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SPENSER'S HOUSE OF HOLINESS ;

THE MODEL OF A MASONIC LODGE.

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Although the writer has adopted so positive a title for this essay, yet he will not affirm that Freemasons' lodges were ever framed upon Spenser's theory of "the House of Holiness;" nor that the poet laureate of Queen Elizabeth ever had a Freemason's lodge in his mind while composing his immortal poem, "The Faerie Queene." All that is proposed under this head, is to exhibit some apparent analogies between the two.

Masonic writers have scarcely touched the great field which the ethical and poetical works of early English authors—Chaucer, Spenser, Shakespeare, and Milton, may be named in this connection—afford them in illustrating those features of human brotherhood, chivalry, charity, prudence, temperance, and other graces and virtues, that make up so large a part of the Masonic code. The derivation of the institution from ancient societies, its symbolical machinery, and the practical details of its workings, have secured the time and attention of our authors, to the exclusion, for the most part, of other things. The facility with which a Masonic speaker can illustrate his objects from the writings of Edmund Spenser, for instance, has not, to the writer's knowledge, occurred to any of our authors. Yet, unless his admiration for the "gentle bard" has blinded his judgment, there is a mine of Masonic analogies, particularly in the "Faerie Queen," worthy of all note. And should it prove that his opinion upon the subject is altogether fallacious, the reader will not deem time misspent that is given to the companionship of so rare a bard as Edmund Spenser.

A word concerning the man himself. Both the time and place of Spenser's birth are involved in some doubt. His life was for the most part quiet; the events of a poet's life are seldom marked or important. Among his patrons and companions were numbered Sir Walter Raleigh, the Earl of Essex, Sir Philip Sidney, the Earl of Leicester, and Shakespeare. His death occurred in 1596, and he was buried in Westminster Abbey by the side of his predecessor, Chaucer; his monument bearing this inscription, "Heare lyes

(expecting the second coming of our Saviour, Christ Jesus), the body of Edmund Spenser, the prince of poets in his tyme; whose divine spirit needs noe other witness then the works which he left behind him. He was borne in London in the year 1510, and died in the yeare 1596."

A brief paragraph concerning his writings and particularly the poem of "The Faerie Queene." A commentator justly says, that in no poem is the elevation of morality blended with the variance of chivalry, with such singular success—in no work do we find the development of that graceful elevation of the female sex from the degradation of feudalism so nobly set forth—nowhere are the vagaries of the Pagan world made so admirably subservient to the purposes of a Christian lesson—and, above all, no ancient English writer can be so safely and profitably read by the young. As a study of the English language, the "Faerie Queene" is highly instructive, while, as a glorious storehouse of fancy, of legend, and of brilliant allegory, we may say with Lucretius,

"Juvat integros accedere fontes

Atque haurire, juvatque novos decerpere effores."

In the present paper I can only give a few quotations, selected with a view to attract the reader's attention. In a future article, if the editor approve, I will work up my theory more elaborately. The numbers refer to book, canto, and stanza respectively.

"Either embracing other lovingly,
And swearing faith to either on his blade,
Never thenceforth to nourish enmity,
But either others cause to maintaine mutually."

v., 8, 14.

"These three did love each other dearely well
And with so firme affection were allyde,
As if but one soul in them all did dwell,
Which did her powre into three parts divyde,
Like three faire branches budding farre and wide
That from one roote deriv'd their vitall sap."

iv., 2, 43.

"And eke of private persons many moe
That were too long a worke, to count them all,
Some of sworne friends that did their faith forgoe,
Some of borne brethren prov'd unnaturall,
Some of dear lovers, foes perpetuall;
Witnessse their broken bondes there to be scene,
Their garland's rent, their bowers despoyled all,
The monuments whereof there byding beene
As plane as at the first when they were fresh and
greene."

iv., 1, 24.

- “ And all within the riven halls were hung
With ragged monuments of times forepast,
All which the sad effects of discord sung :—
There were rent robes and broken sceptor’s plast,
Altars defyled and holy things defast,
Disshivered speares and shields ytorn in twaine,
Great cities ransackt and strong castles vast,
Nations captived and huge armies slaine,
Of all which ruines there some relicks did remaine.
iv., 1, 21.
- “ Firebrand of hell, first tynd in Phlegeion
By thousand furies, and from thence out-
thrown
Into this world to worke confusion,
And set it on fire by force unknowen,
Is wicked Discord.” iv., 2, 1.
- “ Two knights that lincked rode in lovely wise,
As if they secret counsels did partake.”
iv., 2, 30.
- “ Amongst those knights there were three brethren
bold—
Three bolder brethren never were yborne,
Borne of one mother in one happie mold,
Borne at one burden in one happie morne ;
Thrise happie mother and thrise happy morne
That bore three such, three such not to be fond ! ”
iv., 2, 41.
- “ Whoever as he saw him nigh succeed,
Can cry aloud with horrible affright,
And shrieked out, a thing uncomely in a knight.”
vi., 4, 8.
- “ The gentle knight
Regarded more his faith which he did plight,
As well it to his mortall enemy,
Than to entrap him by false treacherie.”
vi., 7, 23.
- “ To his owne love his loialtie he saved
Whose character in th’ adamantyne mould
Of his true hart, so firmly was engraved
That no new love’s impression ever could
Bereave it thence.” v., 6, 2.
- “ Unknightly knight, the blemish of that name,
And blot of all that armes upon them take,
Which is the badge of honour and of fame.
Loe I defie thee ; and here challenge make
That thou for ever doe those armes forsake,
And be for ever held a recreant knight.
Unlesse thou dare for thy deare ladies sake,
And for thine own defence on foote alight
To instifie thy fault gainst me in equall fight.”
vi., 3, 35.
- “ His kindly courtesie to prove
He him by all the bands of love besought,
And as it mote, a faithfull friend behove
So safe conduct his love, and not for ought
To leave till to her father’s house he had her
brought.
Sir Calidori his faith thereto did plight
It to perform.” vi., 3, 15 and 16.
- “ There him he caused to kneel and made to
swear
Faith to his knight, and truth to ladies all ;
And never to be recreant for feare
Of perill, or of ought that might befall :
So he him dubbed and his squire did call.”
vi., 2, 35.
- “ True is that whilome that good poet sayd,
The gentle mind by gentle deeds is known ;
For man by nothing is so well betrayed
As by his manners.” vi., 3, 1.
- “ What virtue is so fitting for a knight,
Or for a ladie whom a knight should love,
As curtesy ; to beare themselves aright
To all of each degree as doth bebove ? ”
vi., 2, 1.
- “ Perdie, great blame, then said Sir Calidore,
For armed knight a wight unarm’d to wrong.”
vi., 2, 8.
- “ Why hath thy hand, too bold itself, embrewed
In blood of knight, the which by thee is slaine
By thee, no knight ; which armes impugne
plaine ! ” vi., 2, 7.
- “ Whoever thinks through confidence of might,
Or through support of count’nance proud and
hault
To wrong the weaker oft fallies in his own assault.”
vi., 2, 13.
- “ Sate a lady passing faire
And bright that seemed borne of angel’s brood,
And with her beautie, bountie did compare
Whether of them in her should have the greater
share.
In her right hand a rod of peace shee bore,
About the which two serpents woven round
Entrayled mutually in lovely lore,
And by the tailes together firmly bound
And both were with one olive garland crowned.”
iv., 3, 40 and 42.
- “ For knights and all men this by nature have
Towards all womenkind them kindly to behave.”
vi., 2, 4.

"For her no other termes should ever tie,
Then what prescribed were by lawes of chivalrie."
v., 7, 28.

"Such is the weakness of all mortal's hope,
So fickle is the state of earthly things,
That ere they come unto their aymed scope
They fall too short of our fraile reckonings,
And bring us bale and bitter sorrowings
Instead of comfort which we should embrace;
This is the state of keasars and of kings."
vi., 3, 5.

"It is the mynd that maketh good or ill,
That maketh wretch or happie, rich or poore."
vi., 9, 30.

"Ne wound which warlike hand of enemy
Inflicts with dint of sword, so sore doth light
As doth the poyson's sting which infamy
Infixeth in the name of noble wight;
For by no art nor any leaches might
It ever can recured be again."
vi., 6, 1.

"Like as the gentle hart itself bewrayes
In doing gentle deeds with franke delight;
Even so the baser mind itself displayes
In cancred malice and revengefull spight;
For to maligne t' envie, t' use shifting slight
Be arguments of a vile donghill mind."
vi., 7, 1.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 25).

BOOK THIRD—CHAPTER VI.

GRAND MASTER—HERMAN DE PERIGORD.

Disastrous attack upon Guasum.—Arrival of troops from the west.—State of Europe.—The Emperor continues to persecute the Order.—Expedition against Hems.—Alliance with the Sultan of Damascus.—The King of Navarre defeated.—Jerusalem surrendered to the Christians.—Letters of Grandmaster to England.—Quarrel with the Hospitallers.—The Carizmans.—Jerusalem abandoned.—Slaughter of the Christians and the Military Orders by the Carizmans. A.D. 1231-1244.

Peter de Montagu was succeeded by Herman de Perigord, Grand Preceptor of Calabria and Sicily.* The name of the new Grand Master is sometimes written Armand de Petragrossa, and sometimes Herman de Petragrocious, and several

writers, in giving lists of the Masters, especially the Masonic writers, have assumed these names to belong to two different persons, Petragrossa reigning to 1237, and Petragrocious to 1244. This mistake is ludicrous, and the slightest attention given to the subject would have discovered its absurdity.

The Sultan of Aleppo, with whom a truce had been entered into, having died, the Templars resolved to enlarge their territories so as to offer a more effectual resistance to the attacks of the Musselmen. For this purpose a band of Templars accompanied by other Christian troops, under the command of William de Montferrat, the Preceptor of Antioch, a native of Auvergne, were sent to lay siege to a fortress called Guasum, situated at the north side of Antioch, which was then in possession of the Musselmen. They marched out in battle array, but using a certain degree of caution to conceal their approach from the enemy. In this they were unsuccessful, for an approaching Guasum, some captive Christians, who were detained in chains by the infidel, together with some apostates, seeing them approach, cried out to them "Flee, wretched men, flee; why are you rushing upon your own destruction? You are all dead men. Your enemies are ready in countless numbers to massacre you by command of the Sultan of Aleppo, who has surrounded you with ambuscades."

William de Montferrat, however, paid no attention to this warning, but proceeded to invest the place. The warnings of their brethren did not fall unheeded on the ears of the other Christians, who, calculating the chances of war, the smallness of their own force, and the multitude of enemies that might be brought against them, advised William to beware of his actions, till they were assured of the actual force of the enemy to be brought against them, and the position of the ambuscades. This advice was unpalatable to the Templar, who replied that the danger had been already incurred, the enemy was around them, and all that they had to do was to defend themselves, and, if possible, to take the castle before they were attacked by the infidel, in which case they could defend themselves behind its walls. Several of the Christians, however, alarmed at the state of matters, abruptly left the Templars, and took to flight, whereupon De Montferrat ordered an immediate attack to be made upon the castle.

The Musselmen, informed of this by their spies

* Cotton M.S., Nero VI., 23 i., p. 60. f. 466. Ducange, Gloss, Tom VI., Col. 1036. L'Art de Verif, Tom V., p. 351.

despatched a large force to the relief of the fortress. On approaching, they summoned the Templars to retire from the siege, and to surrender themselves prisoners. The Knights refused, whereupon the Musselmen attacked them, and a furious battle ensued. In a compact body the Templars charged the enemy, and many an infidel, in the emphatic words of the chronicler, was despatched to hell. The other Christians, who had remained with the Templars, fought bravely. It was not till the Christians were surrounded and overwhelmed by the enemy that the Musselmen obtained the victory. The Templars, in this conflict, behaved with their accustomed valour, and performed prodigies worthy of their predecessors, with which the reader is acquainted. Where all were brave it is scarcely just to mention individual cases. The Balcanifer, an English Knight, called Reginald d'Argenton, added another name to the roll of Templars, who fell gallantly in the cause of the cross. Early in the battle he received severe wounds which completely disabled him from defending the Beauseant or himself. Still in his bleeding hands he held it aloft, while the fury of the battle raged around him. His legs and arms were hewed off and he was slain. After the battle he was found lying with the standard gathered beneath him upon a heap of his dead brethren, whose bodies again covered piles of the Musselmen.

William de Montferrat, the gallant leader of the Templars, likewise conducted himself in a glorious manner, and before he was slain "sent sixteen of the infidels to hell," not reckoning those whom he had disabled or mortally wounded. A hundred Knights of the Temple, three hundred cross bowmen, many secular Knights, and all the infantry were slain. Three thousand of the enemy fell in this terrible combat.* This slaughter, following so close upon the loss of so many brethren in previous battles, reduced to an alarming degree the strength of the Templars, and they wrote urgently to the west for supplies both of men and money.

The Templars and the Hospitallers, whose numbers had also been heavily reduced, dwelling in London, hearing of these disasters, hastened to send assistance, and those who would avenge the slaughter of their brethren. The Hospitallers sent their Prior, Theodoric, a German by birth, and an experienced Knight, with a body of Knights and

stipendary attendants, and a large sum of money, to the assistance of the Holy Land. They having made all their arrangements, set out from their house at Clerkenwell, and proceeded in good order with about thirty shields uncovered, with spears raised, and preceded by their banner through the midst of the city towards the bridge, that they might obtain the blessings of the spectators, and, bowing their heads, and with hoods lowered, commended themselves to the prayers of all.*

The state of Europe at this time was deplorable. The Pope and Emperor came to an open rupture, which resulted in an appeal to arms. The Emperor still persecuted the military Orders, and the money gathered for the relief of the Holy Land was seized upon to defray the expenses of the unseemly war. The religious Orders following the example of the head of the church carried on feuds among themselves, and Matthew Paris relates with detail the quarrels between the Minorite and Preaching Friars. Those who had vowed to proceed to the Holy Land were released upon payment of money, which was swept into the Pope's exchequer. Frederick proceeded to extreme measures with the Templars. He seized all their property in his Sicilian and Italian dominions, and likewise possessed himself of the lands and churches of the Hospitallers, for all of which he was again excommunicated by the Pope. The excommunication, so far as it applied to the military Orders, bore, that the Templars and Hospitallers had been despoiled of their moveable property as well as fixtures, and had not been restored completely, according to the terms of the previous peace. To this the Emperor replied that it was true that, by a judgement and an ancient constitution of the kingdom of Sicily, certain feudal and burgage lands were revoked from the Templars and Hospitallers, which they held by a grant from the invaders of the kingdom, to whom they supplied horses, arms, provisions, wine, and all other necessaries in great abundance, when they were harassing him, and absolutely refused all kinds of assistance when he required it of them, thus lowering him to a mere king in pupillage and destitute. Other feudal and burgage lands had, however, been allowed them, as they had been obtained and held them previous to the death of King William the Second, or of which they had received grants from his predecessors. But some burgage

* Mat., Paris. A.D. 1237.

* Mat. Paris, A.D. 1237.

lands which they bought were revoked from them according to the terms of the ancient constitution of Sicily, because no grant of burgage lands could be made amongst the living without the consent of their prince, nor could they be bequeathed by a last will, without being bound to sell or grant to other secular burgesses, after the lapse of a year, a month, a week, and a day. This decree had been made of old, for the reason that if they were allowed freely and perpetually to buy or receive burgage lands, in a short time they would buy the whole kingdom of Sicily, which seemed of all the provinces in the world to suit them best, and that constitution was in force beyond the sea.*

Frederick attempted to enlist the gallant Richard, Duke of Cornwall, nephew of Richard, Cœur de Lion, in his quarrel, and wrote to him in furious terms against the Pope, whereupon the Pontiff sent a letter to the Archbishop of Canterbury, describing Frederick as a monster of iniquity, with the feet of a bear, the mouth of a roaring lion, and in his other members a panther, blaspheming God, and attempting to subvert the faith. In this letter the Pope denies the truth of Frederick's statement regarding the justice of the spoliation of the military Orders, and charges the Emperor with leaguings with the Saracens, and with all his might assailing the Patriarch of Jerusalem, and robbing the Templars.

In spite of all these drawbacks Pope Gregory IX. preached another Crusade, to which several of the Spanish princes responded. Dissensions had also arisen among the Saracens, and the Templars deeming it a favourable opportunity for renewing the war, raised the Beauseant against the Sultans of Damascus and Egypt. The Sultan of Hems having refused to pay the annual tribute due to the Hospitallers of Crac, the Orders joined forces, and marched against Montferrat, but which they were unable to take. They retired to Lasonjaquine, and pitching their tents there proceeded to ravage the surrounding country. The Sultans of Damascus and Egypt advanced to the relief, and throwing themselves into Hems entered into negotiations for peace, which was concluded upon the tribute being paid. Having thus helped the Hospitallers, the Templars marched against Haiton, the successor of Leon I., King of Armenia, who had imbibed all the hatred of that monarch to the Order. Quarreling with the brethren in his

dominions, he had hanged a Knight who had uttered some insolent threats in his presence.* The Templars united their forces with the Prince of Antioch, and entered Armenia. Haiton, unprepared for war, sued for peace, submitted to all the demands of the Grand Master, and made ample reparation for all the injuries he had done the Order.

The war was then carried on against the Sultans of Damascus and Egypt, with the assistance of the newly arrived Crusaders. De Perigord divided the Christian forces into two divisions, one of which accompanied Thibaut, King of Navarre, the Duke of Burgundy, and other nobles to the attack upon the Sultan of Egypt, while the other commanded by the Grand Master marched against the Sultan of Damascus. The King of Navarre was unsuccessful in his adventure, for at Gaza he was defeated in a bloody battle by the Mamlooks, and the Count de Bar, with many Knights and nobles slain. The Count de Montfort was taken prisoner, and all the munitions of war and baggage captured. The King was forced to retreat to Joppa, with the survivors of his army, and there took shipping for Acre.† The Templars lay encamped in the palm grove near Caiphaz, and thither the defeated Crusaders repaired, hoping in subsequent conflicts to wash out the memory of their reverse. Leaving Caiphaz, the united troops marched upon Tiberias, and encamped at Sephouri. Saleh Ismael, the Sultan of Damascus, on hearing of this advance, doubtful of the issue of a battle with them, and having quarrelled with the Sultan of Egypt, sent messengers to the Grand Master to treat for peace. His proposals embraced a mutual surrender of all Musselmen and Christian prisoners and abandonment by the former of the whole of Palestine between the sea coast and the Jordan, with the exception of St. Abraham, Naplos and Bisan, which they were still to retain; the Christians to assist the Sultan of Damascus in his war with the Sultan of Egypt, and to march their forces to the South for the purpose of garrisoning Joppa and Ascalon, so as to check the Egyptian advance; and lastly, no truce was to be made with the Sultan of Damascus without his being a party to it.

These tidings the Grand Master conveyed to England in the following letter:—"Brother Her-

* Mat. Paris, A.D. 1239.

* Tyr. Cont. Hist. Col. 717.

† Tyr. Cont. Hist. Col. 720-721, Marin. Saunt., A.D. 1239.

man de Perigord, by the grace of God, humble Master of the poor Knights of the Temple, to his beloved brother in Christ, Master Robert Sanford, Preceptor of the House of the said Knights in England, greeting in the Lord. We have to inform your community, that after the Christian army had lain for a long time on the sand, weary and inactive, could not decide what course to hold, or what to do, until at length the Lord, rising on high, has visited it, not owing to the urgency of its merits, but in the clemency of his usual mercy. For the Sultan of Damascus, not through fear of the Christians, by the miraculous intervention of the Lord, has restored to the Christian power the whole of the country entire, from the river Jordan, with this covenant and agreement between the two parties, namely, that the one shall assist the other to the utmost of his power in defending their country against the Sultan of Babylon, neither party to make terms with the said Sultan, without the others agreeing to it. This agreement was received with unanimous consent. Blessed be God for all things who has effected this."*

The Grand Master of the Hospitallers, however, declined subscribing to this agreement, alleging that he had entered into a treaty with the Sultan of Egypt. The jealousy which existed between the two Orders may have had more to do with this refusal than the treaty, and once more the Orders stood forth antagonists. Upon the conclusion of the treaty, the Templars marched to Joppa, where they were joined by Richard Earl of Cornwall, who had just landed in the Holy Land. The Hospitallers attempted to seduce the Earl to their faction, but he refused, declaring that he had come to Palestine to fight the infidel wherever they were to be found.† Proceeding to Ascalon, the Crusaders rebuilt the walls, and upon their completion the Duke returned home again. The Templars thereafter marched upon Gaza, leaving a strong force to garrison Ascalon. The possession of Gaza was all important, as it commanded the passes from Egypt to Jerusalem. They were accompanied by Saleh Ismael, and easily obtained possession of it, the Egyptians fleeing at their approach.

Quarrels ensued between the Templars and Hospitallers upon the departure of the Earl of Cornwall. Paris says that the Earl, on his departure,

would not intrust the city of Ascalon, nor the money which he left there for the purpose of finishing some parts of the castle, to the Templars, but handed it to the Emperor's agent, whence the Templars felt great rancour against the Earl. He accuses them of shutting the Hospitallers up in Acre, as if in a state of siege, not allowing them to purchase provisions, nor even to bury their dead.* We scarcely think these charges are tenable.

Gaza in their possession and garrisoned, the Templars marched upon Jerusalem. No resistance was offered to their entrance, the Musselmen fled at their approach, and the Holy City was once more the possession of the Christians. The Templars entered the town bearheaded and barefooted, and singing hymns of praise; the holy places were rededicated to God, and the sound of the Vesper bell, superceded the shrill cry of the muezzins.

(To be continued.)

ARKISM.

Those who want to know what Arkism is, and how it is made to refer to Masonry, may read with advantage the following interesting article from the *Athenæum* :—

At the outset, and in spite of the many singularities of style and creed which pervade this volume, let us say that it is the work of a thinker and a student. It possesses also a distinction which is uncommon in mere lectures, viz., individuality. Its author is not a simple repeater of other men's views and discoveries, but he fuses all till they run in his own mould; and those who have gone over the same ground as he has, may frequently discern that Mr. Lesley is distinguished by clear observation, considerable penetration, and lively fancy. We seldom receive a Transatlantic volume so thoughtful, though so doubtful. Other qualities than these named, and not good ones, may appear to our readers in the course of the remarks which we make and the extracts which we give from a book which certainly claims perusal and invites criticism.

The title, as respects the actual book, is nearly a misnomer, and a piece of platform rhetoric. The author professes to show how far the sciences, as

* Mat. Paris, A.D. 1240.

† Tyr. Cont. Hist. Col., 725.

* Mat. Paris, A.D. 1241-1243.

they are now advanced, succeed in throwing light on the early history of our race. But while this is his professed object, he walks about his platform like some modern rhetoricians, and sometimes talks rather grandiloquently and confusedly. Yet every now and then he returns to the front of his platform, and gives utterance to a true and suggestive thought. In his second lecture, on the "Genius of the Physical Sciences, Ancient and Modern," we meet with several specimens of mere lecture formularies, and also with some of the results of long thinking and wide reading. But even thus early in the book we encounter dubious and singular etymological propositions. For instance, "Star" does not come from a Sanscrit root signifying *to stand*, and so through the Latin *stare*, but from *tor*, the word for mountain; thus *tor*, *s'tor*, *star*. Old astrology shines to-night in our *stars*.

In his third and fourth lectures Mr. Lesley treats respectively of the antiquity, the dignity, and the unity of the human race. In his sixth lecture he expatiates on the social life of the ancients; in the seventh, on the origin of language; in his eighth, on the origin of taste, and especially the development of architecture. His theory of the origin of letters—a curious one, and more curious than credible—appears in his ninth lecture. Here we have not only the invention of the alphabet, but a singular medley on "the nature of those spiritual fancies which became concrete in the mythological traditions of the world." The religious instinct is not so religiously treated as some would wish in the tenth lecture, which exhibits very little ceremony in explaining ceremonial worships. The eleventh lecture expounds the author's great secret, and to this we shall more particularly refer. Mr. Lesley's silver key to unlock half the closed doors of past mythologies,—his wand to disenchant half the magical forms of the worships of to-day,—is to be found in lecture eleven, and the last.

Three long mornings have we devoted to the study of the great mystery of this book, the wonderful discovery, the riddle of *Œpιδus*. It is Mr. Lesley's last, best, and brightest announcement. While we have read and reflected, we frequently remembered some obsolete fancies of Jacob Bryant and other antique mythologists, long since buried; and we have seen some of our own youthful imaginings rise up in a cloud-like resurrection before us. Twenty years ago Mr. Lesley perused

"Harcourt on the Deluge," which perusal opened before him "a new series of combinations of the facts of history and science." Quite twenty years ago we also perused the same book. The difference between ourselves and Mr. Lesley is, that we have grown out of it, and he, root-like, has grown into it. As to Jacob Bryant, we would now much more readily believe in Jacob the Jew than Jacob the mythologist.

Mr. Lesley, however, has surpassed all our imaginings of the past; another great, dark, universal Arkite Mystery renews our youth by its eagle-like penetration and its eagle-like wing-soaring. How shall we convey to our readers a brief explanation of this mystery in the words of its propounder? Here is the only short sentence we can find:—"It is as certain, in my opinion, that respect for the simplest forms of Arkite symbolism, an unaesthetic, unmetaphysical, unmathematical, confused, dreamy, inconsistent veneration for whatever suggested to the eye the ideas of the ship, the mountain, and the flood—constituted the principal part of the early religion of the race—as it is certain that trilobites and brachiopods monopolized the Silurian world." We have only to admit Arkism, and all will be as clear as things should be. At present, indeed, we are rather badly placed; for just as "everything at the opening of the intellectual history of man was cabalistic, and most things remain cabalistic, in a mythologic sense, to the present day—nine-tenths of the people of the earth are still living in the practice of cabalistic formulæ; and nine-tenths of the religion of the remaining tenth is actually and demonstrably cabala." Possibly; but is not the Arkite symbolism cabala? Yes; "the Chancellor of England sits gravely on the awkward Woolsack, without knowing that wool is the cabalistic symbol of water, and that he is Lord High Baron because, like the bards and barons of Druid times, his place is at the summit of the Bar, or holy mountain." Comfort here for the Bar, and comfort also for the bald; for "the same scorn of the tonsure is expressed to-day which prompted the boys to cry to Elisha, "Go up, thou baldpate:" with the same ignorance that the circles of hair around the naked skull is the symbol of the Arkite water around the naked mountain-top; and therefore the French word for hair is *cheveux*—*capilla* is the cabalistic sign of initiation into the priest hood."

This wonderful Arkism explains the whole, good

and bad, serious and trifling. Take, for instance, that most common and familiar of appellations, TOM. You call your son or brother "Tom," but are quite ignorant that herein is a great mystery of Arkism; for the old antique Tom survives in your son or brother, and in his cousins *tomb* and *dome*, and their derivatives, the *labor temple* and *devil* symbols. Poor Tom! little do you know of your ancestry and surviving relatives!

Mariolatry is explained by Arkism, though "half educated preachers will give a common-place and vulgar explanation of it. But they are school-masters, not *savants*." It is the revival of an always existing and most ancient system of religious ideas. She is the Venns—Astarte—Isis of the old mythologies. The most famous images of the Virgin Mary, like those in the crypt at Chartres and the Monastery at Einsiedeln, are *black* and very old, and the local tradition assigns to them a heathen or Druidic origin." Go back and go abroad where you will, what are all the virgins but "ancillary Arkisms?"

More Arkisms everywhere, not only amongst those old legendary Jews and their Old Testament, but amongst these loving Christians also, and in their New Testament!—"These literalists that thunder from our pulpits are stupid or crazy Grahamites, pretending that the husks are needful for our weak digestion." Arkism in the Gospels; little but Arkism in the Acopalypse of St. John; Arkism amongst the Apostles, as, for instance, why was a great zoological sheet let down in vision out of heaven precisely upon Peter's head, and on no other apostle's, unless it were because *by name* he typified the Ararat?

Arkism everywhere again. The secret order of the Jesuits, what are they but the Arkites of the revived worship of the Queen of Heaven, the Mary of the Moon? The Freemasons in particular, what are they but long-lived and ever-spreading Arkites? No phenomenon connected with the existence of man has excited more curiosity and speculation than the universal spread of not only the spirit, but the language of Freemasonry around the world. It can only be explained by the simplicity of their formularies, and their preservation from remotest antiquity, as modern representatives of primeval Arkism." Solomon, the primeval Grand Master, called himself the *Quelt* or Cabalist. Not only Solomon and the ancients are concerned in this mystery, but even our words *kirk* and *church* are derivatives

from *Quel*, and the most orthodox gentiles have an unconscious connection with the Arkite-Cabala. In fact, we are all more or less involved in this strange Arkism, and in all directions. One cannot call "Tom" without being in it; one cannot put a university cap on Tom's head without seeing an Arkite symbol. From the Chancellor on the wool-pack to Tom at college, even his sister at school, we are all Arkites. At the Zoological Gardens we are Arkites again, for "we all of us talk of monkeys gibbering, and idiots muttering gibberish, and turkeys gobbling, and school-girls gabbling, without suspicion that these words date from the times when the language of the initiated was a mysterious unintelligible cabala to the common people." So steeped are we in Arkite symbolism, that when we close this volume and go out to get a breath of air, we find symbols which Mr. Lesley never suspected. Yonder is a girl in a high-heeled boot; what is that boot but an Arkite symbol reversed? Behind her head she wears her hair in a huge dome or bump; that is the top of the *mountain*. Over her head she carries a little skiff-like bonnet: that is the sign of the ancient *ship*. Who would have thought it?—the girl is Arkite from head to heel! Nay, more, the very word *girl* is significant of cabala, for *quel* = *girl*. Yes, the whole mystery is in that girl and her name and her dress. Why this strange and persistent revival of the oldest symbols? In yonder grocer's window we see them again—the obelisk in those sugar-loaves. It rains, and we put up our umbrella—an Arkite symbol again of a dome and the waters descending on the top of Ararat. On returning to our study we find a letter from our solicitor, informing us that a certain deed "will not hold water." Ah! here is another Arkite metaphor! The woollack represents a skin holding water; therefore, whatever is not legally sound is legally said "not to hold water." Wonderfully fertile is this Arkite symbolism!—

The world's all Arkite, tho' we did not know it
Till J. P. Lesley kindly came to show it!

Seriously considered, while we acknowledge the ingenuity, research, and persistence of our author in tracing the Arkite symbols through long ages and through obscure mythologies, in the light of comparative philology this theory must be pronounced a *word-fetich*, and in the light of interpreted mythology a *thing-fetich*. Mr. Lesley as imperiously demands homage to this new, or rather repainted and redecored, idol, as did

Nebuchadnezzar to his great image. No man who is not hurried away by his own wild but long-nursed fancy would dream that in Arkism he had found that which "allies two such apparently irrelevant trains of thought as those suggested by the hierarchy of the Grand Lama in his capital at Llassa, and the Apocalyptic 'Lamb in the midst of the throne,' before whom the four-and-twenty elders and the hosts of the New Jerusalem fell down and worshipped." Let the Apocalypse be "an evident mythical rhapsody," if you will; yet none but an evident mythical rhapsodist would connect its sublime imagery with the worship of the Grand Lama. It is a little too extravagant to maintain that "that marvellous picture with which the Apocalyptic writer opens the twelfth chapter of his immortal drama, 'And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet,' &c., borrows the principal details of the dress in which the metaphor flashed splendidly before the inspired writer from the universal Arkite sentiment of the pre-Christian and pre-Judaic mythology."

Just as much, not to say more, has been and may be said for Ophism as for Arkism. The Serpent Symbol can be as widely imagined and as greatly magnified as the Arkite. But Arkism in this author's hands is a bigger serpent that swallows up all the other serpents. It is more mysterious than the great Asian mystery, and more voracious. It is almost omnivorous; for not only Ophism, but likewise Phallism, Druidism, Mithraism, and half a dozen other isms, go down the throat of this boa-constrictor Arkism. "In the mountain and the ship, which rescued mankind from destruction, we have the explanation of the origin of all Phallism and Egg-worship. In the waters which came so near destroying him, we have the explanation of the origin of all Ophism and Devil-worship. Both were made ornate in the tasteful idolatry of Greece, scientific in the clear-eyed mountain-land of Persia, and spiritual among the justice-loving seers of Palestine. Before Arkism, of course, was universal fetichism, like a great chaos, without law, or any method of self-expression; and after Archism came all forms of thought and feeling possible for man to invent, but all budding from the Yggdrasil, and bearing flowers and fruit after the pattern of its undying life."

But what of "Man's Destiny" in all this? Not a glimmer of it do we catch from the plat-

form. Does Arkism reveal nothing of this? Why, then, tempt us with an unfulfilled title? After all, perhaps the coffin is the last symbol of Arkism, as the cradle is the first. Here is another contribution to the theory. Man's life begins and ends with an Arkite symbol. After all, his baptism, what is but fontal Arkism; his burial, but the shutting of the Ark? Beyond this life, too, there is one other symbol—Charon's boat. But we are becoming too Arkite, and have lingered so long with Mr. Lesley as to have become infected. Success to his theory! it came to us across the Atlantic in a ship—another Arkite symbol. We are Arkite to the very last line?

MASONIC NOTES AND QUERIES.

K. H. S.

K.H.S. means Knight of the Holy Sepulchre, a chivalric order still conferred by the Pope, and which, in the end of the last century, was adopted as the subject of a sham Masonic degree, and which has now been revived for such purposes, as the facetious Bro. W. Harris proposes to establish the Masonic Order of the Garter. Bro. Harris's joke steps short at the proposition, but the propounders of K.H.S. have found a tavern in which to start it. There is more in Bro. Harris than appears.—EZEKIEL.

ORDER OF THE SACRED TEMPLE.

According to the English newspaper published in Mexico, the Spanish ladies of that city have founded a female secret society called the Order of the Sacred Temple.—CUTTLE.

A COMMUNICATION FROM YORKSHIRE.

A correspondent sends a communication, meant for our *Magazine*, entitled "A Communication from Yorkshire;" and he asks if I like it. My answer is—no. The subject is necessarily vulgar, and is made yet more vulgar by the unskilful and common way in which it is treated. Communications of this sort offend all readers who have taste, natural or acquired, and effectively prevent the periodical which inserts them from attaining reputation as a literary publication.—C. P. COOPER.

A MAXIM.

Natural Theism, desirous of propagating true Masonry, should make pure Christianity her ally.—From one of Bro. PURTON COOPER'S Note Books.

ORDINARY MASONRY AND SPECULATIVE MASONRY.

A young imaginative correspondent, who writes that when men began to construct dwellings ordinary Masonry arose, and when they began to reflect, speculative Masonry arose, should read Bro. Hughan's First Analysis. It is contained in numbers of the *Freemasons' Magazine* for October, November, and December last.—CHARLES PURTON COOPER.

BUZZWINGS.

In Notes and Queries for July 10th there is a note in reference to the mysterious advertisements in the *Times* about the Society of Buzzwings, and the writer asks whether it is a secret society.—S. S. S.

WILLIAM SINCLAIR, EARL OF ORKNEY AND CAITHNESS, AND BARON OF ROSSLYN, HEREDITARY GRAND MASTER, A.D. 1437.

A correspondent, thus entitling his letter, sends some extracts from the Memorabilia of the "British, Irish, and Colonial Masonic Calendar." He should, in reference to one of his observations, look at a passage in our Bro. Hughan's First Analysis, *Freemasons' Magazine*, vol. 17, page 326.—C. P. COOPER.

AUSTRIA.

Has Freemasonry established itself in Austria and Hungary since the recent inauguration of the constitutional régime?—ENQUIRER.

FACT, PROOF, OPINION, HYPOTHESIS.

First, Masonic fact—Masonic proof; next Masonic opinion—Masonic hypothesis.—From a paper in Bro. PURTON COOPER'S possession, called "Freemasons' Table Talk."

SOCIAL SCIENCE—PHYSICAL SCIENCE.

Bro. "W. G. C.," in Social Science, inquire into the origin of a secular or religious institution, as in Physical Science you inquire into the cause of a phenomenon of nature.—C. P. COOPER.

PROTESTANT INTOLERANCE OF FREEMASONRY.

In the fifth of the series of interesting and instructive papers on Freemasonry in France, which appears lately in the *Magazine* from the pen "J. A. H." there occurs the following passage in connection with the question of "Priestly Oppression to Freemasonry:"—" . . . A man cannot be a good Catholic in the sense of being an acknowledged member of the Roman Church, and at the same time be a Freemason—unless he has a special dispensation from Rome, which can only be obtained with great difficulty, and is never granted except to persons of very great influence. On the other hand, there may be Protestants who ignorantly condemn Freemasonry, but there is no case on record of a person having been refused membership in the Protestant Churches simply because he was a Mason." The record of an instance of bigotry such as that which "J. A. H." thinks impossible on the part of a Protestant Church, need not now be awaiting. Some two or three years ago a brother, personally known to us, being (for family reasons and on the occasion of the death of a former pastor) desirous of connecting himself with the Original Secession Church, communicated his intentions to the minister of the congregation he had elected to join, and received for answer that the Act of the Associate Synod excommunicating Freemasons being still in force, it was impossible to entertain his application for church membership unless under an obligation to withdraw from Freemasonry, which he declined to give, and was thus refused membership in a Protestant church simply because of his being a Freemason. We were previously well aware of the sentence of excommunication passed upon Freemasons by the

Church in question in 1757, but did not think that such intolerance of Freemasonry could, amid the enlightenment of the 19th century, be found to exist in the councils of any section of the Protestant Church.—D. MURRAY LYON.

THE WORD OF GOD.

I have received the letter of a Provincial Grand Chaplain. My words at a recent meeting have not been correctly reported. I have always understood that the decision of which he speaks was to this effect, that the phrase "the Word of God" is not applicable to every statement contained in every part of the Old and New Testament.—C. P. COOPER.

MIRACLES.

Thanks, Bro. "D. I. M." for your letter respecting my two communications, entitled "Miracles," *Freemasons' Magazine*, vol. 18, pages 66 and 249. Say, then, that Miracle is the result of an unknown law of nature, the cause of such unknown law being the Will of the Great Architect of the Universe.—C. P. COOPER.

THE MYTHS AND LEGENDS.

Our Freemasonry regards the Myths and Legends as our Church regards the Apocrypha. It finds in them "example," but it applies them not for "establishment."—From Bro. PURTON COOPER'S Memorandum Book.

OUR LATE BROTHER THE REV. SALEM TOWN.

(See the communication "Town's Speculative Masonry," *Freemasons' Magazine*, vol. 18, p. 268.)

Our late brother, the Rev. Salem Town, a distinguished American writer and lecturer on Freemasonry, who died February, 1864, is the author of that work. A Correspondent will find an account of him in the *Freemasons Magazine*, vol. 14, p. 362.—C. P. COOPER.

A FOLLOWER OF JACOBI.

The brother, studying at the London University, who finds the essence of religion in the human soul, and calls Christianity the historical development of it, may not unfitly consider himself a follower of Jacobi.—C. P. COOPER.

PRIMORDIAL GERMS.

A brother, whose letter is signed "Naturalist," sends two remarks upon my communication, "Primordial Germs," *Freemasons' Magazine*, vol. 18, p. 50. My brother should look at a passage in Mons. Quatrefage's "Métamorphoses de l'Homme et des Animaux," p. 12. Had the theory of Epigenesis occurred to my mind, it is probable I should not have written "evolved."—C. P. COOPER.

CORRESPONDENCE.

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

GRAND LODGE.—FUND OF BENEVOLENCE.

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

Dear Sir and Brother,—I fear I must not have been heard by your reporter, as his account is alto-

gether opposed to what I said. It was very difficult for those of us who sat only half-way down the hall to hear what was said in front of the dais.

I opposed proceeding with the business on the ground that brethren had not received notice, and urged that any scheme of distribution should include the orphans of Masons generally, and not be restricted solely to the pupils of those valuable institutions the schools. I trust this will still meet with attention, for the Fund of Benevolence belongs to the Craft at large. I consequently object to the distribution being handed over to the school committees, bodies not named by Grand Lodge.

Yours fraternally,
HYDE CLARKE.

32, St. George's-square, S.W.
11, July, 1868.

IRREGULARITIES IN APPOINTMENTS.

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

Dear Sir and Brother,—In your remarks on the irregularities in the matter of appointments by Lord Leigh (as reported in the *Freemasons' Magazine*, July 4), although doubtless what you alluded to deserved criticism, you were wrong in the selection of my case, as an instance, as well as wrong in my *name* and in the *office* to which I was appointed.

I was legally appointed to an actual present office in the Prov. Grand Lodge, being properly qualified. My office is not "P.G.S.B.," but P.G. Org., and my name is not "Joseph Bragg," but *John* Bragg.

I trust you will kindly set this right in such a way as may be most convenient to yourself.

Yours fraternally,
JOHN BRAGG,

P.G.O. Warwickshire, W.M. 739.
Birmingham, July 10, 1868.

PRIORITY OF THE LODGE GLASGOW ST. JOHN.

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

Dear Sir and Brother,—Having read with considerable interest the letters which appear from time to time from the pen of Bro. W. P. Buchan, allow me to remark that that brother deserves to be greatly encouraged in his laudable task of attempting to establish, if not the priority, at least the great antiquity, of the above lodge. Bro. Buchan may not be a man of particularly brilliant parts, and it is clear that "R. Y." is more than a match for him, yet the sterling honesty and dogged perseverance which so characterize him are much more valuable for purposes of Masonic research than even the possession of genius or the acquisition of great learning. However, Bro. Buchan is not quite so independent as he should be. "R. Y." told him in your issue of the 21st. ult., that he, Bro. Buchan, had fairly disposed of the Malcolm Charter, and should next proceed to do the same with the William the Lion Charter. This is a well-merited return to the servility manifested by Bro. Buchan in a former letter, in which he undertakes to show that "R. Y." was quite right in calling the Malcolm Charter "an impudent forgery, probably executed since 1740." If Bro. Buchan is going to

allow himself thus to be led, I can fancy his next communication to you commencing somewhat as follows:—"I shall now proceed to dispose of the William the Lion Charter, as "R. Y." kindly suggests, and to prove that, if there ever were such a charter, it had no connexion whatever with the Lodge of Glasgow St. John, as 'R. Y.' very properly observes." And so on for the next six or twelve-months, till the work of demolition is complete.

No. Let Bro. Buchan plod on, and continue his investigations. He will arrive at the truth much sooner if he attend less to the dictum of his clever opponent. Such rapid and wholesale disposal of charters will hardly satisfy reflecting minds.

Yours fraternally,
J. A.

4th July, 1868.

PROCESSIONS.

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

Dear Sir and Brother,—I am glad to see, from time to time, questions of great importance to the Craft being put and answered in your *Magazine*, and I am quite sure the able manner in which light is thrown on many a "knotty point" of Masonry, will do good to the Order, yourselves, and the world at large.

It does not seem to be clearly defined in our Masonic guide books what we, as a body, are to do on several occasions, especially in public. It is no doubt right that Freemasons should, under certain circumstances, "walk in procession," and that for certain reasons some edifices should be commenced or founded, under the mystic ceremony peculiar to our ancient Order, because both occasions have at different times been honoured by the presence of the grand rulers of our society; but I have never seen the *manner* of processions treated on, in any reliable Masonic publication (such as your own). I would, therefore, be glad to know if Masons are justified in joining a promiscuous (and often a motley crowd) while they wear the sacred symbols of their offices, in which ragged schools, free gardeners, "mounted carters," and decorated chimney-sweeps may take part, and before whom, much of what is intended to be hid from the outer world is, of necessity displayed; and is it right, that the beautiful ceremony of laying a foundation stone—in phraseology and forms used only in strictly tyled and guarded meetings—should be held up to the vulgar gaze and criticism of such a gathering. And then I should like to know if any rule exists relative to the *kind* of building entitled to ask for Masonic honours; whether our labours should be confined to edifices of a strictly public nature, or if it is proper that they should extend to private places of business, factories, or workshops? There are many amongst us who would like to know what course should be adopted under circumstances similar to some of these.

Yours fraternally,
P. M.

As the luminaries of Heaven reflect from one to another their light and heat, even so it is that one human heart must reflect upon the other the general glow of happiness and joy.

THE MASONIC MIRROR.

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

MASONIC MEMS.

LANARKSHIRE (MIDDLE WARD).—We understand a vacancy has occurred in the Provincial Grand Secretaryship of this province, owing to the death, on the 14th ult., of the late lamented Secretary, Bro. Robert Bruce, who, notwithstanding his long-continued ill health, discharged the duties of Provincial Grand Secretary with untiring zeal, and took a lively interest in all appertaining to the weal of Masonry in the province. Bro. Bruce has been cut off quite a young man of only some thirty-years of age, consumption being, we understand, the fatal complaint. The province of the Middle Ward of Lanarkshire stands, in point of seniority, number six of the thirty home provinces on the roll of the Grand Lodge of Scotland, and includes twelve daughter lodges; two of these are in the palatial town of Hamilton, and the remainder are distributed throughout the towns of Airdrie, Coatbridge, Motherwell, Wishaw, and other important seats, in this province, of the great mining and metallurgical industries of this thriving part of Scotland. The present Prov. G. Master is Bro. J. Merry M.P., of Belladrum, and he has an excellent Depute Prov. G. Master in the person of Bro. Major R. D. Barbor.

Bro. VICTOR HUGO.—We are pleased to receive the assurance that the article entitled "Bro. Victor Hugo at Home," which recently appeared in the MAGAZINE, has been warmly appreciated by the distinguished poet. The article having been copied by the *Guernsey Mail and Telegraph*, our esteemed Bro. Frederick Clarke, editor of that journal, received from Bro. Hugo a portrait of himself, with his autograph and "cordial remerciments." It cannot but be equally gratifying to the writer of the article, as well as to the conductors of the MAGAZINE to find that Bro. Hugo thus fraternally acknowledges the good-will of his brother Craftsmen.

DEATH OF W. BRO. WM. GRAY CLARKE, G. SEC. OF ENGLAND.—We deeply regret to announce the sudden demise of Bro. W. Gray Clarke, Grand Secretary, which sad event took place on Wednesday afternoon last.

ROYAL MASONIC INSTITUTION FOR BOYS.

The distribution of prizes and annual summer *fete* took place on the 8th inst., under the presidency of Bro. Bentley Shaw, G.S.D., D. Prov. G.M., West Yorkshire. None of the previous *fetes* have been entered into with more zest than that which was held this year at Wood-green, to celebrate the third anniversary of the opening of the new building, and to diminish the debt of £10,000 owing by the institution. About 450 ladies and gentlemen were present, and everything that was possible to be done to make the day's entertainment attractive was carefully studied. Noticeable among the brethren present was Bros. Bentley Shaw, G.S.D., D. Prov. G.M. for West Yorkshire, John Udall, H. Browse, Algernon Perkins, J. G. Chancellor, G. Cox, E. Cox, J. Creaton, E. Farthing, C. Gosden, B. Head, A. H. Hewlett, S. May, W. Paas, G. Plucknett, F. Walters, F. H. Ebsworth, R. W. Stewart, W. Young, R. White, H. Empson, H. Glover, the Head Master; Furrian, the Chaplain; Woodward, F. Binckes, John Read.

The pupils of the institution began the sports of the day by engaging in flat-races, running in shackles, &c., all of which were loudly applauded. When these were finished, the prizes were distributed by the president as follows:—Prizes presented by the institution, first class, classics, mathematics, and English, three separate prizes, to H. W. Wildman; and for Modern Languages, one to W. E. Henty. Second class, classics, mathe-

tics, and modern languages, three prizes, to G. W. Martin; and for English, one to A. F. Pratt. Third class, Latin, G. S. Recknell: Mathematics, W. B. Redgrave; French, E. H. Martin; English, M. E. Clough. Fourth class, Latin, French, and English, three prizes, to W. L. Crampton; and arithmetic, one to C. J. Jones. Fifth class, proficiency, F. Maile. For efficiency as monitor, W. E. Henty. Presented by the House Committee. First writing prize, to W. E. Henty; second, to F. H. Read. Dictation, first, H. W. Wildman; second, W. B. West. History, first, H. W. Wildman; second, W. H. Parkinson. Geography and mapping, first, W. E. Henty; second, R. C. Wilson. General attention to studies, first, C. F. Turner; second, John Lewis. General proficiency, H. W. Wildman. Mental arithmetic, first, H. W. Wildman; second, W. E. Henty. Proficiency in drill, first, J. Lewis; second, W. H. Parkinson. Personal cleanliness and general attention to neatness, first, Alfred Berkely; second, G. S. Recknell. Presented by Dr. Goodwin.—Geometry, H. W. Wildman; Arithmetic, R. F. Rees. The Chairman addressed the lads after this distribution, and commended the winners of the prizes for the exertions they had made in obtaining proficiency in the different branches of study in which they had been engaged. The distribution of prizes was mingled with a concert, given in the dining hall, and Bro. John Read performed on the organ, Mr. B. Chatterton on the harp, and Miss Kate Chatterton on the piano. The scholars sang the glees, "O! who will o'er the downs so free," "The hardy Norseman," and "The Lass of Richmond Hill." When this portion of the entertainment was concluded, the company adjourned to the grounds, where they took part in croquet and bowling, and a number of other charming games, to the music of an excellent band provided by Bro. James Weaver. At four o'clock the visitors sat down to an admirable repast, which was provided by the cook of the establishment, and as by that time the outdoor games had provoked considerable appetite, ladies and gentlemen bestowed much attention of what was set before them. A staff of waiters from Freemasons' Tavern, men well skilled in their work, were in attendance, and the dinner consequently went off in excellent style. The Chairman in toasting the Queen, said ever since she ascended the throne she had performed the duties of her station with great grace and dignity; and, in giving "The Prince and Princess of Wales, and the rest of the Royal Family," of course alluded to the most recent addition to the domestic cares of the Royal household, and the late wicked attempt on the life of the Duke of Edinburgh. When the chairman's health had been proposed by Bro. Algernon Perkins, the chairman, in a very able and feeling speech, spoke of the various advantage the school possessed, and thanked the company for the warmth with which they had drunk his health. Then he proposed the Grand Master's health, and afterwards "The Ladies," who, when Bro. Raynham W. Stewart had acknowledged the compliment, quitted the hall to exhibit their butterfly costumes where there was a better opportunity of their being seen. Dinner over, it was followed by fresh speeches, in which the excellence of the institution, which now maintains 104 boys, and the great good it was effecting were announced.

The chairman, who had been eulogised by Bro. Perkins for what he had done for the school, replied, and Bro. R. Stewart, acknowledging how much the institution was indebted to the ladies, proposed "The Head Master, the Head Matron, and the Assistant Master of the School." Bro. Furrian was absent at the moment, and the chairman gave "The Secretary" to the institution.

Bro. F. Binckes, in rising, said, the success of this *fete*, beyond all other previous *fetes* of the school, was the first made known. Not nearly the number of visitors who had come had been expected, and nothing in future years would be adequate as a provision for their accommodation, short of covering the quadrangle with a Brobdignagian tent. There had been a plethora of success, which was not an evanescent but a lasting triumph. Honour to whom honour was due! He could not sit down without acknowledging the exertions and the kindness of Bro. Samuel May, to whom so large a share of the day's success was owing. Bro. May having replied, and the Chaplain, Bro. Woodward, having been called upon to answer for himself, said he had spared no exertion to fit the boys so to "pass through things temporal that they might finally lose not the things eternal."

In the evening the boys gave the senate scene from "Othello," the forum scene from "Julius Caesar," and the prologue and senate scene from "Cato." Amateur theatricals are

often poor indeed, but we were agreeably surprised with the dramatic aptitude of several of the boys. The performance of William Andrew Glasse, as "Marc Antony," we should especially single out for praise. The dresses and accessories were kindly provided by Bro. Samuel May. The day closed with a ball in the dining hall. Altogether we rarely, if ever, were present at a *fete*, the course of which ran so smoothly. The arrangements did great credit to the managers, and to their able and courteous secretary, Bro. Frederick Binckes.

Want of space compels us to leave out the admirable address of the chairman, which we shall give in our next.

The following lines, written for the occasion, were delivered in the course of the day:—

All hail! Jehovah's name, all hail!

A hundred voices come this day

To sing all hail! to thee.

Great Architect divine! send forth thy grace
Abundantly in all our hearts! teach us to dwell
In harmony and peace in our Masonic fold,—
Our fold where we are sheltered from all sorrow,
And from the world's cold frown protected.
When with manhood's years shall come
Hard toils, and care, and strife—as come they must—
And man goes forth to do his Maker's will,
To battle with the strong and guard the weak.
If ever you are sorely tried, a moment pause,
Look back, and think of this our boyhood's home,
Where, by God's blessing, happy hours were passed,
And where instruction, fraught with noble truths,
Was learned from men, true delegates from heaven.
Ah! ne'er forget to pay for them, for they
Have watched and prayed for us while we have slept
The sleep of boyhood's innocence, and calm
Playing o'er within that wondrous dreamland's shade,
Our merry sports and pastimes.
Our souls thus roused to action, we'll go forth
As men of Christian fortitude to win
A glorious crown, strengthened in faith and love!

METROPOLITAN.

BEADON LODGE (No. 619).—At a meeting of this lodge on the 15th inst., at the Greyhound, Dulwich, Bro. H. Massey, was unanimously elected W.M.; Bro. A. Avery, P.M., Treas.; and Bro. J. Daly, Tyler.

EXCELSIOR LODGE (No. 1,155).—The installation meeting of this lodge was held at the Sydney Arms Tavern, Lewisham road, on the 2nd inst. Bro. N. Wingfield W.M., opened the lodge, assisted by his officers, and one initiation took place. Before leaving the chair he thanked the brethren in an eloquent speech for their kindness to him during his year of office. The Treasurer, Bro. G. Bolton, P.M., then took the chair and Bro. J. Searle, P.M., then S.W., presented Bro. Moore, P.M., J.W., as the W.M. elect for installation. The ceremony was most ably performed by the installing brother, and Bro. H. Moore appointed and invested the following brethren as his officers, viz.:—N. Wingfield, I.P.N.; J. Searle, P.M., S.W.; C. G. Dilley, J.W.; G. Bolton, P.M. and Treas.; G. Shaw, Sec.; T. Littlecott, S.D.; J. Carver, J.D.; P. Froud, I.G. The usual charges were admirably delivered. The W.M., on behalf of the lodge, presented Bro. N. Wingfield, I.P.M., with a massive P.M. jewel, of good workmanship and elegant design, and the I.P.M. in an suitable speech acknowledged the compliment. On the motion of Bro. W. Andrews, P.M., a vote of thanks was ordered to be recorded in the minute book of the lodge to Bro. Bolton, for performing the ceremony of installation. Bro. Bolton having thanked the brethren, the day's labour was brought to a conclusion, and refreshment and an elegant banquet followed. Bros. Simmons, P.M., W. Watson, P.M., and several other brethren were present, and among the visitors were Bros. H. Potter, P.M. (No. 11); F. Walters, P.M. (No. 73), Secretary (Nos. 871, 1,178, and 1,194); J. W. Halsey, P.M. (No. 134); J. T. Tibbals, P.M. (No. 169); Batt, S.W. (No. 147); and King (No. 871). The evening was passed very merrily and happily.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

SILLOTH.—*Solway Lodge* (No. 1220).—This new lodge held its first regular meeting on Monday, the 6th inst., and, all being well, will continue to meet on the first Monday in each month. The chair was held by Bro. F. W. Hayward, P.M., P.Z. 310, P. Prov. S.G.W., as W.M., and assisted by his officers, Bros. J. Hutton, P.M. 327, S.W. and Treas.; A. Routledge, P.M. 327, J.W.; T. Woodall 310, S.D.; R. Lambert, 310, J.D.; A. Woodhouse, W.M. 412, P.G.S., Sec.; A. Dixon, 327, as I.G.; G. G. Hayward, P.M., P.G.S.B., as Tyler; also visiting brethren; S. Halifax, W.M. 327; G. Stoddart, 327; W. Dickson, 10, Hiram U.S.A. The lodge was then opened in ample form, and after the minutes were read and confirmed, the ballot was taken for Bros. W. Dickson, G. Stoddart, G. Brough, J. R. Harris; Rev. J. Halifax, and Mr. G. Holmes, druggist, Silloth, and each case proved unanimous—Bro. Stoddart, a candidate for the second degree, was tested as to his proficiency, and found worthy (considering that it is upwards of 38 years since he was initiated in the Wigton Lodge), for he answered each question without prompting—was instructed, retired, and re-admitted, and passed to the F.C. by the W.M. The lodge was closed down to the E.A. degree, and Mr. G. Holmes, druggist, Silloth, a candidate, was admitted, and initiated into the mysteries and privileges of Freemasonry. Other important business was then freely discussed, after which the lodge was finally closed, and the brethren adjourned to refreshment, when the usual loyal and Masonic toasts were drunk and responded to. To "The Health of the new Candidates," each returned thanks in humorous speeches. Bro. A. Routledge proposed "The Health and Prosperity of Bro. F. W. Hayward, and his Family, their present W.M., Bro. Routledge, said he had no doubt but that the W.M. would fulfil the duties of Master to the best of his abilities. Bro. Hayward rose to return thanks for their kindness in drinking to his family, in addition to his own, and as regards his own, he thanked them from the bottom of his heart, and so long as the Great Architect of the Universe granted him health and strength, he would never be absent (during his Mastership) from the Lodge Solway. The lodge was then closed.

NORTH WALES AND SHROPSHIRE.

ANGLESEA LODGE (No. 1,113).

Presentation of Testimonial to the V.W. Bro. John Coles Fourdrinier, I.P.M., P. Prov. G.W., &c.

In obedience to the summons of the V.W. Bro. William Bulkeley Hughes, M.P., Prov. G.S.W., and W.M., convening a special meeting of this lodge, an unusually large assemblage of the members and of visitors from the neighbouring lodges, congregated at Llangeini on the 5th May. Among the number of those present were—V.W. Bros. William Bulkeley Hughes, M.P., W.M., P.S.G.W.; John Coles Fourdrinier, I.P.M., P.P.G.W.; T. W. Goldsbro', P.P.G.S.W.; T. C. Roden, P.M. 755, P.G.S.W, Warwickshire; W. Bros. W. Swansborough, P.P.G.S.D, P.M. 384; General Hughes, 1,113; Captain Keyworth, H.M.F.; J. Nixon, P.M. 384; E. W. Thomas, W.M. 384; Charles Darbshire, Captain Rowlands, William Hughes, R. H. Williams, — Alexanders, L. Williams, M.D.; Hugh Owen, J. Evans, M.D.; Owen Williams, M.D.; J. Phillips, McKinn, 601; J. Hughes, Ellis Roberts, J. Griffiths, J. Pritchard, H. Hulse, J. Roberts, E. W. Thomas, John Owen, Watson Robinson, Hathawaye, Crewdson, M. Dyer, &c.

The lodge was opened in the three degrees, and afterwards resumed in the first degree. The W.M. V.W. Bro. W. Bulkeley Hughes, alluding to the special cause of his summoning the brethren to attend on that day, spoke as follows: Brethren, during the progress of a very long life, many circumstances have occurred to me of a painful as well as of a pleasing nature, but few, if any circumstances in that period have afforded me greater satisfaction than in addressing on this occasion; my dear brother Fourdrinier, I have known you for a few years, and I am pleased to say they have been too few, yet during those few years of Masonic life I have experienced the highest and purest gratification. Brethren, I have seldom met a man and a Mason more truly self-denying, and more honest in his desire to afford every facility of the Craft to those brethren with whom he has been associated. It has been my pleasing position

within very few backs, to be present on an occasion (to Bro. Fourdrinier) not less gratifying to you, sir, than it was to myself and the brethren who were present, to see you and another very dear and estimable brother (a past master whom we have the honour to greet as being present on this occasion) decorated by a more ancient lodge than this is, with a Past Master's jewel, which I am sure you very highly prize. We have, by the unanimous decision of this lodge, as can be testified by one and all present, come to the resolution that, for the services and for the laborious exertions rendered by you to this lodge, a Past Provincial Grand Junior Wardens jewel, should be presented to you, a very imperfect tribute of our gratitude, esteem, and veneration. I know, sir, that you seek, you require no reward; the only reward you ask for and aim at, is to give satisfaction to your brethren generally. It is indeed a gratifying circumstance to me, brethren, old in years but young in Masonry, that it has fallen to my lot to initiate this testimony to my friend, and it is peculiarly gratifying to me to announce to you that we have, I would say, without straining any point whatever, by the gratuitous and spontaneous act of the brethren of this lodge, and I may say, of a few elsewhere collected such a sum of money, which I hold in my hand in the form of a cheque, to present to him on this occasion, as I think may be worthy of his acceptance. I could have wished that the sum was double or treble the amount, but I am proud to say, that from our small lodge, there is in this purse the value of eighty-five pounds, which I hope that brother will accept. Money is but a fleeting commodity, there is something else which I hold in my hand to add to the decorations he already possesses. Brethren, you have only to look to see how the breast of our dear brother is already decorated by the testimonials of esteem, thankfulness, and gratitude, but I am sure few, if any of those emblems of regard which have already been conferred upon him will be held more precious by him than those which I am now about to present to him. We are, as a lodge, indebted to him as the first Master of it. You, brethren, who through his instrumentality first saw lights in a Masons lodge will testify how anxiously, how sedulously and how hard he has worked for us, and ought we not to be proud as well as grateful we have such a man who takes such an interest in the Craft? For myself, I would say one or two words, I am grateful to him not only for introducing me here as the second Master of this lodge, but for his services, his valued and inestimable services in the neighbouring lodge of Saint Tudno, where he stood in the gap when I wanted an officer to take a place vacated at a time when the lodge was in the greatest difficulty; but my friend and brother aided me in coming to my rescue, and he is the Worshipful Master of the Tudno Lodge at the present moment. I will now invest our brother with this badge, and may the Great Architect of the Universe grant him long life to do honour to this lodge and credit to himself. I beg his acceptance of this inadequate proof of our gratitude, our regard, and our veneration. With your permission I will read an address which has been beautifully got up, and more beautifully penned by our esteemed brother and friend Dr. Roden:—

“Ancient and Honourable Fraternity of Free and Accepted Masons. Anglesea Lodge, No. 1,113 Langefni, May 5th, 1868. To the Very Worshipful Brother, John Coles Fourdrinier, Past Master, Past Prov. G. Warden North Wales and Shropshire. Worshipful Paster, in requesting your acceptance of a Past Provincial Grand Junior Wardens jewel and a purse of money, as a slight return for your expenditure of time, labour, and money in the service of this lodge, and as a sincere though humble token of the respect and regard in which you are held by its members, as well as by the other brethren who have desired to unite with them in this testimony to your high personal and Masonic character, it has been presumed that a copy of the resolution unanimously passed by the lodge, which briefly and adequately expressed the grounds on which they consider you entitled to their gratitude and lasting remembrance would be acceptable to you. Signed, on behalf the lodge, and with fraternal wishes for your welfare and and happiness.

“Signed WILLIAM BULKELEY HUGHES, W.M.
WILLIAM HUGHES, SW.
R. H. WILLIAMS, J.W.”

Copy of resolution of the lodge held January 7, 1868:—It was proposed by the Worshipful Master, seconded by Bro. Henry Pritchard, and passed unanimously, that some recognition of the regard and gratitude of the brethren be made to the Immediate Past Master, Bro. John Coles Fourdrinier for the re-

markable zeal and efficiency with which he has discharged the duties of the chair and other offices, during the past year, for the active and laborious part he has taken in the establishment of this lodge, and for his eminent services to the Craft in general in this portion of the province, and that a fund be created for the purpose of presenting him with a Past Provincial Grand Junior Warden's jewel accompanied by a purse of money.”

My very dear brother, continued the W.M., this imperfect recognition of our regard I present to you, I know there is one near and dear to you who, when it pleases the Great Architect of the Universe to take you from this sublunary world, will regard it with the same veneration as that with which you will now receive it.

The warmhearted, kind, and feeling, address of the W.M. was received by the brethren with the most unmistakable and enthusiastic marks of pleasure and satisfaction. Some minutes elapsed before Bro. Fourdrinier had sufficiently recovered from the deep emotion under which he laboured, to reply, which he did as follows:—Brethren all, you are all friends, and sympathising friends, or you would not be here. I pray you extend to me that feeling of sympathy, and to place yourselves for an instant in my position, and then realize what I do feel. Brethren, it is impossible with a heart overcharged for the tongue to speak. I did hope, and I confess I did endeavour to prepare myself for this most serious, at the same time pleasing opportunity, but my preparation is gone, I am utterly powerless. Worshipful Master, I did hope, I admit I did hope and expect to receive from the brethren an acknowledgment of their thanks, and I may say I expected to receive, it might be possible a medal, not so much for my own deserts, as a token of that regard and good feeling which the brethren entertain towards me; but, to be the recipient of such a testimonial as this, is so truly beyond my merits and was so unexpected that on its first announcement to myself I was quite incapable of saying one word. I do claim to myself the merit of one word which our dear brother Dr. Roden was kind enough to express of me on one occasion, I claim to be an “earnest” man. I have endeavoured through many years to devote myself to the good of the Craft, to do all the good I possibly could, and I hope, if my senses are spared to me, I shall be enabled, very inefficiently perhaps to take part in our interesting ceremonies so long as life is spared to me. I see that the brethren are sympathising friends, I pray them to believe I am sincerely grateful and to understand that their kindness is so undeserved; I do hope they will take my very inadequate expressions of an honest heart.

Bro. Fourdrinier was warmly cheered in the course of his reply, and at its conclusion

Bro. Goldsbro' said: Brethren, I have the permission of the Worshipful Master to say a few words, and I have preferred the request that I might communicate to my brethren of the Anglesea Lodge, that which I know will give them great pleasure and satisfaction. Having attended the Provincial Grand Lodge, held at Wellington, on the 24th ult., I had the distinguished honour to be the humble, still the proud, representative of the V.W. Bro. William Bulkeley Hughes, our esteemed and Worshipful Master, and of being invested, on his behalf, with the insignia of office of the Grand Senior Warden of the Province. I feel that it is a subject of congratulation to the Craft of the Province generally, and to the members of this Lodge in particular, that the R.W. Provincial Grand Master has been pleased to confer this, the highest distinction, upon so universally and worthily esteemed a brother as the Worshipful Master of the Anglesea Lodge, and I claim the honours for him as our V.W. Provincial Grand Senior Warden.

Grand honours having been given, V.W. Bro. William Bulkeley Hughes said: I feel deeply indebted to my very dear brother for his kindness in introducing me to your notice, I must say I feel very proud of standing in the position next to our Provincial Grand Master and his Deputy, the Senior Officer in the Province. It is one I never sought, and never expected, but I prize it greatly. It could not be supposed it is conferred upon the individual so much as upon the Master of this Lodge, and in consequence of my having been Master for two years of the Saint Tudno Lodge, and in recognition of the services of this part of the Province. I little thought it would fall on the individual who now addresses you. I have a duty to perform in the Provincial Grand Lodge which I hope I may do with consistency. Let me advise you, my brethren, to pay constant attention to the duties of the Craft, and to follow in worthy footsteps, by which means alone you will attain to the summit

of your wishes and to such honour as that which has been conferred upon me on this occasion. I sincerely hope that we may meet as brethren on very many occasions.

The business for which the brethren had been specially summoned being concluded, the lodge was closed in solemn form, and the brethren adjourned to an excellent banquet provided by Bro. and Mrs. Crewdon, of the Bull Hotel. The V.W. Bro. Bulkeley Hughes, W.M., presided, supported by nearly the whole of the brethren, who had been present at the interesting proceedings of the lodge.

After the banquet, the W.M. said: Under no circumstances of my Masonic life, or indeed of those of usual life, have I ever risen with greater respect and veneration for our gracious Sovereign the Queen than on this occasion. It is usual on these occasions to drink the health of the Queen, and in so drinking her health (God bless her) we associate the toasts at all Masonic honours with "The Craft," in order that we may give Masonic honours to the revered name of Victoria; but on this occasion, as a good Welshman (and I hope there are many true Welshmen, not only in this room, and in this kingdom, but in the universe also, who wish well to our gracious Sovereign) I am sure it will respond to the feelings of the heart

every worthy man and woman to congratulate the Sovereign the escape of her son. I should have considered it my duty as the Master of this lodge to have suggested an address to her Majesty, expressive of feelings of deep indignation at the dastardly attempt upon the life of her son, Prince Alfred, and of congratulation upon his happy escape from the design of the would-be assassin, had it not been that at the meeting of the Grand Lodge of England, the M.W.G.M., the Earl of Zetland, himself, on behalf of the Craft, proposed, Earl de Grey and Ripon seconded, and the members of the Grand Lodge of England passed unanimously and with acclamation, that an address from the Grand Lodge of England, embodying the feelings of the Craft under its jurisdiction, should be presented in their name, which address the noble Grand Master himself kindly volunteered to present. I am satisfied of this, it will redound to the credit of Masons, and it will be soothing to the feelings of the Queen that such an ebullition of feeling should have been evinced on that occasion. I give you the health of our gracious Queen Victoria, long life—longer life, because we are well governed now, and we know not what another year or another day might bring forth. May God bless her.

"National Anthem."

[The conclusion of the above report will appear in our next—pressure upon our space preventing us giving it in full this week.—ED. F.M.]

SUFFOLK.

PROVINCIAL GRAND LODGE.—FRAMLINGHAM.

The annual gathering of the brethren of Suffolk, was held on Monday, the 6th inst., in the fine old town of Framlingham, by command of the R.W. the P.G.M. Colonel R. A. S. Adair, A.D.C. As a matter of course, this meeting of the Order, composed of brethren from all parts of the Province, is always the subject of much anticipation, and it was expected that the meeting of 1868 would prove more than usually interesting from the fact of Framlingham, with its fine old Castle, its College, and other objects of historic interest, being selected as the place of meeting.

The fronts of many of the residences of the brethren were tastefully decorated with flags and mottoes, and opposite the Church gates a very pretty arch was erected, composed of evergreens, studded with red and white roses. Over the centre was the word "Unity," in pink letters upon a white ground. The facade of the residence of the worthy W.M. of Lodge "Fidelity," Brother F. Jennings, showed great taste in the decorative arrangements. The ornamental iron work, which runs the whole length of the deep bay window, was draped at the back with crimson cloth, and in the centre was placed a handsome masonic emblem—the square and compasses—tastefully formed of pink and white roses. Festoons of flowers and evergreens hung on either side, and flags floated from every window. Near the entrance to the Castle was another arch, but of less pretensions than the one we have just described. On the top of the lofty steeple was hoisted the Union Jack, whilst at intervals the merry peal of bells rang out most joyously. Indeed, from first to last, there was every desire evinced by the brethren of the Framlingham Lodge to give the Pro-

vince a right hearty welcome. Brothers Jennings, Moseley, Lane, and Fisher, especially deserve a word of thanks.

The P.G. Lodge was arranged within the Castle walls, a spacious tent being pitched in the centre of the court yard, the outer gate being guarded to keep off all intruders, as if the whole space within was one vast lodge room. In this tent, surrounded by lofty walls, which shut out the din of the world, the P.G.M. took his seat at two o'clock, surrounded by the P.G. officers of all rank, arrayed in their clothing of purple and gold. Arranged under their various banners were the brethren from the different Lodges in the Province, numbering about 130. And we could not but contrast the assembly, summoned by their Chief, for peaceful and charitable purposes, with those gatherings which probably on that very spot were held some thousand years ago. The arrangements of the Lodge were very tasteful and effective.

Amongst those present were Bros. the Rev. E. I. Lockwood, D.P.G.M.; F. S. Corrance, M.P., of Lodge "Fidelity," 555; Rev. A. Tighe Gregory, P.G. Chaplain; Rev. R. N. Sanderson, P.P.G. Chaplain; Rev. F. Palmer, P.G. Chaplain for Oxfordshire; J. S. Gissing, P.P.J.G.W.; F. B. Strathern, P.P.J.G.W.; E. B. Adams, P.G.S.B.; S. Freeman, P.G. Treas.; W. P. Mills, P.P.S.G.W.; Rev. T. J. Brereton, Chap. 555; T. J. Huddleston, P.S.G.W.; G. S. Findley, P.P.A.D. of Cers; John Pitcher, P.P.J.G.W.; S. H. Wright, P.P.S.G.D.; F. B. Marriott, P.G. Reg.; J. Hatton, P.P.S.G.W.; E. Dorling, P.G. Sec.; James Franks, P.P.G. Reg.; F. Jennings, P.P.G.M. Bombay, and W.M. 555; G. S. Golding, P.G. Steward; E. C. Tidd, P.A.G. Sec.; C. S. Pedgrift, P.P.G. Reg.; W. Wilmshurst, P.P.G.S.B.; C. T. Townsend, P.P.S.G.W.; George Bond, P.G.S.; Newson Garrett, P.M. No. 3; Henry Thomas, P.P.S.G.W.; A. J. Barber, P.G.O.; H. Harris, P.P.S.G.D.; Charles Davy, W.M. 225, and P.P.S.G.D. Herts; S. B. King, P.M. 376; W. T. Westgate, P.G.D. of Cers.; J. Williams, P.G. Steward, W. Flory, P.G. Steward; F. Betts, P.G.S.; W. Hart, P.M. 332; J. Whitehead, P.M. 225; J. A. Pettit, P.M. 332; W. Gardiner, 332; J. A. Swornsbourne, Org. 555; J. S. Banning, P.M. 936; W. Moore, W.M. 305; F. Long, W.M. 516; W. Spalding, P.M. 114; J. T. Helms, P.M. 959; F. B. Jennings, P.M. 959; J. T. Wright, W.M. 936; W. A. Elliston, W.M. 959; G. Thompson, W.M. 1008; G. Marjoram, P.M. 555; H. K. Moseley, S.W. 555; R. Capon, J.W. 555; F. Fisher, Sec. 555; E. T. FitzGerald, 555; W. H. Borrett, J.D. 555; Rounce, 555; &c., &c.

Bro. Huddleston occupied the P.S.G.W.'s chair, and Bro. John Pitcher that of the P.J.G.W. The Lodge was then opened in due and solemn form, when important matters connected with the Province were transacted. With the exception of No. 71, "Unity," the whole of the Lodges in the Province were represented.

At half-past three the proceedings of the P.G.L. were adjourned, and the Brethren, to the number of 120, formed procession, headed by the Volunteer band, and attended Divine service at the fine old church, celebrated throughout England for its finely sculptured monuments, where, for centuries, have reposed the ashes of the Earls of Surrey and Dukes of Norfolk.

The musical service was under the sole direction of the P.G.O., Bro. Barber, who was kindly assisted in the choir by Miss Attwood, several ladies resident in the town, Bro. Swornsbourne, and Mr. E. Pepper, as well as several members of the church choirs in Ipswich. The anthem, which was most efficiently and sweetly sung, especially the solo parts, by Masters Bateman and Rance, was taken from the 133rd Psalm, "Behold how good and joyful a thing it is, brethren, to dwell together in unity." The hymns were—"O Lord, how joyful 'tis to see"; "For thee, O dear, dear country"; and "Jerusalem the golden."

The prayers were read by Bro. the Rev. T. J. Brereton; and the lessons by the P.P.G. Chap., Bro. the Rev. R. N. Sanderson. The sermon, which was most appropriate, was preached by the P.G. Chap., Bro. the Rev. A. Tighe Gregory, who took his text from v. Ephesians 1, 2, "Be ye followers of God, as dear children, and walk in love, as Christ also hath loved us, and has given Himself for us." The church was crowded in every part, and at the conclusion of the sermon a collection was made for charitable purposes, which amounted to £9 4s. 6d. This sum was handed over to the W.M. of lodge "Fidelity," Bro. F. Jennings.

The procession then reformed, and the brethren proceeded back to the lodge room, when the Prov. G.M. appointed his

officers as follows:—Bros. T. J. Huddleston, Prov. S.G.W.; W. Moore, Prov. J.G.W. Rev. A. Tighe Gregory, Prov. G. Chap.; Spencer Freeman, Prov. G. Treas.; F. B. Jennings, Prov. G. Reg.; F. B. Marriott, Prov. G. Sec.; W. Ranson, Prov. S.G.D.; M. Abel, Prov. J.G.D.; Chinnock, Prov. G. Supt. of Works; F. Long, Prov. G. Dir. of Cers. E. C. Tidd, Prov. Assist. G. Sec.; A. J. Barber, Prov. G.O.; J. T. Helms, Prov. G.S.E.; Gardiner, Prov. G. Purst.; Sheriff, Golding, Williams, Flory, and Geo. Bond, F. Betts, Prov. G. Stewards; Syer, Prov. G. Tyler.

The Prov. G. Master announced that the next meeting would be held at Bungay, and the Provincial Grand Lodge then closed.

THE BANQUET

was served in the ancient Castle Hall, which was fitted up so as to form an elegant dining-room. The walls were hung on all sides with paintings executed by Bro. S. Lane, second master of the Hitcham School, who is undoubtedly a very clever and skilful artist. The deep recess of the old window, which was directly over the Prov. G. Master's chair, was tastefully, and, indeed, eloquently decorated. In the centre was placed a large vase filled with evergreens, and above them towered masses of white lilies. At the foot of the vase was a deep bed of various coloured roses, effectively and harmoniously arranged. From the arch of the recess was suspended the arms of the Prince of Wales, encircled with laurel leaves, studded with white and pink roses. Opposite, and over the door, was placed the royal arms; underneath which was a large ink sketch of King Solomon's temple, from the clever pencil of Bro. Rounce, of Southwold. A quantity of smaller pictures and Masonic emblems, kindly lent by various brethren, residents in the town, added to the appearance of the room. The gas pendants were also prettily ornamented. The repast was well served by Bro. J. W. King, of the Crown and Anchor Hotel; to which upwards of one hundred of the Masonic brethren sat down.

On the removal of the cloth, the Prov. G. Master gave "The Queen and the Craft," "The Prince and Princess of Wales, the Duke of Edinburgh, and the rest of the Royal Family." These toasts were most cordially received and drank—more especially that which referred to the safe return of the Duke of Edinburgh. Next followed, "The G.M. of England, Earl Zetland." "The D.G.M., Earl de Grey and Ripon"; which were drunk in a manner usual amongst Masons.

The D. Prov. G.M. proposed, in deservedly eulogistic terms, "The Health of the Prov. G.M.," which was drank amid loud and long continued cheering.

The Prov. G.M., in acknowledging the compliment, referred to the condition of Masonry in Ireland, and said all public processions were forbidden in that country, with the exception of those connected with Masonry. After congratulating the brethren on the increasing prosperity of the province, the Right Worshipful Brother concluded by proposing "The Health of the D. Prov. G.M., the Rev. E. I. Lockwood."

Drank with Masonic honours.

The D. Prov. G.M. returned thanks.

The Prov. G.M. shortly afterwards again rose, and proposed as a toast "The Visitors," uniting with it the name of Bro. the Rev. F. Palmer, Prov. G. Chap. for Oxfordshire, which was drank most enthusiastically.

Bro. the Rev. F. Palmer, (Clopton,) on rising to respond, was very warmly greeted by the brethren. After thanking them for the compliment paid him, he said he had only just come to reside in the county, but thanks to the brethren of the Doric Lodge, he had been privileged to attend their P. G. Lodge on that occasion; but he hoped when he appeared before them again it would not be in the capacity of a visitor, but as one of themselves. He regarded Masonry as one of the greatest institutions of this country, and he believed there was a great future in store for it. There was no disguising the fact that they were on the eve of a great change, and they, therefore, could not over estimate the value of such Societies as these, which brought them closer together. Here, as members of a Masonic Lodge, he as a clergyman, could meet them hand with hand, as members of one great Society, united by a common humanity. Masonry was an Institution for society at large, and he could only say that any clergyman who looked with cold eyes upon it, knew nothing about it. He again thanked them very much for the honour they had done him in so cordially receiving the toast of his health.

The P.G.M. next gave the toast of the P.G. Officers, uniting with it the name of the P.G. Chap., and thanks to him for

the eloquent sermon they had heard that day. (The toast was drunk with masonic honours.)

The W. Bro. in reply to the compliment, especially referred to the valuable assistance he had received from the P. G. O. Bro. A. J. Barber, and also to the kindness and courtesy of Bro. Brereton, to whom he felt deeply indebted. The manner in which the service had been conducted, he said, was exceedingly gratifying to him.

The P. G. M. in giving "The health of the W. M's. of Lodges," alluded in well deserved terms to the exertions of Bro. F. Jennings, and the brethren of Lodge "Fidelity."

Bro. Jennings having responded, the concluding toast was given, and the proceedings terminated about 10 o'clock.

This meeting of the P. G. L. was most successful in every way, and the brethren resident in Framlingham richly deserve the thanks of the whole province for the heartiness of their reception, and the admirable manner in which the whole of the arrangements were carried out.

SCOTLAND.

PERTH.

On Saturday, the 11th inst., the foundation stone of the Wallace Factory was laid with full Masonic honours, the officiating lodge being the Seoon and Perth, No. 3, of which lodge the proprietor of the factory, Bro. Shields, is a member. To give *eclat* to the proceedings, the Grand Lodge jewels and clothing were obtained, and the V.W. the Right Hon. Lord Kinnaird, the Prov. G.M., kindly agreed to officiate and perform the ceremony. The brethren, about 250 in number, met in the County Hall, where the lodge was opened in proper form. The procession was then marshalled on the esplanade in front of the County Buildings, and proceeded to the factory, where the ceremony was to be performed. The ceremony having been completed in accordance with Masonic precedent, Bro. Shields presented Lord Kinnaird with a handsome silver trowel, used on the occasion, as a memorial of the proceedings of the day. Lord Kinnaird having returned thanks, the procession again formed and marched to the County Hall, where the lodge was closed. The streets through which the procession passed were crowded with spectators, and the ceremonial was witnessed by about 4,000 persons. A dinner and festival took place in the City Hall in the afternoon—Lord Kinnaird presiding. The attendance was close on 150, and the proceedings were of the most enjoyable nature.—[We can only find space for the above short notice of this ceremony, but hope to be able next week to give a report *in extenso*.—Ed. F. M.]

IRELAND.

BELFAST.

LAYING THE FOUNDATION STONE OF THE NEW MASONIC HALL.

The laying of the foundation stone of the new Masonic Hall took place on the 24th ult. For some time past our noble Order so firmly adhered to through long ages has been gradually gaining strength in Belfast as throughout the north. The want of a suitable hall in which to hold district chapters and lodge meetings has been becoming daily more apparent. Within the last month or two, however, a company, having for one of its most active members Bro. Sir Charles Lanyon, *M.P.*, has been organised, and under its auspices a site was obtained, operations commenced, and to-day the first stone of the hall and offices was laid according to the ancient rites of the Craft. The situation chosen is central, being approached from the market, Arthur-street and Anne-street, and is sufficiently large to admit the erection of a most extensive building. The day was looked forward to by the brethren with great glee, and to a very large extent the general public shared in the excitement. On all sides, save for a few yards along the left, nothing met the eye but a perfect sea of faces, while more in the centre the 1,200 brethren, as representatives of 33 lodges, were gathered together in motley array.

At eleven o'clock the proceedings were inaugurated by the assembling of the brethren who were to take part in the procession in the Ulster Minor Hall, wearing the clothing and insignia of their respective orders, or the offices which they

represented. A Provincial Grand Lodge was here opened in the Master degree, under the presidency of Sir Charles Lanyon. The hall was crowded to excess, there being about 600 present. After having adopted the rules for regulating the ceremony, and the officers having been told off to their respective duties, the necessary caution was given from the chair, and the lodge was adjourned. The brethren then proceeded to the enclosure in Arthur-square, where they were joined by many hundreds of other members of the Craft, and received by the G.M. and officers of the Prov. G. Lodge. On arrival they entered a large marquee, and as they passed through re-invested themselves in their insignia, the wearing of which outside the enclosure, was strictly forbidden. Having robed, the entire body, now numbering 1,200 were marshalled by the Prov. G. Dir. of Cers. (Bro. James Girdwood) and formed procession.

On reaching the platform, a hollow square was formed, inside which the officers of the Grand Lodge stood alone, taking their places "in form," and the Dir. of Cers. having commanded silence.

Bro. Sir Charles Lanyon, Prov. G. Master, addressed the assembly. He said: Brethren, we are assembled here this day for the purpose of laying the foundation stone of a new Masonic Hall, and I hope that you will aid and assist me in carrying on that ceremony, according to the ancient rites of our Craft. Brethren, I hope that the foundation stone, which we shall lay on this occasion will not only be the foundation stone of a building suitable for the purposes for which it is intended, but that it shall also be a foundation of increase of zeal and energy on the part of our brethren. I will not detain you longer now, but I shall call upon the choir to proceed with the singing of the air which is in the ritual.

Started by the choir, but joined in by the entire company, with fine effect, the verses to the air "Old Hundreth," commencing—

"When earth's foundation first was laid
By the Almighty Artist's hand,"

were sung.

The Archdeacon of Down (the Prov. G. Chap.) then offered up prayer, invoking the blessing of God on the object for which they were met, and the actual ceremony of the day began. The fine block of stone cut in each of the four sides, with the mystic symbols of the Order, hitherto slung in a tackle, was quietly lowered to the ground, making three regular stops in its descent, by Bros. Robert Morgan, 72; Henry Gray, 32; Thomas M'Keown, 22; W. M'Coyd, 124, Ayr, Kilwinning; and Henry M. Cashin, 88. The Provincial Grand Secretary, Bro. H. H. Bottomley, Sub-Sheriff of the county, then deposited in the cavity a roll containing the names of the Grand Master and other office bearers officiating, together with the day and year of Masonry, the current coins of the realm, and the secretary or the hall company added the roll of directors, &c. This having concluded, the architect, Bro. John Lanyon, advanced to the Provincial Deputy Grand Master (Dr. Brown), and presented him with the "working tools," which were subsequently handed—the square to the Provincial Deputy Grand Master, the level to the Provincial Senior Grand Warden, and the plumb rule to the Junior Grand Warden.

The G.M. having asked and received the usual replies from these officers, then said: "This corner-stone has been tested by the proper implements of Masonry. I find that the Craftsmen have skilfully and faithfully performed their duty, and I do declare the stone to be well formed, true and trusty, and correctly laid, according to the rules of our ancient Craft." Here G.M. received a silver trowel at the hands of the Secretary of the Hall Company, which bore the following inscription:—"Presented to the Right Worshipful Sir Charles Lanyon, Knight, M.P., D. Prov. G.M., Belfast and Down, by the Directors of the Masonic Hall Company, on the occasion of his laying the foundation stone of their new Hall on Wednesday, 24th June, 1868," and which he used, according to ancient custom.

The Deputy Grand Master then came forward with a vessel of corn, and, scattering it on the stone, said: "I scatter this corn as an emblem of plenty. May the blessings of bounteous Heaven be showered upon us, and upon all like patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom, and gratitude." The Senior Grand Master followed with a jug of wine, which he also poured on the stone, saying: "I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and

prosper our present undertaking; and may it be a centre from which friendship shall be established, and from which shall spring brotherly love, that shall endure through all time." The Junior Grand Master, in like manner, pouring a vessel of oil on the stone, said: "I pour this oil as an emblem of peace. May its blessings abide with us continually, and may the Grand Master of Heaven and Earth shelter and protect the widow and orphan, shield and defend them from trials and vicissitudes of the world, and so bestow His mercy upon the bereaved, the afflicted, and the sorrowing, that they may know sorrowing and trouble no more." In all of these offerings the response, "So mote it be," was made by the brethren.

The Archdeacon of Down then pronounced the invocation, after which the builder (Bro. Thomas M'Kevin), having delivered the maul to the G.M., he struck the stone three times, after which, accompanied by the office-bearers, he returned to the platform, where his re-appearance was greeted with the public honours—eleven on the third coming down, and subsequently the multitude sang the Masonic version of "God Save the Queen."

The G.M. afterwards addressed the assembly as follows:—Men and brethren here assembled, be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which can not be divulged, and which have never been found out; but these secrets are lawful and honourable, and not repugnant to the laws of God or man. They were intrusted, in peace and honour, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honourable, we should not have lasted for so many centuries, nor should we have been honoured with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here to-day in the face of you all, to build a house, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more.—Response—So mote it be. Amen.

The Prov. G. Chap. having delivered the closing benediction, the brethren divested themselves of their Masonic insignia, and again proceeded to the Ulster Hall, where "labour" was resumed, and shortly after this the lodge was closed in "ancient form."

THE BANQUET.

In the evening 500 of the brethren sat down to a splendid banquet in the Ulster Hall, under the presidency of the Prov. G.M., Sir Charles Lanyon, M.P. A considerable number of ladies were present, being accommodated in the extensive galleries. After the usual loyal toasts had been proposed, the Chairman gave the "Order of Freemasonry," and in the course of his observations referred to the marked progress which had been made by the Order in the north of Ireland. A few years ago their numbers in Belfast were under 600, now there were no fewer than 850 subscribing, and 150 non-subscribing members in that town alone. The proceedings passed off to the entire satisfaction of all concerned.

ROYAL ARCH.

METROPOLITAN.

BRITANNIC CHAPTER (No. 33).—A meeting of this chapter took place on the 10th inst., at the Freemasons' Tavern. The following companions were present:—Comps. W. Batty, M.E.Z.; J. Glegg, Scribe E.; W. Shields, Scribe N.; J. Glaiser, Prin. Soj.; Magnus Ohren; W. Smith, C.E., P.Z., as 2nd Principal; L. Crombie, P.Z., as Treas.; J. Bailey, M. Wilson, J. Strapp, D. Hodge, J. Clouston, and S. Spencer. Visitors:—Comps. Watson, P.Z. 25; F. Walters, P.Z. 73; and Loewenstark, Z. 185. The chapter having been opened and the companions admitted, the minutes of last meeting were read and confirmed. This being the night for the election of officers, and their installation into office—under the new by-law, Comps. Crombie, England, and Smith, and other P.Z.'s having begged to be

excused from serving the office of Z. again, the choice of the companions was unanimously in favour of the re-election of Comps. W. Battye, as Z.; Woodman, as H.; and J. Strapp as J. The election of the other officers was then proceeded with, and Comp. Crombie was elected Treas.; J. Glegg, as E.; Shields, as N.; J. Glaisher, as Prin. Soj. Bro. Bailey was then exalted and obligated, and the usual business of the chapter was gone through, and the companions adjourned to banquet.

DORSETSHIRE.

WIMBORNE.—*St. Cathberga Chapter* (No. 622).—A convocation of this chapter was held on the 8th inst. The chapter was opened in ancient and solemn form by the acting Principals, Comps. Rowe, P.Z., as M.E.Z.; the Rev. W. M. Heath, as M.E.H.; Kerridge, as M.E.J.; Ward, as Prin. Soj.; C. W. Wyndham, E.; F. Tanner, N., &c. The minutes of the last two convocations were read and confirmed. The companions then proceeded to ballot for Bro. Smith, Lodge St. Cathberga (No. 622), as a candidate for exaltation, the same being unanimous in his favour. He was then introduced and exalted to this supreme degree. At the conclusion of the ceremony a conclave of Installed Principals having been opened, the Principals for the ensuing year were installed in a most impressive manner by Comps. Jacob, P.G.H. Dorset; Ward, M.E.Z.; the Rev. W. M. Heath, M.E.H.; Wyndham, M.E.J. The companion having been admitted the following officers were invested:—Comps. C. Kerridge, P.Z., F. C. Clifton, N.; C. Tanner, Prin. Soj.; and Wallingford, Janitor. The M.E.Z. then proposed that the thanks of the chapter be tendered to M.E. Comp. Jacob, for his services on this and all occasions, and that he be constituted a life member of the chapter; seconded by the M.E.H., carried unanimously. Comp. Jacob then thanked the companions for the honour they had done him, and expressed the pleasure it afforded him on all occasions to assist the chapter. Comp. Heath proposed a vote of thanks to Comp. Wyndham for his present of a handsome frame for the charter of constitution; seconded by Comp. Rowe, and carried unanimously. There being no further business the chapter was closed in ancient form. The companions then adjourned to an elegant banquet, at which the M.E.Z. presided, supported by other Principals; Comp. Tanner P.S., in the vice-chair. The usual toasts having been given and duly honoured, the companions separated, after having spent a most enjoyable evening.

MASONIC FESTIVITIES.

HULL.

HUMBER LODGE (No. 57).—The fifth annual picnic in connexion with this lodge took place on the 8th inst. The committee of management, to whom too much praise cannot be given, engaged the commodious steamer *Liverpool*, from the Manchester, Sheffield, and Lincolnshire Railway Company, for the occasion, and a large number of the brethren and friends (including several members from the sister lodges in the town) left the Corporation Pier at about half-past eight o'clock, and proceeded direct to the Trent Falls and Alkbro' Hills. The arrangements of the committee did not fail to afford the most genuine enjoyment to all on board. Ample shelter was provided, and dancing was kept up almost incessantly until the arrival of the steamer at Burton Stather, where cricket, croquet, and a variety of rural sports were engaged in. Dancing on the green, for which the excellent quadrille band of Mr. R. Close was engaged, engrossed a large share of attention. The dinner, which was an excellent one, was provided by Bro. George Peacock, and which was admirably served up on board the steamer, in order to meet the convenience of all parties, at twelve, one, and two o'clock respectively. On each occasion the customary loyal toasts were proposed, as was also the toast of "The Ladies,"—the gentlemen called upon to respond being Messrs. McLevey, White, and J. Martin. On the way home dancing was again kept up with unflagging interest on the fore-part of the vessel, while abaft, the

visitors were entertained by selections of vocal music rendered by Bros. Chas. Leggott and R. T. Vivian, and Mr. W. J. Piper, and other gentlemen, who were accompanied on the piano by Mr. Petty. Prior to the landing of the party at the pier, three cheers were given for the W.M. (Bro. John Walker) and the visitors.

SOMERSETSHIRE.

The brethren of Wincanton and Bruton organized a very agreeable picnic at Stourton on the 25th ult., to which they invited their brethren in Frome and the neighbouring towns. The afternoon was devoted to an inspection of Stourton House and grounds, which Sir Henry Hoare, with accustomed liberality, had thrown open for the occasion. In groups of twenties the visitors were conducted through the state rooms, and shown the rich art treasures for which Stourton House is famed. It was, however, but a passing view. Party succeeded party, and the visitors had but time to glance at the marvellous array of the gems which the taste and the wealth of the Hoare family have collected in their sweet Wiltshire seat. On leaving the house the visitors were conducted through the grounds, the beauties of which, especially at this season, are enchanting. At six o'clock the company sat down to dinner, and Bro. Frapwell provided a first-class repast, which, we need hardly say, his guests very heartily enjoyed after their rambles. The after-dinner proceedings were not of a formal character. The party was a pleasure one, and only a few toasts were given. The Queen, the Grand Master of England, the Earl of Zetland, the Deputy Grand Master, and the Provincial Grand Masters were toasted with enthusiasm. "The Health of Sir Henry Hoare" was especially honoured, and the worthy baronet found a representative in Bro. Fry. The visiting brethren from the Shaftesbury and Frome Lodges were represented respectively by Bro. Sutton, S.W., and Bro. Mason, J.W. "The Ladies," and "The Chairman" were the only remaining toasts. Bro. Andrews presided. The arrangements of the committee of management, Bros. Russell, Sheppard, and Fry, were in every way admirable, and the meeting was throughout a very enjoyable one.

Obituary.

THE ILLUSTRIOUS BRO. M. VIENNET.

Freemasonry has just experienced a severe loss by the death of the illustrious head of the Supreme Grand Council of France. We only received by post on Tuesday last a hastily-written announcement of the lamented death of Bro. M. Viennet, and must therefore defer until a future issue giving a more complete obituary notice and a record of his Masonic career; but we cannot allow the present opportunity to pass without giving such particulars of the known history of this illustrious and very remarkable man as are at hand; and, as the *Times* has in its issue of Wednesday, the 15th inst., devoted nearly a column and a half to a notice of the late M. Viennet, written by their Paris correspondent, we cannot do better than re-produce that notice *verbatim*:—

"The death is announced of M. Viennet, of the French Academy, and member of the Chamber of Deputies, afterwards Peer of France under the Orleans Government. He was born at Beziers, in the department of the Herault, in—so say the papers—1777. I always understood from himself that he was some years older; and I have heard him speak jocosely of his friend Lord Brougham as a young man in comparison. I have, however, remarked that, while some men, before reaching a certain age, do not much like to dilate on this delicate subject, yet, after that limit is passed, they affect a sort of coquetry in making themselves older than they really

are. But, 91 or 97, he was, until within the last year or two, remarkably vigorous, and his brisk step in the streets was that of a man at least 30 years younger. Whether 91 or 97, he had, at all events, witnessed ten revolutions; and his career was marked by incidents and adventures which, with a pardonable vanity, he would only attribute to his own peculiar character. He was certainly one of the literary originals of his time, and I have heard him repeatedly assert, with evident satisfaction, that he was the only man (in this, however, he was in error, for there is another) who survived what to so many is fatal in France—ridicule. No man was ever more attacked by this weapon, formidable whether employed in political or literary warfare, than M. Viennet. As a versifier, man of letters, and politician he had the privilege, and he seemed to be proud of it, of having attained political and literary eminence, while reaching the very limits of unpopularity. There was a club in the little town of Beziers shortly after the Revolution broke out—of course on the model of those of Paris—and Viennet, at the age of 14, was chosen president, the other members being none of them older, and most of them younger. At 19 he entered as Lieutenant in the Marine Artillery, on board the *Hercule*. He had no time to distinguish himself, for the *Hercule* was captured by an English vessel the year following, and the future Academician and Peer of France spent nine months a prisoner of war at Plymouth. Whether he escaped or was exchanged I cannot say, but anyhow he regained his liberty, and resumed his service in the same corps. His promotion was, however, greatly retarded by his votes against the life consulate of Bonaparte, and against the establishment of the Empire; but this did not check his military ardour. He made the campaign of Saxony in 1813, and for his gallantry at the Battle of Lutzen received the cross of the Legion of Honour from the hand of the Emperor. He was also present at the Battles of Bautzen and Dresden, and was made prisoner at Leipsic, and only returned to France after the first restoration of the Bourbons. He refused to take service under the Empire during the Hundred Days; and what was very near costing him dear was his refusal to vote for the "*Acte Additionnel*," as the complement to the Constitution of the Empire. The decree for his transportation to Cayenne was actually signed, and it required all the influence of Cambaceres, who was an old friend of his family, to have it revoked. When the Bourbons returned a second time after the fall of Napoleon, Viennet was, through the interest of Marshal Gouvion St. Cyr, admitted into the Royal Staff Corps. Here, again, his prospects of advancement were blighted. He was essentially *frondeur*, and, though born in the Herault, was in every sense a Parisian. He had no more indulgence for the mistakes of his friends than for his adversaries. His satirical poems against the government of the Bourbons alienated from his old patrons. His numerous epistles, written in the most caustic style, raised him up enemies among all political parties. He displeased the Liberals and the Buonapartists, who, by a strange confusion, were generally classed together, by his Epistles to the Emperor Alexander and to Gouvion St. Cyr in 1815; and he disgusted the Royalists by the consideration he showed towards the "Brigands of the Loire." Then came the Epistles to the Greeks and to the Kings of Christendom, and on the Greeks; and, again, his Poem of Parga. In 1824 he denounced in his "Epistle to the Muses" the romantic school and the other innovators in literature. His "Epistle to the Rag Gatherers," printed in 1827, was a fierce satire on the existing laws on the Press. This last production completed his disgrace with the Government. His name was struck off the list of Staff officers, but it made him popular with the Liberals; and this popularity, which he always affected to disregard, was not diminished by his "Epistle to the Mules of Dom Miguel." The principles of M. Viennet were decidedly monarchial, but he

hated despotism, and he professed the most intense aversion for the Jesuits. In order to combat the reactionary tendencies of the Restoration he became one of the contributors to the *Constitutionnel*, which was then Liberal and Voltairian; and, owing to the influences of this paper and to the position of his family in his native department of the Herault, he was elected to the Chamber of Deputies in 1827. He took his seat with the Left, and supported by his votes and speeches, as well as by his pen, the formidable opposition against the Government of Charles X., which ended in its overthrow. He took up arms on the side of the insurgents of July, and was among the first to proclaim the Duke of Orleans at the Hotel de Ville. The only recompense he claimed for his services was his reinstatement in his military rank as Chef de Bataillon. He supported with all the ardour of his temperament the counter revolutionary policy adopted by the new Government, and in his speeches in the Chamber uttered fierce invectives against the factions who were working for the ruin of liberty. In a paper called the *Tribune* he was openly charged with receiving an allowance out of the Secret Service Fund. He denounced the calumny in the Chamber of Deputies, and demanded that the proprietor of the *Tribune* should be called to the Bar of the House. A committee was named, with M. Persil, afterwards Minister of Louis Philippe, and now in his old age Senator of the Empire, for Reporter. The Committee decided by a large majority in favour of the motion. The manager of the paper and the editors, Armand Marrast, afterwards editor of the *National* and President of the Constituent Assembly, and Godfrey Cavaignac, brother of the General, appeared to the summons. A prosecution was instituted, and the manager was convicted and sentenced to 10,000fr. fine and two years' imprisonment. Viennet continued to denounce the licentiousness of the Press and the Republican conspirators, and lost whatever remained of the popularity his "Epistles to the Rag-gatherers" had gained him. After the insurrection of April, 1834, he energetically supported the repressive measures introduced by the Government. It must have delighted him to find that he was at that moment, beyond all comparison, the most unpopular man in France. He boasted of it. He said, in one of his speeches:—

"I have counted not less than 500 epigrams published every year on my person, my features, my poems, my speeches in the Chamber, my tuft of hair rebellious to the comb, and my green surtout. There is not a runaway scamp of a schoolboy ambitious of producing a *feuilleton* who does not flash his pen on my frippery, and think it his duty to have a kick at me."

It was in 1840 that M. Viennet was raised to the peerage by Louis Philippe. The mockery and violence of his political adversaries redoubled, and his own caustic tongue and pen added to it. Among other pleasantries about him, repeated over and over again, it is said that, to save coach hire, he used to go to the Chamber of Peers on the top of an omnibus, or on foot, with an old cotton umbrella under his arm, like the citizen King in the first days of the July monarchy. But it was not merely with political parties that M. Viennet provoked a warfare waged on both sides with an intensity which may well astonish the present generation; he was what is called a Classic in literature, and actually seemed to consider the romantic schools as the enemy of civilization, if not of society at large. His controversy with the partisans of the modern ideas gave him additional notoriety independently of his own productions. He became a candidate for the honour of the French Academy, and was elected in 1850, his competitor being Benjamin Constant, to the chair vacant by the death of Count de Segur, father of the well-known historian of the Russian campaign, and himself distinguished for his literary talents. Viennet is said to have been the fourth "Immortal" that the little town of Beziers has produced.

The productions of M. Viennet's pen are very numerous. He tried his hand at all sorts of composition,—epistles in prose and verse, essays on poetry and eloquence, heroic poems on Ansterlitz, Marengo, &c., "Dialogues of the Dead," in imitation of Fontenelle, "Meditations on the Cemetery of Père la Chaise," the "Siege of Damascus"—an epic in five cantos, "the Philippide" (the hero being Philip Augustus) in 24; an opera, "Aspasia and Pericles;" "Clovis," a tragedy in five acts, on the model of the ancients; "Alexandre," "Achille," "Sigismond de Bourgogne," "Argebarthe," and the "Peruvians," tragedies in five acts, besides divers operas, all failures and long since forgotten. He wrote, too, several comedies that had no better success. The best of his productions are incontestably his *Fables*, of which several editions have been published. In 1860 the last appeared "A Mes Quatre-vingts Ans," remarkably spirited for a man of his age. In 1863, being then 86 years old, he composed an epic called the "Françade, in ten cantos. He was the author of a "History of the Wars of the Revolution and the Campaign of the North in 1792 and 1793." Two years back he published his "Histoire de la Puissance Pontificale," in two volumes. He had many years before written the biographies of 150 Popes for a publication called the "Dictionnaire de la Conversation et de la Lecture," and his later work on the Pontifical Power was given to the world after the famous Encyclical issued by the present Pope. The project was first conceived in 1816, and several chapters written in 1844, and read to the Academy. It was laid aside and resumed several times, and concluded only a few years before his death. In his preface he says:—

"What is now called the Roman question had no relation with my book; my only intention was to recount the origin and progress of a power which had issued from the catacombs and attained the domination of the world, and I stopped at the first years of the 13th century when Innocent III. had crowned the work of his predecessors. I took care—I thought so at least—to keep midway between the exaggerations of the Ultramontanes and those of the Dissenters, guided as I was by that passion for truth and justice which was that of my whole life, and in which consisted all the danger of my book."

What especially urged M. Viennet to complete this work was the anathema launched by the Vatican against Freemasonry and Freemasons, and he happened to be a grand Master. He says:—

"Affiliated for more than 68 years to Freemasonry, I had never heard in our lodges but lessons of morality, virtue, and charity, and never an attack on the conscience of the adepts, nor on any of the creeds into which the world is divided."

He could not, he adds, restrain his anger on hearing how the brotherhood was spoken of; and he at once prepared his work for publication. It was, however, to his *Fables* and his *Memoirs* that he trusted for lasting fame. "I have two crutches," he used to say, "which will help me to go down to posterity—my *Fables* and my *Memoirs*. The *Memoirs* are not yet published, and the *Fables* are familiar to most people.

M. Viennet was past eighty when I first made his acquaintance. He was a most agreeable *causeur*, occasionally very caustic, and always witty, and only two years ago I heard him recite to a select company in a Paris *salon* some of his latest compositions in this way. About the same time he lost his wife; she is buried at Père La Chaise, and he has chosen his last resting-place by her side. Apart from his literary and political controversies, I believe he never had a personal enemy, and, at all events, he is greatly regretted by all who knew him intimately.

In the *Daily News* the following notice appears:—

"M. Viennet, the Academician, died yesterday at Val Saint Germain, at the age of 91. M. Viennet began

life as a lieutenant of Marine Artillery in 1796. He was taken prisoner by the English, and remained in their power eight months. He voted against the Consulate for life, and against the Empire—facts that were noted against him and impeded his promotion. Nevertheless, he fought in the Emperor's ranks at Leipsic, and was made prisoner there. During the 100 days he narrowly escaped transportation for voting against the *acte additionnel*. When the second restoration came, Marshal Gouvion de Saint Cyr made him an officer of the staff. He addicted himself to literature at a very early age. His "Philosophical Promenade in Père la Chaise Cemetery" was published as long ago as 1824; and a wish which he expressed at that time to be buried in a particular spot in that sepulture, from which a fine view of Paris is obtained, will now be carried out by his friends. He was a peer in the time of Louis Philippe, and made himself remarked by going to the Chamber as a *bourgeois* in an omnibus with an umbrella under his arm. He wrote several fables and some tragedies, among others *Clovis* and *Constantin*. His academical discourses were models of purity of diction, and some of those delivered in his extreme old age were among his best. He was Grand Master of the French Freemasons of the Scotch rite, and took a leading and successful part some years ago against the project of the Government to amalgamate them with the Grand Orient. There was not in that focus of opposition the Academie Française any more bitter or persevering opponent of the second empire than M. Viennet."

With all who had the great honour and pleasure of a personal acquaintance with the illustrious brother just deceased he greatly endeared himself; and, whilst he lived thus so highly and universally respected, his death is generally regretted.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING JULY 25TH, 1868.

MONDAY, July 20th.—Lodge: Panmure, 720, Balham Hotel, Balham.

TUESDAY, July 21st.—Board of Gen. Purposes, at 3. Lodges: Salisbury, 435, 71, Dean-street, Soho. Camden, 704, Lamb Hotel, Metropolitan Cattle Market. St. Mark's, 857, Horn's Hotel, Kennington, Surrey.

WEDNESDAY, JULY 22nd.—Lodge of Benevolence, at 7 precisely. Lodges: United Pilgrims, 507, Horn's Tavern, Kennington-park. Prince Frederick William, 733, Knights of St. John, Hotel, St. John's-wood. High Cross, 754, Railway Hotel, Northumberland-park, Tottenham. Royal Oak, 871, Royal Oak Tavern, High-street, Deptford.

THURSDAY, July 23rd.—House Com. Female School, at 4. Lodges: William Preston, 766, Star and Garter, Putney. South Middlesex, 558, Beaufort House, North End, Fulham. Buckingham and Chandos, Freemasons' Hall, Lily Chapter of Richmond, 820, Greyhound Richmond.

FRIDAY, July 24th.—Lodge: Royal Alfred, 780, Star and Garter, Kew Bridge, Ealing.

TO CORRESPONDENTS.

ERRATA.—In third line of "Ears of Wheat," etc., appearing in last week's MAGAZINE, for "its organization" read "the organization;" delete "and" from eighth line from top of second column; for "relation," in fifth line from the end of article, read "relationship."

We have received the report of Royal Union, 382, but it has been unfortunately crowded out in present issue.