. Her Majesty the Queen left Windsor Castle at half-past three o'clock for Clieveden, accompanied by their Royal Highnesses Princess Helena, Princess Louise, Princess Beatrice, and Prince Leopold. The Queen, accompanied by Princess Helena, Princess Louise, Princess Beatrice, and Prince Leopold, attended by the Duchess Dowager of Athole, the Hon. Flora Macdonald, Miss Bowater, and the gentlemen in-waiting, arrived at Clieveden at half-past four o'clock on the 26th ult. from Windsor Castle. The Queen went out on the morning of the 28th ult., attended by the Duchess Dowager of Athole. In the afternoon her Majesty drove out, accompanied by the Princess Helena, and attended by the Duchess of Athole.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on the 28th ult. the only business was a motion made by Lord Chelmsford for correspondence respecting the resignation of Mr. Manockjee Cursetjee, third judge of the Small Causes Court, at Bombay. Lord Chelmsford made a statement of the circumstances attending the resignation, and contended that Mr. Manockjee Cursetjee had been very much wronged. Earl de Grey said neither he nor his predecessor had seen reason to interfere in the case, and after a few words from the Earl of Ellenborough, the motion for papers was withdrawn. The House soon afterwards adjourned.—On the 29th ult. the Earl of Clarendon moved the second reading of the Public Schools Bill, which is the measure introduced last year as it was amended by a select committee. After a brief discussion the bill was read a second time.—Earl Russell moved that a commission be issued to inquire into the alleged existence of corrupt practices at elections in Lancaster. Earl Grey moved as an amendment a string of resolutions to the effect that no merely local inquiry would suffice, but that a general inquiry as to bribery at elections was desirable. After some discussion the Earl of Derby suggested that the debate should be adjourned in order that the Government might consider the question. Earl Russell consented to the adjournment, but said that to his mind it was clear that the fault lay with the House of Commons in not enforcing the Acts levelled against bribery. The House adjourned shortly afterwards.—The HOUSE OF COMMONS met on the 24th ult. Mr. Disraeli wanted to know what had been done about a Congress. The Chancellor of the Exchequer had but little information to give him. The Powers were endeavouring to bring about a Congress, and that was all. The tone of the Chancellor of the Exchequer was anything but hopeful.—The motion for the second reading of the Inland Revenue Bill being proposed. Mr. Hubbard moved his resolution in respect to the fire insurance duty. He was not very much in earnest about it then, however, and intimated that he should move the reduction of the duty in committee. Mr. Marsh seconded the motion, and a brief discussion ensued. Eventually the amendment was negatived, and the Bill read a second time. The Chancellor of the Exchequer then, in a speech of some length, moved the second reading of the bill for giving effect to his proposals in reference to the national debt. He explained carefully the character of the proposals.—On the 28th ult., Mr. Baillie Cochrane called the Government to account for not making a House on the 25th ult. The Chancellor of the Exchequer answered him peacefully, and the matter was disposed of. Then virtually began the real business of the evening, the discussions on the Reform Bills. The Government agreed to Mr. Bouverie's motion for amalgamating the two bills in committee. Sir R. Knightley then moved an instruction to the committee to insert clauses in the bill for the better prevention of bribery and corruption at elections. The Government opposed the motion on the ground that it would

needlessly impede the progress of the bills. There was an animated discussion, and eventually Sir R. Knightley's instruction was carried by 248 votes to 238. Thereupon the Chancellor of the Exchequer expressed a hope that the hon. baronet would be ready to produce the clauses he wished to have adopted.— Captain Hayter then moved his amendment, declaring the Government Distribution of Seats Bill to be immature and wrong in principle. He spoke at some length in support of the motion, and was followed by Major Anson, who seconded it. The Major, however, went against both the bills, and denounced the Government plan altogether. Mr. Bagnall, Mr. Barnett, and Mr. Selater-Booth supported the amendment, and were replied to in a capital speech by the Solicitor-General. After him followed Mr. Sandford, whose pompous platitudes respecting the bills were smartly ridiculed by Mr. Locke. Then Col. Bartelot denounced the proposals of the bills, and the adjournment of the debate was moved by Captain Jervis. The Chancellor of the Exchequer saw no objection, but urged that the debate should be continued. Mr. Disraeli discovered that this was the first occasion on which the principle of the two bills could be fairly discussed, and told the Government not to be in a hurry. After some more discussion the debate was adjourned to the 31st ult.—The questions in the House possessed no great interest. In the course of them, however, the Chancellor of the Exchequer stated that as he understood Mr. Clay was going to press his Franchise Bill, the Church Rates Bill would be postponed to the 13th inst.—The evils of bribery at elections formed the subject of the first and only set discussion. Mr. Hussey Vivian proposed two resolutions, declaring that those who bribed or offered bribes at elections should be forever disfranchised and disqualified to sit in Parliament, and that those who received bribes should also be disfranchised. Mr. Buxton sought to add to these propositions another to the effect that, where there was sufficient evidence, the Attorney General should prosecute all those against whom acts of bribery were reported. Mr. Powell urged that something should be done, and Mr. Bernal Osborne commented caustically on the difference in the tone of the House that night from what it was on the 28th ult., when members had only to talk against bribery, and not to do anything practically to put it down. He charged the Whigs with having originated bribery. He had no great faith in the motion, and strenuously urged that the examination into disputed elections should be taken away from committees of that House. Mr. Paull did not think the motion would have any good effect. The Attorney General administered a sharp rebuke to Mr. Bernal Osborne for the manner in which he had spoken of the constituencies, and then proceeded to throw doubts on to the advisability of carrying the resolutions proposed. In the discussion which followed, Mr. Lusk pointed to the ballot and large constituencies as the only means of preventing bribery. Mr. Vivian offered to withdraw the motion after what had been said by the Attorney General. This led to another lively debate, in which Mr. Otway, Sir G. Grey, and Mr. D. McLaren took prominent part. The motions were then withdrawn. Several notices having been disposed of, Mr. Whalley was proceeding with a motion in reference to Roman Catholic lotteries in Scotland, when the House was counted out at ten minutes past eight o'clock. On the 30th ult. Mr. Clay moved the second reading of his bill for conferring the elective franchise on those who pass a scholastic examination. Mr. Gladstone moved that the Bill be read a second time that day six months, and argued that it would be impossible to devise any simple and satisfactory mode of determining the intellectual fitness of applicants for the

franchise. He succeeded in eliciting a capital illustration of the foolishness of the proposed tests. One of them was the division of money. How many members, asked the Chancellor of the Exchequer, could divide £1,330 17s. 6d. by £2 13s. 8d.? Lord Robert Montagu promptly declared it could not be done, whereupon Mr. Gladstone remarked, amid the laughter of the House, that one illustration was worth a thousand arguments. He gave numerous reasons why the bill should not pass, and moved its rejection. Lord Robert Montagu was unwise enough to repeat what he had said about the impossibility of dividing the sum named by Mr. Gladstone, and gave his adhesion to the bill. Mr. Clive and Mr. Ewert also supported the measure, as did Sir John Parkington, though he did not agree with all its details. Mr. Goschen described the measure as one that gave the maximum of Liberal profession with the minimum of Liberal results, and therefore it had the support of the Conservatives. Mr. B. Hope did not think the bill in its present shape ought to pass, but still he should vote for it. Mr. Denman believed the bill would lead to the grossest jobbery if carried. Mr. Whiteside saw much merit in the proposal, and supported it. Mr. Bright opposed the bill in a vigorous speech, in which he showed the utter futility of such a franchise as that proposed, and asked what state the country would be reduced to were it governed solely on the principles of Mr. Whiteside or the three Universities. The only real way to progress in the direction of further enfranchisement was to tread in the beaten paths and adopt the municipal franchise. Lord Cranbourne regarded the bill as a valuable corrective of the Government measure, and therefore should vote for it. The Attorney General stigmatised the conduct of the Opposition in regard to this measure as an organised hypocrisy. He declared that Mr. Bright deserved well of the House and the country, and that his views with respect to the municipal franchise were the only sound views on the subject. Mr. Adderley attacked Mr. Bright and defended the bill. Mr. Locke defended Mr. Bright and attacked the bill. Sir Stafford Northcote, though not approving wholly of the bill, should support it. Mr. Ackland opposed the bill, and Mr. Montagu Chambers was speaking against it, when at a quarter to six the debate was brought to a close by the standing orders.

GENERAL HOME NEWS.—A large and influential meeting, convened by the Lord Mayor, in obedience to a requisition signed by several of the most eminent citizens of London, was held at the Mansion House, on the 24th ult., to do honour to Mr. Peabody, and to devise a lasting form of recognition of his liberal benefaction to the poor of London. The Lord Mayor presided, and he and other gentlemen laid before the meeting a plan to erect a statue in some prominent position in the City. Mr. Billings, while offering no objection to the proposal, certainly thought it incomplete, unless it embraced a subscription towards a further extension of the benefits secured by Mr. Peabody's munificence. The statue, of course, was decided upon.—An inquest was held on the body of the woman Hopkins, who is alleged to have been murdered last Monday night by her husband at Edmonton. A good deal of evidence was taken, and the jury returned a verdict of wilful murder against Hopkins.—In the Court of Chancery, on the 25th ult., various petitions for the winding up of Overend, Gurney and Co. were postponed for the present—the application for the postponement being based upon the prospect of a more satisfactory settlement of the company's affairs.—The National Rifle Association held its usual spring meeting at Willis's Rooms. There was a very influential attendance, including his Royal Highness the Duke of Cambridge, who, as president

of the association, occupied the chair. His Royal Highness made some pertinent remarks in reference to Mr. Snider's mode of converting the Enfield rifle into a breech loader. In his opinion it had the double recommendation of cheapness and facility of production, and for a time solved the difficulty of breech-loaders as against muzzle-loaders; therefore he advised its adoption. His Royal Highness likewise announced that the Wimbeldon meeting would commence on the 9th, the prizes this year amounting to £4,020 and numbering 635, as against £3,595 and 580 last year. He embraced the opportunity also for a personal explanation, stating that an impression had gone abroad that the National Rifle Association was the cause of the volunteer review not being held, as recently intended, in Hyde Park. The association were not in any manner to blame. If any one was it was himself, for on learning that a field-day was contemplated with a force of 10,000 men, his experience at once suggested that the park did not afford sufficient space, and his representations to that effect were the sole cause of the disappointment which no doubt large numbers of volunteers had experienced.—The Queen's birthday was kept on the 26th ult. There was the usual holiday making in the public departments, and there were the usual illuminations in the evening. All the Cabinet Ministers gave State Dinners. The Queen herself has gone to Cliefden.—There was a fearful fire at Ottery, a village near Exeter, on the 25th ult. Some children playing with burning paper set fire to a foul chimney. The sparks fell on the roofs of the adjoining houses, which were mostly thatched, and set fire to them. From house to house and street to street the conflagration spread until 150 families had been rendered homeless. The nearest engines had several miles to come, and there was but a scanty supply of water. The wonder appears to be that the whole village was not destroyed.—On the 26th ult., a man named Gibson attempted to murder his wife, and then cut his own throat. The couple lodged in a house in Eagle-street, High Holborn, and are stated to have lived very unhappily together. On Saturday night Gibson went home, found a razor, and tried to cut his wife's throat. He only succeeded, however, in doing her a slight injury before she got away from him. He then cut his own throat so severely that he is not likely to recover.—The Duke of Edinburgh, better known to us all as the Prince Alfred, was made a grocer on the 28th ult. He visited the hall of the Grocers' Company, received the freedom of the company, and then took luncheon with the grocers in their hall.—On Sunday the 26th ult., the curate of the parish church of Maker, near Plymouth, had just completed a sentence in his sermon when he fell back and expired. The deceased was suffering from aneurism of the heart, and had for some time been conscious that sudden death might at any moment overtake him.—An alarming fire broke out on the 26th ultimo, at Sidmouth. Four houses—one of them a large hotel—were destroyed. The fire originated in an unoccupied house.—The French banker who is charged with being a fraudulent bankrupt escaped from France, was brought up at Bow-street police court on the 28th ult. The presiding magistrate decided that he was bound to grant the warrant for the committal of the prisoner to the House of Detention, where he would await the order of the Secretary of State for his removal. The prisoner's counsel said he meant to move the Court of Queen's Bench for a writ of *habeas corpus*.—At the Middlesex Session on the 29th ultimo, Edward Hamilton Finney, said to be most respectably connected, was indicted for stealing a silver spoon from the Albion Tavern. Serjeant Ballantine asked the jury to believe that the spoon which was

found in the prisoner's pocket came there by accident. They declined to adopt that theory, and found the prisoner guilty. Judgment was postponed to the next sessions.—At the last meeting for the session of the Society of Arts, on the 30th ult., a very interesting paper on "Popular Errors concerning Australia," was read by the Hon. Charles Gavan Duffy. The hon. gentleman vindicated the Government of the colony and the colonists from the charges respectively of instability and a desire for change, and refuted the statement that the sudden changes of Government were attributable to the extension of the franchise. An interesting debate followed the reading of the paper. Mr. Marsh, M.P., drew a dismal picture of the condition of society in the colony. New South Wales and Victoria were in a state of financial and political retrogression; property was insecure, the magistracy unfitted for their duties, and the members of the Legislature venal and corrupt. Mr. Duffy asked the hon. gentleman to adduce a single proof of the latter charge, which request Mr. Marsh did not think fit to comply with. Mr. Hart, late Chief Secretary of South Australia, followed, and combated the opinions of Mr. Marsh, stating that South Australia was never in a more prosperous financial condition than at present, and that universal suffrage and the ballot worked admirably in it. Sir John Gray, M.P., made some pertinent observations with respect to the alleged insecurity of property in Australia; and the proceedings closed with a warm vote of thanks to Mr. Duffy for his able paper.—There was a conference also at Westminster Palace Hotel of members of the Associated Trades Protection Societies of the Kingdom. Mr. R. Wells, of Hull, presided. The subject under discussion was the new Bankruptcy Bill. The chief features of the Bill were approved, but suggestions for amendment in certain particulars were drawn up. Later in the day a deputation waited on the Attorney-General to present these suggestions. He promised to give them his most careful attention.—At Marylebone Police-court, a woman named Allen charged Mr. Alexander Moseley with having committed an indecent assault upon her while in a carriage on the London and North Western Railway. Her evidence was of a singular character, including the fact that the defendant, during the time he was engaged in committing this assault, was smoking. The counsel for the defendant further threw such light upon the antecedents of the prosecutrix as induced the magistrate to dismiss the case.—A very shocking murder was perpetrated in Birmingham. Two boys, named John Davis, ten years old, and Thomas M'Gee, nine years old, quarrelled in the street. The latter pulled out a knife and stabbed Davis, who died instantly.

TO CORRESPONDENTS.

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

F., LENGHI, ALESSANDRIA.—Se la Squadra non ci perviene pel prossimo corriere, sarà sospeso il cambio della nostra pubblicazione.

ERRATA.—In Bro. Purton Cooper's communication, "Christianity and English Freemasonry," p. 391 of the present volume, line 2, for *Freemasonry* read *Freemasons*; line 9, for *hitherto been read hitherto walked*; and line 32, for *In this picture read In the picture*.

A.—MASONIC EMBLEMS ON PUBLIC HOUSES AND HOTELS.—

1. We have, you will find in previous numbers of the FREEMASONS' MAGAZINE, already expressed ourselves strongly in condemnation of the objectionable practice to which you refer. 2. With reference to the particular case in point, we do not think we should be justified in addressing the founders of the Metropolitan chapter of instruction; it is for them and not for us to legislate upon the subject. Certainly, we hope with you, that they will raise their voice against the perpetuation of the practice at their place of meeting. We feel assured we need not say more.