

LONDON, SATURDAY, NOVEMBER 18, 1865.

FREEMASONRY AND THE POPE.

We continue our extracts from the English Press upon the above subject.

[*The Age We Live In.**]

The allocution of the Pope interdicting the members of his Church from joining or belonging to any secret society, and especially that known by the title of Freemasonry, has excited a very grave misunderstanding among the Roman Catholic Freemasons of England. As members of the Roman Catholic communion they desire to show implicit reverence and obedience to the mandates of the Pope, but they cannot in this instance conscientiously feel justified in renouncing their allegiance to the Craft. It is very evident that the Pope neither understands the character of Freemasonry as it exists in England and in other continental countries in connection with the Grand Lodge of England, nor ranks in the sensitive judgment of his own mind the virtues of the Craft when he condemns an Order which has not the shadow of a shade of error or mischief in any prescribed duty of the social, moral, or religious obligations of man. To confound Freemasonry with the secret societies of Italy and Sicily which have plotted and organised, as he imagines, all the revolutionary tendencies of those peoples is an error in judgment, and a fallacy which cannot be too deeply regretted by the warmest adherents to Roman Catholicism as a faith, in their opinion, neither to be impugned, questioned, or challenged. But query, "Is this allocution like the law of the Medes and Persians a mandate which altereth not?"

Subjoined we publish a very lucid and discreetly written letter from an English Roman Catholic Freemason addressed to the editor of a contemporary which enters very fairly into the merits of this question. Far be it from us to advocate resistance to the authority of the Pope, but it nevertheless behoves us to deal with this matter as one which affects the loyal character of Englishmen entirely independent of the religious convictions of any members who may belong to the honourable Craft of Freemasonry. We need not enter into any probabilities or theory as to

what may be the peculiar mysteries of the Craft because it suffices for us to know that in England there neither can be nor is there a more united, loyal and charitable fraternity than the body of Freemasons represent. To point to their schools and asylums. To commemorate their acts of benevolence one towards the other, their ever open hand to relieve distress, and their moral worth in all that concerns the mutual happiness and prosperity of the brotherhood would be an indifferent compliment to their their general character and pretensions. We can speak of them as loyal in the extreme. It is the grand motto of their order, the ruling principle of their existence: "To fear God and honour the King," and the salutary aid which Freemasonry brings to the cultivation of science are surely matters of the highest importance in the social and religious life, and as such they are beyond censure, and should command the Pope's approval instead of his authoritative condemnation.

To argue these points with Roman Catholics who are not Freemasons, they would urge the supremacy of the Church, and obedience to its chief Bishop as above every other consideration. The voice of the Church, they would say, must be supreme, and neither remonstrance nor hesitation should be allowed to any member of the communion. This may be all very well, but it is not argument, it is not fairness, it is not even justice to Man. Let us take for example the case of a good Roman Catholic Mason, a Master, perhaps, of the lodge to which he belongs. He has bound himself by certain solemn obligations to the Craft, and has gained the respect and esteem of all his brethren. He is conducting the business of his lodge with all due decorum and effect, but suddenly he finds that an allocution of the Pope orders him immediately to renounce every obligation to the society over which he presides, to denounce the order he has upheld, and to quit without reserve the post he fills in simple obedience to the chief Hierarchy of his Church. Would such conduct raise him in the estimation of his fellow man, or would it not rather depreciate his character in the eyes of those by whom he had been previously universally esteemed? It would be casting a stigma on his own professions of morality, on his loyalty as a subject of the Crown, and on his faith in the honour and virtue of that Charity which Freemasonry strictly enjoins and as strictly practises. We hope that some influence

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will prevail with the Pope to recall this hasty reproach on the Craft, or he will drive many good men to the alternative of disobedience to his will, or a withdrawal from his pastoral superintendence.

The following is the letter referred to by our contemporary :—

(To the Editor of the *Weekly Register*.)

Sir,—It is well that the article on Freemasonry in the last number of the *Weekly Register* has the prefix “communicated,” as, to a certain extent, it absolves the editorial staff from a reasonable charge of ignorance.

As a Freemason, I regret most deeply the issue of the allocution.

As a Catholic I of course refrain from criticising that document, nor do I consider it necessary for my present purpose to enter upon a discussion as to the propriety of the speech of the Rev. Dr. Bowles, upon which you have commented, especially as that speech was not delivered in open lodge, but at a convivial banquet.

But as a reader of the *Weekly Register*, I ask for fair play only in combating some of the erroneous notions of the writer of the “communicated article.”

1.—English Freemasonry is not a direct alliance with the Craft in every part of the globe. If I may use such an expression (not a Masonic one) it is “in communion” with the Grand Lodges of Ireland, Scotland, Prussia, Hanover, Hamburg, Switzerland, United States, Canada, Holland, and Hayti, which countries alone have representatives at the Grand Lodge of England. The words “Solidarity” and “One and Indivisible,” quoted by the writer of the article, and familiar enough in the mouths of revolutionists, are unknown in English Masonic language.

2.—English Freemasonry has no machinery at hand for aiding revolution abroad. The funds of English Freemasonry are strictly devoted to charity, and balance-sheets, properly audited, are periodically issued, but no money can be secretly granted, Masonic or otherwise, except in very limited amounts, to distressed brethren, by the Board of Benevolence in special cases. One of the instances adduced by the writer of the communicated article was the welcome of Garibaldi by dukes, Protestant bishops, and cabinet ministers, none of whom, with one exception only, as I happen to know, are members of the Order. The other instance is the alleged neutralisation of English sympathy for Poland, the fact being that the Russian Government is strongly anti-Masonic; and if political sympathy could in any case have been exhibited by Freemasons as a body, it must of necessity have been in favour of Catholic Poland, most of the exiled Poles (including some clerical ones) being members of the Craft.

3.—Freemasonry in England is ranged strictly upon the side of loyalty and order. The Master elect of every lodge previous to his installation is obliged to promise to be a peaceable subject, and cheerfully to conform to the laws of his country—not to be concerned in plots or conspiracies against Government, but patiently to submit to the decisions of the “supreme legislature.” The “ancient charges” declare that “a man is particularly bound never to act against the dictates of his conscience,” and that “no discussion about religion, or nations, or state policy, can be permitted within the lodge.” Being of all nations, tongues, kindreds, and languages, we are resolved against all politics as what never yet conduced to the welfare of any lodge, nor ever will.” At the initiation of a candidate he is enjoined to be “a quiet and peaceable subject, true to his sovereign and just to his country—not to countenance disloyalty or rebellion, but patiently submit to legal authority, and to conform with cheerfulness to the government under which he lives—yielding obedience to the laws which afford him pro-

tection, and never forgetting the attachment he owes to the place of his nativity, nor the allegiance due to the sovereign or protectors of that spot.”

4.—The connection of Lord Palmerston with the Order of Freemasonry exists only in the imagination of the writer, founded upon an erroneous statement in the *Times*, which also led one of our lodges, and even a Masonic publication, to assume its truth. The fact is, however, that Lord Palmerston not only never possessed the slightest influence in the Craft, or held any office in it, or ever entered a lodge or subscribed to its funds, but was never even initiated into its mysteries. As a Catholic I cannot but express my indignation at the impious profanity of the writer in the *Weekly Register*, in ascribing the death of that aged statesman, even by implication, as the result of the publication of this allocution. As he was not a Freemason the “coincidence” falls to the ground. Such arguments effect no good. It would be just as reasonable as for the death of the Pope at a ripe old age at some future period to be connected with the unceasing prayers of some fanatical Calvinist for the “downfall of Popery.”

I do not ask you to insert a defence of Freemasonry. It may be that in some parts of the Continent, owing to the denial of that free speech which is our boast in England, the practice of Freemasonry has been abused by the introduction of illegal topics. In England, however, this could not be; and even in Italy, two at least of modern Popes have patronised the Order. Leo X. specially protected the Masonic lodges, even in Rome itself. Some English bishops have thought fit to denounce the Order, but it is certain that their opinions on Freemasonry have been derived entirely from continental sources. Cardinal Wiseman, with his natural greatness of heart, never spoke unkindly of English Freemasonry, and two of his predecessors (then Vicars Apostolic) were active members of London lodges. Two members of the present English hierarchy are understood to have been initiated in their early days, and I can vouch for two influential members of English chapters being also Freemasons, following in this respect the example of the long line of illustrious ecclesiastics who, down to the time of Bishop Poynet, of Winchester (who was Grand Master of the Order in England in 1552), presided over the Craft, including amongst them the Archbishop Giffard (Grand Master 1272), Bishop Stapleton, Exeter (G.M. 1307), Wm. of Wykeham (1357), Bishop Beauchamp (1471), Cardinal Wolsey (1515), &c.

I am, sir, yours obediently,

A CATHOLIC AND A FREEMASON.

THE INTELLECTUAL AND MORAL CULTURE OF MANKIND.

(Continued from page 390.)

Astronomy and astrology first appear to have fixed the attention of philosophers, and although a very long period elapsed before a true theory of the motions of the heavenly bodies was arrived at, yet the knowledge of their apparent movements sufficed for navigation in its then limited scope. To the Chaldeans is due the credit of having practically developed astronomical science in its earliest form. Not merely as monuments were the pyramids of Egypt erected, not merely for receptacles of the dead were they designed, from them undoubtedly through the clear atmosphere of Chaldaea were read the movements of the planets and the relative positions of the fixed stars, and ere long it will in all probability be shown that they have served another purpose in indicating

mutations of such a nature and so slow in their development as only to be perceptible to our senses when measured by the lapse of thousands of years. The great impediment, however, to perfecting the science amongst the Egyptians consisted in its intimate association with astrology and its concomitant superstitions, such as divination, chiromancy, and magic. That at this period the mechanical and constructive arts were beginning to be tolerably well known practically, if not theoretically, is sufficiently evident from the works of magnitude which remain as monuments to this day, forming as it were the landmarks which indicate the gradual progress of civilization. While touching upon the subject of architectural monuments, it may be as well to notice one characteristic of the Egyptian obelisks, which clearly evidences the existence of a great amount of taste and also a thorough practical knowledge of the laws of symmetry and natural beauty. It has often been stated that there is no such thing as a straight line in nature, and it is a certain fact that in their obelisks the Orientals followed nature in this respect, for instead of making the sides and other apparent plane surfaces true *geometrical planes*, they were finished convex in a curve approaching most nearly to that known as a hyperbola, and thus was imparted an appearance of fulness and beauty to the structure which would otherwise be unattainable—the use of straight lines and flat surfaces in architecture invariably producing a hollow and meagre aspect.

It is advisable now that we are treating of that period which is marked by the dawn of science to discuss some of the mystic arts which then had their birth, as astrology and magic. In order to illustrate thoroughly the mental culture of the human race, we must show the weaknesses as well as the strength displayed by the human understanding, and we may compare the gradual development from age to age with the progress in an individual life from infancy to manhood, and we shall find that as the man is more practical than the youth, and the youth than the child, so the mental faculties of nations have inclined more and more to utilitarian views as the world has aged, this of course leads to an increasing degree of development of the natural resources of each country, modified from or extended beyond the average in accordance with climate, and resulting in physical development of the inhabitants.

Let us see upon what theory the belief in astrological influence can be supported, upon what mental basis its superstructure is reared, and while considering this matter let it not be forgotten that the science has even in our own time, and in our own land, yet some disciples; however, it is not our present purpose to anticipate those subjects with which we must deal hereafter.

The varying results due to the influences of the stars have been ascribed to the differences of position of certain of the planets at the birth or origin

of the matter of which it is desired to know the future or the climax. Thus, if the whole life of an individual is sought to be foretold, the loci of the heavenly bodies at his or her birth are taken as the criteria wherefrom to judge of coming events; if the climax of a project is the object sought to be known, it must be read from the map of the heavens at the instant that idea of such project arose in its author's brain. Now it is easily seen that even if we granted that astrology were a true science, there are many ways of excusing its failure under any circumstances by errors of time or by the inexperience of the predicator, for although any one may draw a figure showing the altitudes of the planets, yet only those experienced in the assumed values of such positions and combinations of positions are qualified to interpret them. The basis of the belief is this, that the planets exercise a radiating sympathetic force upon organic nature, varying with their angular positions in regard to the earth, and that the same rays of force under which an idea arises, will determine and fix in the brain of the originator the mode in which he will develop that idea, then the results will be in accordance with the manner and intensity of his exertions. It is scarcely possible to *argue* upon the merits of an occult science, opinions can only be formed empirically from experience, but we cannot avoid commenting upon an absurd *pseudo*-argument we have heard brought forward to try and prove that some professing a belief in astrology were insincere in that profession. A figure was cast as to a certain commercial undertaking, the reply was, "it will *seem* to progress well for some time (a few months) but ultimately will fail."

The issue was exactly as predicted; when some individuals in criticising the affair said, "well, if they believed in the science honestly, why did they not, when they learned from their oracle that it would fail, give up their project?" The reply to this is simple, if the science really were reliable they (the projectors) must go on for some while in accordance with the prophetic statement that "it will *seem* to progress," and by the theory we have alluded to, the course of action in their minds is *determined* when the idea arises, and if determined cannot afterwards be altered. It appears desirable here to remind our readers that we are not trying in this case, nor shall we in any other, either to support or overthrow the particular views under elucidation, our sole object being to treat our subjects, while dealing with the culture of the human mind, as clearly as possible *historically*, leaving it to others to form their own opinions from the details as to the accuracy or inaccuracy of those thoughts and beliefs which have from time to time arisen in the brain of man.

Less comprehensible than astrology appear the various arts of magic which arose contemporary with it, it is, in fact, difficult to ascertain if their

experts really themselves had faith in their charms, or if they believed merely in the profits which accrued to them through the credulity of an illiterate and childish population; we are not alluding now to the belief in the appearance of supernatural visitants, but to that faith which existed in charms and talismans as safeguards in time of danger and temptation, and in the *elixir vite* and quintessence of light condensed in dew drops, and herbs gathered under certain phases of the moon. These exercises may be regarded as the lowest of all enchantments. Passing on to the question of immaterial appearances, we are struck by a remarkable difference between the views of different sects and nations in regard to them, some attributing their existence to divine, others to Satanic influence.

We are taught by Holy Writ, both in the Old and New Testaments, that many things have been signified by dreams, and the ancients, doubtless, had a general belief in them until materialism had its birth, arising from a perverted philosophy which has vainly attempted to account for the construction of the Universe by spontaneous generation, without an architect or the creative power of any spirit of life. Joseph dreamed dreams which were verified, and one of the chief Apostles of our Saviour was rebuked in a dream for his Pharisaical pride of caste. Some care must be taken in admitting the visions of the Prophets, as it is possible that many communications were made by the inspired "men of God," described in such a form, rather in accordance with an allegorical mode of teaching, than to induce the idea that those visions were actual dreams. The difference between a dream and a vision or supernatural visit, appears to be merely that the former is an impression made upon the mental faculties while the physical senses are suspended, whereas the latter is an impression produced upon the mind while the physical senses are in full action, and so vividly impressed is the vision upon the mind that it seems perceptible to the physical eye, its unreal nature being in a material sense determined by its intangibility. Of such visions statements are abundant enough, but in the earlier ages so universal was the belief in supernatural appearances, that the ancient chroniclers have as a rule merely thought it necessary to record them, giving no further proof of their veracity than might be drawn from their reputations, not imagining, we presume, that it would ever be called into question. Hence it is not until we reach modern times that we find any data wherefrom we can form an opinion with satisfaction.

We will now leave the realms of the ideal and return to the more substantial portion of our subject.

We come rather rapidly from the Egyptian era to the Grecian, and at once the information available increases not only in bulk but in perspicacity.

We get histories which are tolerably reliable, and systems of philosophy which are sensible and practical, in fact, modern civilisation is created, the arts and sciences put forth new branches and gather vigour in the old ones, the world is explored for its hidden treasures, the necessities of life abound, and its luxuries are not wanting.

The value of correct histories in promoting the social and political welfare of mankind is enormous; from a careful analysis of past occurrences, and of the causes to which they were due, together with a knowledge of the economic changes which have in the mean time arisen, can we alone form a sound basis for theories of government; without such guides all is speculation and experiment. Moreover, the improvements in education introduced by the Grecians tended greatly to the development of philosophy, for as new views were propounded and new facts discovered they were more widely spread, and consequently examined and extended, or refuted, or modified, by a greater number of enquirers into the mysteries of nature and the wonderful phenomena of the universe.

The fine arts, too, at that period, emerged from the gloom of a magnificent but barbarous age, and in architecture there were introduced in place of quaint conceptions, systems unrivalled in symmetry and grace, systems which have never been surpassed, and which in more modern times have only suffered by the encroachments and improvements (?) introduced by those who are too apt to think that something different from the received rule must needs be something better.

GENESIS AND GEOLOGY HAND IN HAND.

THE FIRST SIX DAYS.

The Word of God teaches correctly. The World of God evidences correctly. The Word of God says that "In six days the Lord made heaven and earth, the sea, and all that in them is." The World of God shows that time immeasurable was required to frame the crust of the earth, after the world was called into existence. Very excellent pious people think they should learn from the Bible that God created the earth and all belonging to it in six days. Very clever, scientific people, know they should learn from the earth that it may have taken far more than six times six thousand years to frame it as it is.

What could appear more diametrically opposed?

Such opposing opinions suggest a simile of two persons standing back to back at any point, on an apparently straight line; one asserts that the line points before him, the other as confidently affirms that the line they both stand on directs away from him. The first says he will follow the line he sees, the second expresses his resolution to be guided by the line which lies straight before him: they both start and part company, resolving

not to leave their respective guiding principles. Time rolls on, while they both pursue their courses, and, it may be a very long time after, one sees a figure in the distance, the other fancies he also sees one. Presently they each perceive that a man is approaching, and soon they are able to recognise each other, and when they meet, their astonishment is complete when each assures the other he never left the line which he assumed should be his guide. Then, and it may be not until then, by observation, calculation, and comparison, they find that they travelled along not a straight line, but only an *apparently* straight line, being in reality the circumference of an enormous circle.

Call the line of the one Genesis, and the line of the other Geology, and we have both uniting to form the full circle, and encompassing in its circuit the truth of Scripture, which comprehends within itself all the evidences of the earth.

Then is it possible to reconcile the long space of time required with the six days of Genesis i.? Even so. Some attempt to do this by expanding the six days into periods of interminable length. Some have endeavoured to assert this by beautiful descriptions of Mosaic visions, as poor Hugh Miller. Some by theories plausible, indeed, and they may be clever; but this assertion for one by some able writers is supported by no proof, and they suppress, though perhaps not intentionally, the direct evidence of Scripture asserting the contrary.

Scripture asserts that God created the world, but it nowhere says that God created the world in six days. Scripture asserts that God *made* the earth in six days—that is, made, renewed, restored the earth—a very different matter from the first creation of it.

Here this subject appears to divide into two. 1. The first six days. 2. The difference between creating and making. For the present as to the six days. And, *imprimis*, is it not to be regretted that the foundationless speculations of reason are often so intimately connected with revealed doctrines of God's truth, that the latter appear to suffer from the contagion and suspicion which the former should gather unto themselves alone? So human error not only veils, but positively appears to disfigure, divine truth, and causes biblical truth either to be neglected as unsatisfactory, or ignored as supposed to lead astray; whereas, if it were rightly appreciated, it would be at once an authority and an evidence. But some might think that if the six days are natural days, insuperable difficulties will accrue towards including the immeasurable time within the relation of Genesis i. Let any allusion to the immense space of time required be for the present postponed, and let us learn if the Scripture teaches us to believe, and affords us proof why we should accept, the first six days to be like our own ordinary days.

1. To a general reader of the Bible the belief in the six days as such days as are common to all

human experience will be engendered from the fact that no change is referred to, or taught in connection with the term day (Hebrew *yohm*) as specifying day by day. For from the time of the six days up to the time of Moses, about 2,300 years, he does not allude by inspiration to any change of the measurement of time, neither does he with regard to his own period, and regularly from his own date we have self-same days alluded to through a period of 3,355 years.

The term *yohm* (day) is known to be used in Hebrew for time indefinite, as we use the word twice in different senses, easily distinguished by any candid reader of the Hebrew, or even the English, according to the context. The first time this word is so used is in Genesis ii. 4, the recapitulation of the 1st chapter, "In the *day* that the Lord God made the earth and the heavens," plainly proved by the context to convey what we would mean were we to say "In the *time* that," &c.

Several parallel passages of such usage may be quoted where by the same word *yohm* occurs. The word by which *yohm* is translated is here put in italics in each text quoted:—

Genesis ii. 17. For in the *day* that thou eatest thereof thou shalt surely die.

Genesis v. 1. In the *day* that God created man.

Genesis v. 2. Male and female * * * in the *day* when they were created.

Genesis xxxix. 11. And it came to pass about this *time*.

Exodus ix. 18. Such as hath not been in Egypt since the *foundation* thereof even until now (literally since the *day* it was founded).

Leviticus xiv. 57. *When* it is unclean, and *when* it is clean (margin, literally in the *day* of the unclean, and in the *day* of the clean).

Joshua iii. 15. For Jordan overflowed all his banks all the *time* of harvest.

Any one may perceive by reading the passages quoted, and several others, that in no case is day alluded to as belonging to measured time day by day, or any special day, other than the time when indefinite, or as day composed of evening and morning, or in succession, consequently upon these points differing from the specified days in Genesis i. 5, 8, 13, 19, 23, and 31, and ii. 2 and 3.

II.—A second biblical proof is the measurement of the age of any person, for a man will give the age of his father in years made up of days; but this is the very same measurement which, in regular successions overlapping each other, the ages of every man in any historical time, modern, ancient, or scriptural, are reckoned by, till we get back to Moses, Abraham, Noah, and Adam himself, whose age was made up in part by the sixth and seventh days of the first week.

III. A third biblical proof may be taken from the internal evidence of the record, for it is palpable that Moses himself must have understood

them as literal days. Does not the particularity itself carry evidence on the face of it that the successive acts by word followed each other in the order stated?

What else could be meant by dividing the whole relation into six numbered successive days, each of them beginning and ending with evening and morning? Could we, without doing gross violence to the sacred original, suppose that all or any of these days are out of chronological order, diverse from our own usual diurnal course? But if there were any doubt, do not our souls yearn to hear the voice of God to set at rest for ever the question of his own appointed measurement? And God has surely spoken, for a fourth biblical proof should be deduced and accepted from God's own words.

IV. For God spake in the twentieth chapter of Exodus and 6th verse, "Six days shalt thou labour and do all thy work," &c., and in the 11th verse, "For in six days the Lord made heaven and earth, the sea, and all that in them is." Is it not, therefore, quite clear that we have the same length of time between the intervals of the Sabbath to work in, as God chose to occupy in making the earth complete? And when we know that the Hebrews, taught by Moses, who was taught by God himself at the delivery of the law, just 3,355 years ago, and about 2,300 from the first six days, kept this commandment in and with days as our own literal days, without any notification of difference up to their time, or any degree of any calculable difference from our own time, have we not proof positive from God's own words, and His approval of Moses' teaching, and the observance of the Hebrews, that the first six days were clearly such days as they had then; and such days as we have now?

V. It is well also to note that the custom of heathen nations has been to measure by *weeks*. We can imagine that the sun and moon would teach them days and months and years, but *weeks of seven days* is a special measure, apart from the teaching of nature, and only to be traced as kept by them from the tradition handed down to them through Noah and the time of the Deluge, so especially affording an external evidence of the first week related in the Bible composed of the first six days, and the first seventh day being the first Sabbath. But if we have progressed on the line of Genesis pure, we think we see a geological friend, who chose the line of geology simple; has he learnt any proof of the same? He thinks he has a sure geological one. He has learnt from the earth that the globe is flattened at its poles, and he arrives by long, and, to a scientific inquirer, satisfactory calculations that the earth is depressed at the poles in the exact degree of variation from the spherical, which a semi-fluid mass would acquire, from the length and force of the diurnal axial revolution of the present time.

But that same axial revolution is the length of

our day of twenty-four hours, and the earth must have acquired that revolving whirl while it was in a fluid or semi-fluid state. Consequently geology is said to evidence that days similar in length to our days began on the earth—it may have been ages and ages before Adam, and never changed since—even at the period—how interminably long ago we know not—when there was no hard crust on the earth, before even the cooling of the igneous unstratified granite, the lowest of the rock series—subsequent stratified rocks taking the form of the polar depression of the earth. Therefore, according to this calculation, the same diurnal government would be simply continued through the first six biblical days up to our own time.

Give, then, Geology her own, her honoured place, for she comes laden with collateral testimony—she confirms the evidence of the Bible. She is hand in hand with Genesis.

Although it is so, the great Scriptural lesson taught and impressed so strongly of God is not only the six days in which He made the world and its fulness, but the seventh day on which He rested—to give us the right and claim to rest also, one day in each week,—and this day in seven given of God Himself, to each living soul we have as a loving present of time from Himself, wherein to refresh our bodies after the weary six days work, and wherein our souls may rejoice in offering fitting worship to Him in prayer and thanksgiving.

This day no master or service has any right to take from any one of us—for God gave it to our souls to spend it in his service—in contemplation of the blessed rest, and eternal Sabbatismos—in remembrance of the glorious resurrection life of our Saviour Jesus Christ—and wherein to learn of Him, whom to know is life eternal.

HONESTY.

"An honest man is the noblest work of God."

There are times when we feel disposed to regard honesty as an abstract idea having its birth, and being only in the brains of the metaphysical philosophers, practically a myth, unless perchance it is kept in abeyance for the return of the golden age, when it may serve to add to the glory of the millaenium. Possibly the nearest description we can give of the virtue which Diogenes (a very speculative philosopher) was so long looking for is that it consists in doing by our neighbours as we would wish them to do by us.

The Greeks were certainly a wise nation, but it does not appear that they worshipped honesty as a god, though M. Marcellus dedicated a temple to honour, which, however, in its chivalric interpretation, does not necessarily include the former virtue. That the Argives did not even regard honesty as a necessary attribute to divinity is

abundantly shown by the characters of their gods and goddesses as recited by their poets, take for instance Juno's deceit described in the fourteenth book of the Iliad, practised upon Zeus, when the Queen of Heaven was grieved by the favour shown to Ilium:—

Jove to deceive, what methods shall she try,
What arts to blind his all-beholding eye
At length she trusts her power; resolved to prove
The old, yet still successful, cheat of love
Against his wisdom to oppose her charms,
And lull the Lord of Thunders in her arms.

This moreover was about the worst kind of dishonesty, because of the intensity of hypocrisy and deceit involved in it, and yet Homer does not hesitate to attribute it to the supreme goddess.

The Romans were perhaps less honest in endeavouring to appear more so, for notwithstanding their glorious institutions and their liberty, the deeds perpetrated by the Patricians, often with the assistance of their freed-men, were many of them far from being even passable.

Even that immaculate race, the chosen people, seemed rather to delight in trickery, and almost to make deception a part of their religion. In proof of this we may refer to the dealings of Jacob with his father and his brother; to say nothing of certain other transactions of his, which do not appear in our eyes to have been very straightforward. While mentioning the Hebrews, it occurs to us that it was amongst them that the profession of the law first appears, but of that, more hereafter.

The Hindoos naturally are gifted with a faculty of perverting the truth, but their circumstances are peculiar, with them the consideration is not as to whether their statements be accurate or not, that does not consume their time, the only matter of cogitation is what will best answer their purpose, and in this, be it observed, they have also found their match in some of those illustrious Europeans who aided in establishing our Indian empire.

We have not cited these various races of people as dishonest in the mass for the purpose of excusing the present generation, but as a kind of research into the question whether honesty at any time or place ever was in the ascendant, or if haply there might be any ground for the Pharaical cry:—

"Heu pictas! heu prisca fides!"

To come to those of our observations which may be more immediately interesting, those which refer to our own time and country, let us first comment upon the effects of different professions and trades upon the moral development of that rare virtue to which our remarks are devoted.

The Church, of course, we do not touch upon, as it would be impious in us to criticise the actions of her ministers, and because taking all things connected with her in faith and not upon argument, we are convinced that they, the ministers, act conscientiously, and that if they appear blemished to

us, the defect is due to the feebleness of our perceptions.

In the medical profession there is much temptation to laxity, which arises from the whims and caprices of patients, more especially those moving amongst the "upper ten thousand," who having so much leisure time on their hands must needs devote some of it to illness, real or imaginary, but let the "medical attendant" once hint that her ladyship only fancies she is unwell and he loses part of his practice.

How then can a fashionable doctor exist, except he deals in bread pills rolled in silver leaf? We have ourselves known some talented practitioners who could scarcely get a decent livelihood, because they could not bring themselves to conform to such customs of the profession.

The next class of professional gentlemen demands a somewhat lengthy analysis, because their mental visual organs appear to be differently trained from those of the remaining portion of mankind. Lawyers now require our attention; it has been a custom to be rather hard upon them as a body, which we think very unfair, and no doubt we shall be able to show that much for which they are blamed is due to circumstances of education; we think that, as a whole they are very honest in their way, and are they to blame because that way usually happens to be a rather peculiar one?

So long as the legal profession exists lawyers must take up unjust causes, for there must be two sides to a trial, or there would be little chance of fees; and if there be two sides, one must be wrong; hence we think the immortal Tom Moore rather too hard in saying in his "Epitaph on a Lawyer,"

"But do him justice—short and rare
His wish thro' honest paths to roam;
Born with a taste for the unfair,
Where falsehood called he still was there,
And when least honest most at home."

It is not very long since an attorney, of considerable experience and good practice, was at great pains to explain to us how the whole of the details of his profession were necessarily based individually and collectively upon truth and honesty, and how, without those, it would be impossible to progress. Unfortunately we are not in a position to reproduce the arguments now, as probably from their abstruse, though logical character, they failed to leave a lasting impression on our memory.

If the ancient theory of the patrician pleading for his client—not for money, but for honour and renown—could now be practically carried into execution; then perhaps the legal profession would command as much respect from the illiterate and vulgar as it now does from those who are better qualified to judge of the characters of those who swell its ranks.

Legal honesty is very different from conscientious honesty, inasmuch as the former means any

conduct not admitting of any punishment by law, whereas the latter consists in acting fairly to all men, so as to stand blameless not only in the eye of the law, but also before the Almighty. Trained as the lawyers is in early life to ascertain the exact value of legal enactments, to study where may be found equivocal passages, so that either the spirit or the letter of the law may be taken as occasion may require, and the constant habit of seeking not how to get at the truth of a case, but how to prove, either by argument or sophistry, that the side he takes up is right in law, must mould the mind of the legal practitioner in such a form that in time he is incapable of judging any business transaction as properly carried out if he has missed a chance of any particle of profit, no matter who else is wronged; but this of course, although it looks dishonest, must not be regarded as a fault of the lawyer's—it is his misfortune, and he is to be pitied, not blamed for it.

As every one works for profit, due allowances must be made for apparent unscrupulousness in some professions, it is not to be supposed that undertakers are glad of the deaths that occur, although they are anxious to secure as much custom as they can, but they cannot be expected to be always mourning over that by which they live; similarly, lawyers should not be supposed to rejoice in the misfortunes of others because they happen to profit by them, and they would not in the eyes of sensible men gain by simulating sympathy, and weeping crocodile tears over the losses of their clients. All that is to be expected is that the respectable attorney will do the best for himself and the next best for his client.

Let us take an example of argument (mentally) which may serve to show the working of some minds and consciences. An undertaking is supposed to be entered upon by a number of people jointly, amongst whom is a lawyer; a provisional agreement is drawn up and signed, except by the lawyer, who, if not obliged to sign it, will not do so, his principle being that it is no good to sign one's name to anything unnecessarily. Next suppose the undertaking fails. The lawyer does not pay his share of the loss, because his name is not on the agreement, and the other promoters are lucky if he does not make them pay professional charges. It will be said the others are very careless to allow such a style of business; however, we have known a case to occur substantially identical with this imaginary one, where the lawyer was the only business man amongst the promoters, the rest being easily convinced of the soundness of his views, or, in fact, rather trusting to his honesty.

No doubt much of the ill-feeling about lawyers as a class arises from the bitterness of disappointment felt by unsuccessful suitors, and from the irritation of temper produced by the delays which attend every legal process. That a most intense abhorrence of attorneys does exist in many minds

is certain. Even that most divine poet Southey becomes almost scurrilous on the subject, when he writes in his "Devil's Walk," speaking of his Satanic Majesty:—

He saw a lawyer killing a viper
On a dunghill beside his stable,
Ho! quoth he, thou put'st me in mind
Of the story of Cain and Abel.

Let us now pass on to some other branches of society. Merchants and tradesmen exhibit more variety than professional men, not only by reason of their greater number, but also because their natural moral inclinations are left more free; hence those who enter business instinctively addicted to crooked paths will, in all probability, take the first safe opportunity of stepping into them, and *vice versa*. Shrewdness must not be taken for dishonesty, for if one man takes measures to get earlier information as to markets than another, he is certainly justified in availing himself of it for his own profit, of course, provided he makes no false statement to others.

Now we come to the most disreputable portion of the first of the two great divisions of society—those who just avoid being brought within the pale of criminal law—not, be it well understood, including those who elude the clutches of justice, as a certain individual whose name has more than once adorned the police reports has done—once by dissuading the wronged parties from prosecuting, and another time by hastening to turn Queen's evidence against his late accomplices. In the class of which we treat are those of the "Bohemians," who "live by their wits," billiard-sharpers, money-lenders' touts, *et hoc genus omne*. A "Bohemian" is by no means necessarily a dishonest person, there are many who are honourable and straightforward, but perhaps many more who though they try to be honest, yet find circumstances are against them. A great deal of nefarious conduct arises from "bone" laziness, existing in folks who will not work for a quiet respectable livelihood, but strain their credit (while they have any) to the utmost extent in the hope of luck bringing them some day cash enough to reinstate themselves; but if that happens they most frequently don't pay their debts, but fly the neighbourhood where they have accumulated them, for is not their maxim?—

"Base is the slave who pays."

Of those with whom the criminal statutes deal but little can be said, in fact only that some of them are probably less dishonest at heart than many of those whom the law never gets a chance of touching—the former are only a little more ignorant than the latter.

In conclusion, let us consider how in ourselves we may guard against unwittingly acting dishonestly. It is necessary to analyse our feelings and thoughts, to endeavour with unremitting diligence to learn our own weaknesses and evil tendencies, and above all things to be careful not to

be at any time self-deceiving, never try to smother or compound matters with conscience; if that is made a practice of it soon ceases to act, and the healthy tone of the mind is lost. We need not expose our own frailties, but by all manner of means let us be thoroughly acquainted with them ourselves. We should not let others in their dealings with us labour under evident errors, that we may reap the benefit (except in cases where we have paid for our superior knowledge), for although we do not ourselves in so doing make a false statement, yet we acquiesce in one, and, in our estimation, a shuffling mode of transacting business is far more dishonest than a direct lying one. In order to be able to regulate each one his own conduct properly, supposing him to be so minded, let him do his utmost to fulfil the philosophical injunction,—

“Γνωσι σεαυτον.”

FREEMASONRY IN TURKEY.

(From our own Correspondent.)

Efforts are being made to establish an English lodge at Suez, in Egypt.

The new lodge, the Bulwer, at Cairo, includes many of the leading personages of Egypt among its members.

The Provincial Grand Lodge of Turkey and the Bulwer Lodge of Constantinople have presented addresses to the R.W. Bro. Sir H. L. Bulwer, P.G.M., on his leaving the Embassy.

Bro. the Hon. J. P. Brown, P. Prov. S.G.W., and P.M. Bulwer Lodge of Constantinople, a distinguished orientalist, who published in the FREEMASONS' MAGAZINE two years ago a lecture on “The Connexion between Dervishism and Masonry,” is now contributing to the American Masonic journal at Washington a series of papers on the mystic doctrines of the Dervish rites.

The English lodges at Smyrna have taken new Masonic rooms, which they are engaged in enlarging and decorating.

The Dekran, Armenian Lodge, at Smyrna under the Grand Lodge of England, has determined to work in Armenian, being the first Masonic lodge which has ever worked in that language, and a great addition to the resources of Armenian culture.

SERMON.

*Preached by Bro. the Rev G. H. Vernon, M.A., of St. Stephen's, Liverpool, Prov. G. Chap., at the Centenary Festival of the Lodge of Lights (No. 148), Warrington.**

Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. (Psalm cxxxii. 3, 4, 5.)

There is no person, possibly, who has not paused to reflect upon and ponder in his mind this earnest and noble resolution of King David, as often as it has pre-

sented itself before him, in reading the volume of the Sacred Law where it is written, or in the rehearsal of divine worship, of which it sometimes forms a portion; but there are few, I apprehend, among those persons, who, beyond the passing commendation of the vow itself, are at all acquainted with the results with which it was connected, namely, that in process of time, through the active properties of this heart-stirring resolution, and a course of events, commenced by King David and completed by Solomon his son, the threshing-floor of Araunah the Jebusite (a place little noted before this time, and secular and ignoble in its use), became the ground plan and site of that illustrious temple, entitled the temple of King Solomon, and designed to be so exceedingly magnificent, which stood for many centuries, the monument of Jehovah's glory and of man's devotion. But let us proceed to consider some of the leading circumstances which were connected with this vow of King David, and which gave occasion to a change so unexpected, before I attempt to render either the vow itself or the circumstances about to be related available to whatever extent they may be found so in the appeal to your generous sympathy and active alms-giving which I am this day called upon to make. And first, it will be our duty to look closely into the motive which ruled the heart of King David, in giving utterance to the expression which has been selected for the text. Now this motive was twofold, the earlier desire was dictated by feelings of propriety and reverence to the Sovereign Lord of the whole earth. King David had himself been dwelling for a long period in houses of cedar and in much regal splendour and luxuriousness, whilst the ark of the Lord, that symbol of human workmanship which was intended to denote the glorious presence of the Lord amongst His people, was carried about from place to place, or held its stationary residence between the curtains of the tabernacle. This was, in King David's estimation, a grievous indignity and sin against the acknowledged source of all power and bounty, and this, duly considered and pondered upon, at first prompted him to put forth the devotional resolve, “Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to my eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob.”

But if the foregoing motive gave primary and suggestive impulse to this vow (as we have reason to suppose it did), there is also another motive, more personal perhaps, but certainly not less constraining, which lay behind to instigate and accelerate the former one. King David, who had obtained the title of the man after God's own heart, not because as man he was perfect, but because as man he was warm-hearted, sincere, and punctual in the worship of the Lord his God and did not follow after idols as too many of his successors (the Kings of Judah and Israel) were prone to do, even David had shown himself in a single matter worldly-minded and ambitious, and had provoked the Lord God of Israel to anger, and caused

* The report of the Provincial Grand Lodge meeting will be found in another page.

Him to visit the nation over which he governed with pestilence, because under the impulse of pride and vain glory, he had decided to number or make a census of the people. "And when the angel of the Lord stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, "It is enough, stay now thine hand; and the angel of the Lord was by the threshing floor of Araunah the Jebusite." At once, then, you will observe this motive which induced King David to make choice of the threshing floor as a site for the fulfilment of his most anxious vow, because on this site the hand of the destroying angel was stayed, and the progress of the pestilence arrested. From this date, active gratitude and deep-seated repentance tended to impel King David to fulfil this vow; and as the first and immediate step towards the fulfilment, what could be more obvious than the attempt to secure that portion of land for a site which had already become consecrated to the very purpose proposed, being already, as it were, a pillar set up by God's hand as a token of His forbearance and mercy towards His people.

It will not occupy much more of your time to be put in possession of the conclusion of the narrative. The threshing-floor marked out providentially as the site of the proposed temple was the property, not of King David, but of another individual, who, having been pricked to the heart and troubled in spirit by the perception of the Divine judgments which had been hanging over Jerusalem, would have thankfully devoted, without any price at all, this threshing-floor as a dedication to the Lord, and in veneration for the cause and object to which it was about to be set apart. But not thus the generous and noble-hearted monarch ruled it! With an earnestness, touched almost with jealousy and indignation, King David gave for answer, Shall I give unto the Lord that which has cost me nothing? and he bought the threshing-floor, as the narrative informs us, for six hundred sheckels of gold. Such was the platform or ground of demarcation, from which arose that stupendous temple made consecrate to the worship of the Lord Jehovah, which was the astonishment and admiration of the world at large through many succeeding generations, and such were the circumstances of interest and importance which gave occasion to the undertaking. The temple, it is true, was not completed during the lifetime of King David, and if there had been no cause in the Divine counsels to prevent that, the time necessary to have completed so extensive a work would not have permitted it; but the records of the Sacred Law do not fail to testify how large a portion of the material for the execution of the work was collected by King David during his lifetime, and how deeply the vow was engraved on his heart, and, according to his power, zealously and devotionally acted upon, to the last hour of his existence.

And now, my brethren, we have selected this text in order to bring to your minds the origin of that stupendous erection upon which so much riches, labour, and time were spent, and amongst whose builders our Order was first established, which has continued through thousands of years, even unto this day. Though mighty nations have fallen away, generations upon generations of men have come and gone like the mighty billows of the ocean of events which

have swept over the sands of time, leaving no trace behind. The temple was in itself the most beautiful structure that ever graced the earth, and a type of all the great moral virtues which should adorn and guide the daily life and conduct of men. There were great riches dedicated to Almighty God, beauty of structure worthy of the Great Architect of the Universe, by whose power it was directed, a type of that great temple unseen, not made with hands, only inferior to the great and wondrous work of his own creation, the heavens and the earth. Within its walls reigned peace. The glory of God and the good of men were the purpose of its being. To you, who are initiated into the mysteries of our Craft, it will not be difficult to trace the connection.

As we have before observed, Masonry has stood the test of ages, and so long as its principles remain inviolate, it will stand for ages yet to come. It has withstood many, many persecutions, and though its lights may for a time have been obscured, yet through its virtues they have again and again shone forth with resplendent glory. How abortive have been the attempts of the great ones of the earth to annihilate it. And even in our own time how absurd appear and really are the ravings of those mighty powers against our ancient fraternity, how empty their threats, how foolish their frenzy, how ignorant of the true meaning of our doctrine are those who have not hesitated to launch maledictions and excommunications against us. But, my brethren, thank God, the Great and Mighty, we stand not as other men stand by power and riches, but by virtue, charity, and brotherly love. David selected as a site for the temple a place in itself ignoble. Our lodges, though held in lowly places and upper rooms, are at once made great and glorious by their consecration. Our virtues adorn them, and our practice of those virtues gives them glory. So it is with every true Mason. He is in himself a temple of the Most High, so long as he walks in the light and practices of his calling. It is truly said that every good man is a Mason at heart, and it is said with equal truth that every Mason is not truly a good man, for no doubt there are many who are only Masons in name and not in practice.

It is required of every one who has been admitted into our Order that he should practise every moral and social virtue; that he should contemplate the Volume of the Sacred Law, considering it the unerring standard of truth and justice; that he should regulate his actions by its precepts, and practise the important duties it inculcates both to God, to his neighbour, and to himself—to God, by never mentioning His Name but with that awe and reverence which are due from the creature to his Creator, by imploring His aid in all lawful undertakings, and by looking to Him in every emergency for comfort and support. As a citizen of the world, he is enjoined to be exemplary in the discharge of his civil duties, maintaining the good order of society by due obedience to the laws of the State in which he resides, and by ever paying due allegiance to the sovereign of his native land; as an individual, to practise every domestic and public virtue—prudence to direct him, temperance to chasten him, fortitude to support him, and justice to guide him—to practise benevolence and charity, and to indelibly impress upon his heart the sacred dictates of truth, honour, and virtue.

And now, my brethren, if any of you here present have failed to comply with the obligations laid upon you, or have fallen away from the practice of those virtues in which it is your bounden duty to walk, let me urge upon you your responsibilities in this respect. Remember, as men you are the temple of the living God in which His Spirit should dwell; as Masons, you have an example to set to other men. If any of you have fallen away from your duty, let me again urge upon you to return, that the Most High may be glorified in our Craft through you, and our enemies put to silence, and resolve with David, in the words of our text, "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob."

In conclusion, let me remind you that you may be all of you sympathisers and sharers in the debt of gratitude and reverential homage which filled the soul of David when he desired so zealously to purchase the threshing-floor of Araunah, and to devote it unto the Lord, for you have also received from the Lord many tokens of His goodness. The narrative serves also to remind you that everything which you offer unto God ought to be offered under a generous, unreserved feeling, as well as a self-denying one. "Shall I offer unto the Lord my God," said David to Araunah, "of that which hath cost me nothing?" Yet how often do men offer unto God of this sort. They who have nothing but what they have received think to present to Him who is the source of all bounty the very refuse or fragment of some trifle of which they do not stand in need of themselves. But of you, my brethren, we are persuaded better things, and things pertaining unto salvation, though we thus speak. From you we would anticipate that warm-hearted zeal, that stirring energy, that decision of purpose which marked the character of David in the fulfilment of his vow; from you we would anticipate a cheerful and liberal contribution to the appeal which is this day addressed to you in behalf of the West Lancashire Masonic Institution. I feel it a privilege to plead for such a noble cause, and one in which I take a great interest—the education and advancement in life of children of distressed Freemasons. May our Heavenly Father put into the hearts of all now assembled in this house to contribute according to his power, and may He bless the offering when it has been given to the enlargement of His own praise and glory.

MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING NOVEMBER 25TH.

As the various scientific meetings for the session 1865-6 have just commenced, or are about to commence, and several of our readers having expressed a wish to be kept informed of the times appointed for these meetings, we have pleasure in commencing in our present issue such a list as is required, and which we purpose continuing and amplifying in future numbers.

Tuesday, 21st.—INSTITUTION OF CIVIL ENGINEERS, at 8. Discussion on "The Telegraph to India," &c.

Wednesday, 22nd.—SOCIETY OF ARTS, at 8. "On Water Supply, especially in Rural Parishes and Districts." By J. Bailey Denton, Esq.

GEOLOGICAL SOCIETY, at 7.

THE MASONIC MIRROR.

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

METROPOLITAN.

YARBOROUGH LODGE (No. 554).—This flourishing lodge held its usual monthly meeting on Thursday, the 2nd inst., at Bro. Walters', the Green Dragon, Stepney, about thirty of the brethren and several visitors being present, the able W.M. and his efficient staff of officers being punctually at their posts. The minutes of the previous meeting having been confirmed, the ballot was taken for and found unanimous in favour of Bros. Miller and Fowler as joining members, and for Mr. G. Walton for initiation. Bros. Taggart and Norris were passed to the second degree, and Bro. Thomas Bland was raised to the sublime degree of a Master Mason. The three ceremonies were most ably worked by the W.M. The sum of £8 was voted out of the funds to the widows of deceased members of the lodge. Mr. George Bland was then proposed and seconded to be balloted for initiation at the next meeting of the lodge. The lodge having closed, the brethren adjourned to refreshment, the harmony and happiness amongst the brethren being further promoted by Bro. Stevens, who gave with admirable effect a recitation from Tom Hood. Bro. Clarke, S.W., also displayed his recitative powers, and the worthy host, Bro. Walters, followed by some of the other members and visiting brethren, sang some right merry and pleasant songs. A very satisfactory statement was made by Bro. Wynne, P.M., with reference to the state of the funds of the lodge, which was such as to have enabled the lodge to subscribe most handsomely towards the different Charities, and they had still a very respectable sum in hand. Bro. Hamilton, P.M., informed the brethren that he had taken up a very deserving case for the Girls' School—that of the girl Lumley—he loved the ladies, and he trusted to receive hearty support from the brethren in aid of his case. Bro. Stevens added that he felt assured that brethren generally, with himself, reciprocated Bro. Hamilton's sentiments, and that they would not prove themselves backward in rendering their support. The toast of "The Visiting Brethren" having been given, was cordially received, and responded to by Bro. Latreille, of the Victoria Lodge, and other visitors. After some other toasts had been given and responded to "The Tylers Toast" brought the proceedings of the evening to a conclusion, and the brethren dispersed at an early hour.

BELGRAVE LODGE (No. 749).—A very important meeting of this lodge took place on the 8th inst. at Anderton's Hotel, Fleet-street. The lodge was opened by Bro. Thos. Nash, W.M., who was ably supported by Bros. W. Ough, S.W.; W. Bourne, J.W.; J. H. Band, S.D.; J. Slade, J.D.; W. Pierce, I.G.; J. H. Froude, P.M., Treas.; H. Garrod, Sec.; and W. Watson, W. Ranting, G. N. Grogan, R. H. Temple, H. Evendon, P.M.'s; G. Pym, T. Strip, A. W. Catmur, W. Wickham, J. Tachnsdorf, W. Rose, J. Painter, W. Bourne, J. Herbert, W. Price, R. C. Jones, J. A. Jones, W. Hester, Batley, Miller, Deacon, &c. On this most auspicious occasion the lodge was highly favoured by the presence of the following distinguished visitors:—Bros. Wm. Smith, C.E., P.G.S., P.M. 33, 840, W.M. 26, &c.; Storr, P. Prov. G. Dir. of Cers. Jersey, No. 9, &c.; B. T. Ford, P.M. 27; S. May, W. Banks, J. B. Osborne, H. Caney, and W. H. Postans. The first ceremony was that of raising Bro. F. E. Nicholls to the sublime degree of M.M., which was performed in a most faultless manner by the W.M., after which the lodge was opened in the second degree, and Bros. Smith, Parsons, and Lefebvre were passed to the degree of F.C. The next business was that of initiating Messrs. Spencer Homewood, Joseph Hobbs, and William Smouth, each candidate being separately introduced, and in a most solemn and impressive manner initiated into the mysteries and privileges of ancient Freemasonry in Bro. Nash's masterly style; after which the ceremony of installing the W.M. elect took place, and we must pay a passing tribute to Bro. Garrod, P.M., Sec., for the splendid manner in which this most impressive part of the business of the lodge was performed. Bro. W. M. Ough then appointed his officers for the ensuing year as follows:—Bros. Potter, S.W.; Slade, J.W.; Bourne

S.D.; Rose, J.D.; Pierce, I.G.; H. Durbin, Steward; and T.R. Daly, Tyler. Bro. Froude, P.M., then proposed that forty guineas should be voted to the Boys' School and thirty guineas to the Girls' School, making fifty guineas to each, and in a brief address to the brethren stated that this most important vote would be carried unanimously by the lodge, as every brother had given his consent. The lodge was then closed with solemn prayer, and the brethren adjourned to banquet, which was served up in the usual style of this famous hotel. The customary toasts given amongst Freemasons were drunk in the most enthusiastic manner, Bro. Smooth responding to that of the Initiates, and Bro. Storr to that of the Visitors. A very pleasing duty now devolved on the W.M.—that of presenting the I.P.M., Bro. Nash, with a jewel of the value of five guineas, as a token of the esteem of the lodge for the admirable manner in which he had conducted the business of the lodge during his year of office. Bro. Nash, in responding to the toast, said that as he had received every assistance during his year of office from the P.M.'s and officers of the lodge, so should he give all the assistance he could, not only to the W.M. and officers, but to every member of the Craft. The evening was enlivened by some excellent singing, &c., by Bros. Hester, Parsons, Smith, Evenden, Pymn, Smooth, &c., after which the brethren separated at an early hour, well satisfied that the duty they owe the Masonic Charities had been so well performed.

INSTRUCTION.

CAMDEN LODGE (No. 704).—On Monday evening, the 6th inst., the fifteen sections were worked in this flourishing lodge of instruction, at the Adelaide Tavern, Haverstock-hill, its usual place of meeting. Bro. T. A. Adams, P.G. Purst., presided as W.M. for the occasion, and conducted the business of the evening in his usual able and kindly manner. The fifteen sections were worked by as many brethren, all of whom were thoroughly up to their work, and performed their respective parts with accuracy and precision. The working of two young members, Bros. Meadway and Salisbury, was particularly commendable, the brief period during which they have had an opportunity of studying the mystic art being taken into account. After the working of the sections Bro. Cottebrune, P.M. of the Westbourne Lodge, was elected an honorary member of this lodge of instruction, and several other brethren were elected ordinary members. At the conclusion a cordial and unanimous vote of thanks was passed to the W. Bro. Adams, for the kind and able manner in which he had discharged the duties of W.M. during the evening, and for the great services which he had rendered to the Camden Lodge of Instruction. In returning thanks, the W. Bro. stated that he was never happier than when he felt he was doing something for the good of Masonry, and he was at all times ready to give instruction, either privately or in the various lodges. The Almighty had blessed him with health and strength beyond what were usually possessed by persons of his advanced years, and, so long as he enjoyed a continuance of those blessings, the brethren might depend upon his presence among them. He felt that the benevolent aspect of Freemasonry ought to be regarded in connection with its whole theory and practice, and he advised the brethren not to separate them in their minds, nor unduly exalt one portion of their duty to the neglect of another equally important. The lodge was then closed in due form.

DORIC LODGE (No. 933).—The annual banquet meeting of this flourishing lodge of instruction was held on Friday evening, the 3rd inst., at Bro. D. Scurr's, the Three Cranes, Mile End-road, E., when there were present, Bro. J. Taylor, W.M., supported by Bros. Barnes, P.M.; Bowron, S.W.; Finch, J.W.; Alston, S.D.; Smith, J.D.; Scurr, I.G.; Saqui, Preceptor, and a numerous attendance of the members of the lodge and visitors. The lodge having been opened and closed in due form, the brethren, about forty in number, sat down to an excellent banquet provided by Bro. Scurr, who, notwithstanding the unusually large number of those who were present, had, with his usual prevision, amply provided for their creature comforts, the various dishes and the liquors being choice and well served. The majority of the brethren of the eastern lodges know how very much Bro. Scurr is *au fait* upon such occasions as the present, suffice it therefore to say that the good cheer provided by the worthy and esteemed brother and host was all that could be desired by the most fastidious. The cloth having been cleared, the W.M. rose promptly as the damask disappeared in favour of the mahogany, to propose the customary loyal

toast, always so cordially received at Masonic gatherings—"The Queen and the Craft." The toast was responded to with much enthusiasm, the "Doric Fire" being simultaneous and well sustained. The W.M. next rose to propose the health of him whom he very aptly termed as the Sovereign of our Order, "The Earl of Zetland, the Most Worshipful the Grand Master of English Freemasons." The toast so dear to every English Freemason was warmly received. The W.M. next rose to propose "The Health of the Deputy Grand Master, the Right Honourable Earl de Grey and Ripon." This, like the preceding toasts, having been cordially received, the W.M. said he rose to give a toast which, he felt assured, would be welcome greeted by all the members of the Doric Lodge of Instruction. It was "Prosperity to the Mother Doric Lodge (No. 933)," and he would couple with that toast the W.M. of the mother lodge, Bro. Scurr, whom they had the honour to have as I.G. of the instruction lodge. He felt assured that, as it was so well known to all present how very much Bro. Scurr had endeared himself amongst those with whom he mingled, it would be considered but a waste of words here further to dwell upon that subject. The W.M. therefore called upon the brethren to receive the toast with that cordiality it deserved, and to join with him in drinking to the health of their esteemed Bro. Scurr, W.M. of the Doric Lodge, and he made no apology for calling upon the brethren to drink at the same time the healths of Mrs. Scurr and her family. The toast was received most warmly. Bro. Wainwright gave in a very effective manner a recitation from Tom Hood. Bro. Scurr, W.M. then rose and returned thanks most appropriately and pithily, but in his usual modest and retiring manner, and added that, if he failed to express to the brethren how truly gratified he felt at their paying him the honour which they had just done him as the representative of the mother Doric Lodge, he trusted they would take the will for the deed, for he was indeed grateful to them for the honour they had done him as the representative of the mother lodge. The W.M. then rose to propose as the next toast "The Health of Bro. Saqui, the Preceptor of the Doric Lodge of Instruction." The W.M., in proposing the health of Bro. Saqui, paid a very graceful tribute to the excellent traits in the veteran instructor's character and abilities, and in acknowledgment of the services rendered by him to the lodge of instruction as evidenced by the thorough efficiency of the officers and members generally. This toast having been received most heartily, Bro. Stevens kindly promoted the harmony of the evening by rendering in a very effective demonstrative manner, the song, "Largo al factotum." Bro. Saqui then rose and expressed very pointedly the gratification he felt at the honour which the brethren had just done him: when he looked round the thronged tables he was delighted to see that so many had attended, and he was sure that Bro. Scurr must have taxed his arrangements to the utmost, in order to find accommodation for all present. He certainly did feel proud of the marked efficiency which this lodge of instruction had attained, thanks to the diligence and assiduity with which each and every of the members had applied themselves to their Masonic studies and labours; and he felt a happiness he could not disguise from the brethren at the efficiency which so young a Mason as the W.M. of the mother Doric Lodge had arrived at by dint of downright hard-working assiduity. It had afforded him (Bro. Saqui) much pleasure to witness during the term of Bro. Scurr's Mastership of the Doric Lodge, the perfect manner in which he discharged the important duties of that office. He trusted that it would please the Grand Architect of the Universe long to spare to the Doric Lodge their worthy W.M., than whom he had not during some forty years Masonic active life and experience, met a brother more dearly to be beloved and respected than Bro. Scurr, whose ready hand was ever open to assist his fellow-men. Bro. Saqui then referred to the admirable selection which had been made for the officers of the mother lodge; it had afforded him much gratification to see the perfect manner in which the sections were worked in the mother lodge. He said this confidently, for though he had the honour of being the Preceptor to the Joppa Lodge for twenty-seven years, he must admit that the Doric Lodge, during the three years of its existence, had arrived at such a thorough state of efficiency through the diligent assiduity of the W.M., officers, and members, as would well compare with that of the lodge to which he had just referred. Bro. Saqui next referred to the important bearing which the meetings of mother lodges and

lodges of instruction have in connection with the various Masonic Charities, when it is considered the large amount of money which, resulting from these meetings, goes towards the exchequer of the Boys' or Girls' School, or the Benevolent Institution for Decayed Freemasons and their Widows. With reference to the latter, Bro. Saqui said he trusted the day was not far distant when one of the rules of that institution would be abolished; he referred to that which specified that any candidate who should be in possession of an annual fixed income of £20 should be ineligible for admission. The hardship of this rule was so self-evident, that he hoped the governors of the institution would soon be induced to remove the objectionable clause. Bro. Saqui trusted that the brethren would lose sight of no opportunity of aiding the Masonic Charities by every means in their power. If they could not patronise all the Charities, he trusted every brother, whose means would permit, would make a point of becoming a subscriber to at least one of them. The W.M. next rose to give a toast, which he felt assured would be cordially received by the brethren. The toast was "Prosperity to the neighbouring Lodges of Instruction," who were so efficiently represented on this occasion. He alluded to the Yarborough, the United Mariners, the Eastern Star, and Temperance in the East. One of the brethren having sung the Scottish ditty, "Bonnie Dundee," Bro. Hamilton, P.M. of the Yarborough Lodge, rose, and returned thanks very gracefully on behalf of the lodge which he represented, and with which they had done him the honour to couple his name. Bro. Hamilton rose with considerable diffidence, as it was the first occasion upon which, as a visiting brother, he had risen to speak in lodge, and he trusted therefore that the brethren would make allowance for him accordingly, as it was his maiden speech. He said that, like Bro. Saqui, he too had something to say on behalf of the Charities. He was "particularly interested in the girls," and had a very deserving case in hand (that of the girl Lumley). As he was desirous of getting as many votes as possible, he would be most thankful to the brethren of the Doric Lodge for their support, and would be most happy to reciprocate, by giving in exchange votes to the other Charities. Bro. Hamilton added that he felt assured the W.M.'s of the mother Doric Lodge and the lodge of instruction would not take it as a mark of want of respect if he told them candidly he had come to the lodge that evening chiefly for the purpose of pleading in aid of the Masonic Charities. Bro. Stevens followed Bro. Hamilton, P.M., in responding to the last toast on behalf of the United Mariners' Lodge of Instruction. Bro. Irons responded on behalf of the Eastern Star. Bro. Finch responded on behalf of the Temperance in the East Lodge of Instruction, thanking the Doric Lodge of Instruction for the high honour they had done him by electing him an honorary member of that lodge; and, referring to the very eloquent appeal which the brethren had just heard fall from the lips of Bro. Hamilton, P.M., on behalf of the girl Lumley, he must remind the brethren of their promise made to him upon a former occasion, to give him their support in favour of another candidate for election to the Girls' School in return for the support afforded by the lodge, which Bro. Finch represented to the Doric Lodge, in aid of the election of Mrs. Rule to the Royal Benevolent Institution for Aged Freemasons and their Widows. Bro. Hudson, W.M. of the Yarborough Lodge (No. 554), and S.W. of the Yarborough Lodge of Instruction, having very gracefully returned thanks on behalf of the lodge which he represented, Bro. Barnes, P.M., rising on behalf of the Doric Lodge, begged to assure Bro. Finch that the Doric Lodge did not require to be reminded of the debt of gratitude which they owed to the Temperance in the East Lodge for the valuable aid rendered by that lodge to the Doric, and which had tended so materially to the successful result in the election of the Doric candidate, Mrs. Rule. Bro. Finch, unfortunately for Bro. Hamilton's candidate, had the precedence of promise. Bro. Barnes added that he trusted the Doric Lodge would soon be in a position to divide its favours. He believed that the word Doric meant strength, and he hoped the lodge would soon be in a position to prove its strength in the direction he had indicated. The next toast that followed was the health of the W.M. of the Doric Lodge of Instruction, Bro. Taylor—a very just tribute being paid to the many qualities possessed by him, and which distinguished him as a zealous hard-working Mason. Bro. Levy having delighted the brethren by singing "The anchor's weighed," the W.M. returned thanks for the honour the brethren had just done him. Bro. Scurr favoured the brethren with a display of his vocal powers. The health of

the S.W. of the Doric Lodge of Instruction, Bro. Bowron, was next drunk, and cordially received; and after Bro. Barnes, jun., had obliged the brethren by singing a very pleasant song, Bro. Bowron returned thanks for the honour which had just been done him. The W.M. then rose to propose as the next toast that of "The Masonic Press." They had the pleasure to have amongst them this evening a representative (Bro. James Stevenson), of the only organ of the Craft in England, the FREEMASONS MAGAZINE AND MASONIC MIRROR. He called upon the brethren therefore to drink to the success of their representative journal, and coupled with the toast the health of Bro. Stevenson. The W.M. said he had latterly, more especially, felt much interested in reading the various reports which appeared in the Magazine of Masonic proceedings, not only in England, but throughout the world, and not confined to Craft Masonry, but reporting also the proceedings of the high grades, in addition to articles on Freemasonry and moral essays, &c. He made no apology for calling upon the brethren to give that material aid to THE MAGAZINE which it behoved the Craft to afford to it, by becoming subscribers. The W.M. added that he could not let this opportunity pass without making a suggestion which he trusted might, at no very distant day, be taken into careful consideration by the proprietors of THE MAGAZINE. It had occurred to him that if the proprietors would agree to retain one-half the profits realised upon THE MAGAZINE, and to divide the other half amongst the various Masonic Charities, that not only would the Charities be greatly benefited, but he would trust that this course would so popularise THE MAGAZINE amongst the Craft as to increase the sale of it vastly, and allow to the proprietary a handsome margin as their moiety of the profits. He instanced as an illustration of what he proposed that of the organ of the Society of Licensed Victuallers. The toast having been warmly received, Bro. Stevenson thanked the W.M. and brethren for the kind interest they had thus shown in their "Mirror," and for the honour they had done him in coupling his name therewith. He regretted the lateness of the hour prevented his saying as much as he could wish in acknowledgment of the kindly words just spoken by the W.M. He would, however, say that he felt assured the brethren would find that no efforts would be spared to continue to render THE MAGAZINE the faithful and creditable representative journal of English Freemasonry. With reference to the suggestion made by the W.M. it was a very important one, and was indicative of the thoughtful mind of its originator, as no doubt he was of opinion that THE MAGAZINE would thereby become an important auxiliary to the funds of our Charities. The suggestion, he felt assured, would receive from the proprietor that consideration which it justly deserved. He (Bro. Stevenson) did not wish here to anticipate difficulties in the way of carrying out Bro. Taylor's valuable suggestion, but he would first state that as to the daily newspaper referred to, that could hardly be brought forward as a parallel case, as, if he was rightly informed, every member of the society which the paper in question represents is required to take and pay for a copy. Now, with reference to THE MAGAZINE, it was to be regretted that, though the circulation of it was now decidedly improving, it had not met from the Craft that support which it deserved; and some four or five years since, when the present spirited proprietor took it in hand, the exchequer of THE MAGAZINE was in such a low state, owing to the lukewarmness of the Craft, that it was then taken as a very bad property, and but for the present proprietor stepping in at the critical hour, an ineffaceable blot would have for ever remained upon the escutcheon of the annals of English Freemasonry, for THE MAGAZINE would in all probability have ceased to exist. And now, after the lapse of four years and more it was only by dint of the utmost exertions and perseverance, that the Craft had become aroused from their lethargy, and were evidencing a decent show of support towards their exponent. The present was therefore, the speaker feared, not a favourable opportunity for the consideration of the valuable suggestion made by Bro. Taylor, but he hoped the day might not be far distant when the realisation of this would take place. It rested, he believed, with the Craft themselves to accomplish this by rallying around the standard of their representative journal, and vastly to increase the number of subscribers. The Tyler's toast closed the proceedings of this happy evening, and the brethren dispersed in peace and harmony.

THE more true merit a man has, the more does he applaud it in others.

PROVINCIAL.

ESSEX.

BRIGHTLINGSEA.—*Lodge of Hope* (No. 433).—A lodge of emergency was held on Tuesday, the 7th inst., for the purpose of passing Bro. Thomas G. Wellum to the second degree. Among those present were Bros. Blyth, P.M., as W.M.; G. Riches, S.W.; York, J.W.; Francies, S.D.; Bragg, J.D.; Minter, I.G.; Wiseman, Hon. Sec.; Harmer, Tyler; J. Salmons, Rodger, Angier, and John Wellum. Visitor—Bro. Stammers, of the Angle Lodge (No. 51), Colchester. The lodge was opened in the first degree, when Bro. Wellum answered the probationary questions and retired. During his absence the lodge was opened in the second degree, and Bro. Wellum passed to the degree of F.C. by Bro. Blyth, P.M. The lodge was then closed in the second and first degrees, and the brethren separated.

KENT.

ASHFORD.—*Invicta Lodge* (No. 709).—At the monthly meeting of this lodge on Friday, the 3rd inst., Bro. W. Greenhill, I.P.M., presided, Bro. Dr. Maund, the W.M., being unavoidably absent. There was a good muster of the brethren, and several visitors from the Lodge of Freedom, Faversham. Bro. J. S. Eastes, P.M., gave an elaborate explanation of the tracing board of the first degree. Bro. R. C. Mansell was unanimously elected W.M. for the ensuing year, and Mr. George Simmonds, of East Packham, was proposed as a candidate for initiation.

LANCASHIRE (WEST.)

PROVINCIAL GRAND LODGE AND CENTENARY FESTIVAL OF THE LODGE OF LIGHTS (No. 148), WARRINGTON.

The Order of "Free and Accepted Masons" is of ancient establishment in Warrington. Elias Ashmole, the author of the well-known "History of the Order of the Garter," and founder of the Ashmolean Museum, at Oxford, thus writes in his diary:—"1646, October 16, 4 hours 30 minutes, p.m.—I was made a Free Mason at Warrington, in Lancashire, with Colonel Henry Mainwaring, of Cheshire. The names of those that were then at the lodge—Mr. Richard Penketh, Warden; Mr. James Collier, Mr. Richard Sankey, Henry Littler, John Ellam, Richard Ellam, and Hugh Brewer." It will thus be seen that the Order was flourishing in the "good old town" 220 years since. It would appear, however, that the ancient records are lost, and that its history cannot now be connectively traced further back than November 8th, 1765.

Wednesday, the 8th inst., being the centenary of the lodge, it was decided to celebrate it with a procession, banquet, and a grand miscellaneous concert. The whole arrangements were deputed by the W.M., Bro. Gilbert Greenall, M.P., Prov. S.G.W., and brethren to Bros. H. B. White, P.M., Prov. G. Steward; John Rows, P.M., Prov. G. Dir. of Cers.; William Smith, J.W. 148; John Pierpoint, S.D., and Dr. Pennington; and right well they discharged their duty. To honour the occasion, the Prov. G. Master, Sir Thos. G. Hesketh, Bart., M.P., summoned a special meeting of Provincial Grand Lodge for half-past eleven a.m., at the Public Hall, Warrington. The Craft lodge was opened in the three degrees by the W.M.'s of the senior lodges present, and then closed down to allow of the admission of E.A.P.'s. The following Prov. G. officers entered the lodge room in procession, to appropriate music on the large organ, Bro. Sanders, Prov. G. Org., presiding, viz.—Bros. Sir Thos. G. Hesketh, Bart., Prov. G.M.; Gilbert Greenall, M.P., W.M. 148, Prov. S.G.W.; Lieut.-Col. Birchall, Prov. J.G.W.; Rev. H. G. Vernon, Prov. G. Chap.; Rev. F. Terry, Prov. G. Chap. Cheshire; Rev. J. W. Newall Tanner, P. Prov. G. Chap.; Rev. A. A. O'Neill, P. Prov. G. Chap.; Wylie, Prov. G. Reg.; Mawdesley, Prov. G. Sec.; Dr. Altham, Prov. S.G.D.; Shaw Thewlis, P.M. 148, P. Prov. S.G.D. (Mayor of Warrington); Younghusband, Prov. J.G.D.; Jas. Billinge, P. Prov. G.D.; Allpass, P. Prov. Sword Bearer; H. Armstrong, P.G. Supt. of Works; J. Allender, P. Prov. Dir. of Cers.; Haddock, P. Prov. G. Supt. of Works; James Hamer, Prov. G. Treas.; Capt. Mott, Prov. G. Sword Bearer; Sanders, P.G. Org.; Molineux, P. Prov. G. Org.; Rev. F. Terry, Prov. G. Chap. Cheshire; Tanner, P. Prov. G. Chap., Cheshire; Thos. Armstrong, Prov. G. Purst.; Capt. Hansbrow, Prov. G. Std. Bearer; S. White, H. B. White, R. Wylie, and N. H. Beazley, Prov. G. Stewards. Among visiting Provincial officers were Bros. George Cornwall Legh, M.P., P.G.W. of England, Prov. S.G.W. of Cheshire; Rev. B. Lowther, Prov. G. Supt. of Works; Edward Barlow, P. Prov.

G. Treas. East Lancashire; John Bowes, Prov. G. Dir. of Cers. Cumberland and Westmoreland; Joseph Martin, P. Prov. G. Treas., &c.

The R.W. the Prov. G. Master having taken the chair, the Provincial Grand Lodge was opened in form and with solemn prayer, and the singing, by the choir, of Dr. Clarke Whitfield's anthem, "Behold how good and joyful."

The Prov. G. Sec. then read the minutes of the Provincial Grand Lodge, held at Preston on the 3rd Oct. last, which were duly submitted and confirmed; after which Bro. Greenall was called to the dais, and invested with the collar and jewel of the office of Prov. S.G.W., to which he was appointed at the previous meeting, and Bro. Sanders was invested with the collar of Prov. G. Org.

Letters of apology, regretting their inability to attend, were read from Bros. R. Townley Parker, D. Prov. G.M., and Bannister, P.G.S.B., the former owing to a domestic bereavement, and the latter from illness.

A petition from the widow of a member of Lodge 897 having been read and duly supported, the sum of £5 was voted to the petitioner.

The following addresses of condolence having been read by the Prov. G. Sec., were approved and ordered to be presented, viz.:—

To the Right Honourable the Earl of Zetland, K.T., &c., Most Worshipful the Grand Master of England.

May it please your Lordship,—We, the Grand Master, Wardens, and officers of the Provincial Grand Lodge of West Lancashire, beg to offer you our heartfelt sympathy and condolence on the loss you have sustained by the death of your amiable and esteemed lady, the late Countess of Zetland. Connected as your lordship has been for so many years with Freemasonry, and evincing the great interest you have done in its welfare, the brethren of this province, and more particularly the officers of Provincial Grand Lodge, cannot but share in the deep grief your lordship must suffer in your sad and painful bereavement, and most fervently pray that it may please the Great Architect of the Universe to bestow on you the healing balm of consolation, and mercifully support you through your sad affliction.

On behalf of the Provincial Grand Lodge of West Lancashire,

THOMAS GEORGE HESKETH, Prov. G.M.

GILBERT GREENALL, Prov. S.G.W.

THOMAS BIRCHALL, Prov. J.G.W.

Jos. Mawdesley, Prov. Grand Secretary.

To Mrs. Starkie, relict of Le Gendre Nicholas Starkie, Esq., of Huntroyde, late R.W. Prov. Grand Master of West Lancashire:—

Madam,—We the Grand Master, Wardens, and officers of the Provincial Grand Lodge of West Lancashire, beg to offer you our heartfelt sympathy and condolence in the bereavement you have sustained by the death of your excellent husband, our much beloved and highly esteemed Provincial Grand Master, the late Le Gendre Nicholas Starkie, Esq., who for a period of thirty-nine years ruled over this province, and who, by his uprightness, strict integrity, and urbanity, coupled with his zeal for Freemasonry, and liberal support of the various Masonic Charities, has made us deeply sensible that in his death we sustain a severe loss. We would fain hope that the sorrow of yourself and family may in some degree be alleviated by the knowledge that the brethren of this province share in the deep regret which must follow the death of so good a man and so eminent a ruler of the Craft, and most earnestly pray that the all-wise and great Disposer of events will bestow on you the balm of consolation, and mercifully comfort and support you through your sad trial.

On behalf of the Provincial Grand Lodge of West Lancashire,

THOMAS GEORGE HESKETH, Prov. G.M.

GILBERT GREENALL, Prov. S.G.W.

THOMAS BIRCHALL, Prov. J.G.W.

Jos. Mawdesley, Prov. G. Secretary.

On the motion of the R.W. Prov. G.M., seconded by Bro. Beazley, Prov. G. Steward, it was unanimously resolved that, in consideration of the valuable services rendered by Bro. Mawdesley in connection with the Masonic Educational Institution of this province he be elected to the rank of P. Prov. S.G.W.; after which Bro. Mawdesley was duly invested by the R.W. Prov. G.M.

Deputations from Lodges No. 86, Prescott, and No. 148, War-

rington, were introduced by Bro. Allender, Prov. G. Dir. of Cers., and after delivering complimentary and suitable addresses to the R.W. Prov. G.M. presented him with the centenary jewel of their respective lodges.

The Provincial Grand Lodge was then resolved into a Court of the Governors of the West Lancashire Masonic Educational Institution, and Bro. Younghusband, Prov. J.G.D. (the Hon. Secretary), having read the minutes of the various meetings held since the last annual court, the following resolution was passed:—

A vote of not exceeding ten pounds each, towards the education of thirty children now on the foundation of the institution for the ensuing year, 1866.

Before the business of Provincial Grand Lodge and the proceedings of the Lodge of Lights were concluded, Bro. Greenall, Prov. S.G.W., and W.M. of 148, accompanied by Bro. H. B. White, S.W., and Bro. John Bowes, I.P.M., advanced to the east, and presented (in an appropriate speech) the Prov. G.M. with a centenary jewel, which was accepted and acknowledged in a suitable manner. A similar compliment was paid to the G.M. by Lodge 86, Prescott.

At two o'clock the brethren (about 100 in number) walked in procession to the parish church, *via* Suez-street, Bold-street, Sankey-street, Buttermarket-street, and Church-street. The town presented quite a gala appearance, the principal tradesmen in the line of streets along which the procession passed displaying a profusion of flags. The brethren wore Masonic clothing, and were headed by Bro. Bowes and the band of the Bluecoat School. They carried their symbols of office, and displayed the banners of the Provincial Grand Lodge and of the Lodge of Lights, and altogether presented an extremely attractive appearance.

On their arrival at the parish church they were received at the gate by Messrs. Joseph Davies and Holden, churchwardens, and Mr. S. M. Webster, one of the sidesmen, and by them conducted to their seats in the centre of the church. The professional brethren having joined them, the choir soon afterwards entered, conducted by Bro. Bowes. They marched up the centre aisle to their seats in the chancel, singing the 84th psalm, "O, how amiable are Thy dwellings." Prayers were intoned by Bro. the Rev. A. A. O'Neill, P. Prov. G. Chap. The first lesson (Eccles. xxviii.) was read by Bro. the Rev. F. Terry, of Arley, Prov. G. Chap. for Cheshire, and second (1 Thess. iv.) by Bro. the Rev. J. W. Tanner, of Antrobus, P. Prov. G. Chap. for Cheshire. The musical portion of the service was under the management of the choir master and organist, Mr. Eande, the chants, &c., used being as follows:—Psalms—Dupuis, in B flat; Hopkins, in E flat. Magnificat—Lawes, in C. Nunc dimittis—Hayes, in F. Anthem (Psalm 133)—"Behold how good and joyful," Dr. C. Whitfield. Hymn, 164. As we stated above, the musical brethren assisted in the choir, Bro. Armstrong singing the bass solo in the anthem in a very efficient manner.

The devotional part of the service being concluded, Bro. the Rev. G. H. Vernon, M.A., of St. Stephen's, Liverpool, the Prov. G. Chap., ascended the pulpit, and preached an excellent sermon, which will be found in another page.

On the conclusion of the sermon a collection was made, the proceeds of which were divided between the parish church funds and the West Lancashire Masonic Educational Institution, a voluntary being played by Bro. Sanders, Prov. G. Org.

THE BANQUET.

At five o'clock a banquet was provided in the Public-hall, at which the R.W. the Prov. G.M. presided. He was supported by his various officers and about eighty brethren.

After the cloth was drawn, the usual loyal and Masonic toasts were proposed and heartily responded to. The following were the most important speeches:—

The R.W. Prov. G. MASTER rose to propose the toast of the evening, "The Centenary of the Lodge of Lights, Warrington," and in doing so expressed his great satisfaction with the cordial manner in which he had been received. The display of flags and banners in the town, on the route of the procession, was satisfactory evidence of the esteem in which the Craft was held in the good old town of Warrington. He believed Freemasonry had existed in Warrington many years before the date of the warrant, the centenary anniversary of which they were then met together to celebrate, and that since the date of the granting of such warrant the Lodge of Lights had enjoyed uninterrupted prosperity. It was a long time since a Provincial Grand Lodge had ever been held there before that day, but the hearty welcome that had been accorded, gave assurance that the holding

of such meeting had been fully appreciated. After other appropriate remarks, the Prov. G.M. concluded by proposing the toast, and coupled with it the name of his Senior Grand Warden, Bro. Gilbert Greenall, M.P., W.M. of the Lodge of Lights (No. 148), Warrington.

Bro. GILBERT GREENALL, M.P., W.M., responded to the toast, and in doing so referred to the great success of the meeting as evidence of the great satisfaction given to the Freemasons of the province generally, and to the members of the Warrington Lodge in particular, by the judicious appointment by the Grand Master of England of Bro. Sir T. G. Hesketh, M.P., as Grand Master of the province. It was not within the bounds of probability that any brethren then present would be in existence if and when the bicentenary of the lodge was celebrated, but hoped that when that event (if ever) did occur, a body of brethren would be got together as harmoniously constituted and as well governed (so far as the province was concerned) as at present. He believed a Provincial Grand Lodge never had been held in Warrington before, but trusted that the events of the day would satisfy those in authority how thoroughly such an honour was appreciated.

"The Health of the Prov. G. Stewards" was then proposed by Bro. Lient.-Col. Birchall, Prov. J.G.W., who stated how greatly the brethren present were indebted to those brethren for the success which had attended the day's proceedings. They must all know that such a satisfactory result could not have been achieved, except at the expense of much personal superintendence and sacrifice of time. He would couple with the toast the name of Bro. H. B. White, F.M. No. 148, and Prov. G. Steward, to whom, as the resident steward, they were so much indebted for the excellent repast which they were enjoying. (Cheers.)

Bro. H. B. WHITE, P.M. No. 148, responded to the toast, and stated that on behalf of himself and brother steward he was deeply grateful for the honour conferred. The arrangements for that meeting had chiefly rested with him as the resident steward, and it was more than a sufficient reward to him that so much satisfaction had been given. He had undoubtedly been put to some little trouble in the matter, but after the great honour done to his lodge by the holding a special Provincial Grand Lodge to celebrate its centenary, how could he do less than use every effort to ensure that those conferring the honour should be suitably entertained. He was greatly obliged to his brother stewards, who were present, for coming from a distance to support and assist him in the performance of the duties of the day, but he could not let the opportunity pass without recording his gratitude to Bro. Bowes (cheers), a P.M. of his lodge, and Prov. G. Dir. of Cers. of Cumberland and Westmoreland, for the invaluable assistance he had rendered him: no one but himself (Bro. White) knew how great that assistance had been, or how much he should have felt at a loss without it. It would be unpardonable if he (Bro. White) were to arrogate to himself the whole of the merit of the success of the day's proceedings. He hoped the brethren present, and particularly his brother stewards, would pardon his digressing from the subject now immediately before them, and making a few remarks as to the lodge of which he was a member, and the centenary of which they were met to celebrate. He trusted they would excuse his so doing, as, from the moment of his becoming a joining member of it, he had taken a deep and active interest in its welfare and prosperity. (Cheers.) He wished there was more time to do justice to the subject. It was usually the custom, on the celebration of lodge centenaries, for some brother well acquainted with the subject to give an epitome of the lodge proceedings from the commencement. Had he time or inclination to do so, he could state details and particulars fully as interesting as most others that had been given on similar occasions, but he felt that those brethren present who were members of his lodge, had the same opportunity of making themselves acquainted with such particulars as he had himself, and that those who were not members would naturally feel but little interest in mere statistical matters of detail, which would necessarily form the bulk of such an epitome, and to bore them would be an ill return for the honour they had done by being present on the occasion. He would content himself by stating that they knew, from the diary of that eminent antiquary, Elias Ashmole, how ancient was the existence of Freemasonry in the town of Warrington; for that brother has recorded the fact that he was made a Freemason there in 1646; and although there was no absolute proof that the present lodge was in existence at that time, probabilities

were in favour of such a fact, as they had undoubted proof of its existence many years before the warrant, the centenary of which they were assembled to celebrate, was applied for and granted. Whatever, however, the past of the Lodge of Lights may have been, it was highly gratifying to him to be able to state that it had never been in as flourishing and satisfactory an existence as at present, and that that day might fairly be considered the proudest it had known, and would long be looked back upon with pride and satisfaction.

Before proposing the last toast, the R.W. Prov. G. Master requested that Bro. Jabez G. Hughes, the purveyor of the banquet, might be sent for, when he expressed on behalf of himself and all the brethren present their high approval of the character of the dinner and of the manner in which it had been served, which Bro. Hughes acknowledged in a brief speech.

The proceedings were enlivened by excellent music by Bros. Armstrong, Graham, Haswell, and Molyneux, conducted by Bro. Sanders, Prov. G. Org.

THE CONCERT.

The centenary festival was brought to a close on Thursday evening by a Grand Masonic Miscellaneous Concert, which proved a crowning success. The Hall, which seats 1,200 persons, was crowded in every part. Never before had the Public Hall of Warrington presented so lively and animated an appearance. The full dress Masonic costume, the bright scarlet uniforms of the local Rifle Corps, combined with the gay attire of the large gathering of the fair Lancashire witches, rendered it a striking contrast to the success usually witnessed in the Hall. The artists were:—Miss Armstrong, principal soprano Liverpool Philharmonic Society, Musical Society, Vocal Union, &c.; Miss Annie Maad Armstrong, Miss Kate Wynne (Linos Gwynedd); Bro. Charles Haswell, Harmonic Lodge, 216; Mr. J. P. Willey, principal tenor of the Liverpool and Glasgow concerts; Bro. Graham, P.M., Lodge of Perseverance, 155; Mr. T. J. Hughes, and Bro. Armstrong, Prov. G. Purst., principal bass Liverpool Philharmonic Society, &c. Pianoforte, Bro. Sanders, Prov. G. Org., conductor of the Musical Society.

The programme was a very judicious one, and the performance generally was thoroughly appreciated. In Bishop's melodious quartette, there was a charming blending of voice; and the Welsh melody, "Ash grove," full of plaintive music, was warmly encored. Mr. Willey gave the "Maid of Athens" with remarkably distinct enunciation, simplicity, and effect. "Will-o'-the-Wisp" was given with spirit and vivacity by Mr. Hughes. "As sure as I'm a father" created a little sensation, and its repetition was insisted upon and given with spirit and rare humour by Messrs. Hughes and Armstrong. The audience were requested to join in the chorus of the national anthem, and it worthily closed a delightful evening's entertainment, and fittingly terminated the centenary festival of our local lodge of the Ancient Order of Freemasons.

YORKSHIRE (WEST).

ECCLESHILL, NEAR BRADFORD.—*Eccleshill Lodge* (No. 1031).—The monthly meeting of this lodge was held in the Freemasons' hall, at Eccleshill, on Friday, the 3rd inst., at half-past six p.m. The following ceremonies were conducted by Bro. Christopher Pratt, W.M., supported by his very efficient staff of officers and brethren—Alexander Hunter, P.M., as S.W.; Edward Haley, J.W.; Samuel Rhodes, Treas.; Richard Holt, Sec.; W. Beauland, S.D.; Wm. H. France, J.D.; J. D. Lugden, I.G., and other brethren of the lodge, together with several visitors from other lodges. The lodge was duly opened and minutes of last meeting read and confirmed, after which it was opened in the second degree, when Bro. Jas. Rhodes and Bro. Rev. E. Mercer having repeated their O.B. and answered the questions, they were entrusted and retired. The lodge was then opened in the third degree, when they were raised to the sublime degree of M.M. by the W.M., assisted by Bro. Hunter. The lodge was then lowered to the first degree, when the ballot was taken for Mr. J. G. Hutchinson, solicitor, after which he was regularly initiated into the secrets and mysteries of Freemasonry by the W.M., assisted by Bro. Hill. The lodge was then closed in harmony at nine p.m., the brethren retiring to the refreshment room, where they partook of supper. After the usual loyal and Masonic toasts were given and responded to in a true and fraternal spirit, they adjourned to Friday on or nearest the next full moon.

ROYAL ARCH.

METROPOLITAN.

PANMURE CHAPTER (No. 720).—A convocation of this chapter was held on Monday, the 13th inst., at the Loughborough Arms Hotel, presided over by the three principals, Companions Read, Z.; Stevens, H.; and Nunn, J. A ballot having been taken for Bro. Edward Worthington, of Lodge 507, was found to be unanimous in his favour, and he was accordingly admitted to the Royal Arch degree, the ceremony of exaltation having been impressively performed by the various officers. At the conclusion of the business of the chapter the companions retired to banquet, at which the usual loyal and Masonic toasts were proposed. The principals were supported by Companions Watson, Thomas, Shaw, Hodges, Cranswick, Burgess, Smith, &c., and a very pleasant evening was spent. This chapter, though but recently established, is now furnished with every appliance for the exalted degree, and is already in excellent working order.

BERKS AND BUCKS.

CONSECRATION OF THE ST. BARNABAS CHAPTER (No. 948).

The quiet little village of Linslade was on Thursday, the 9th inst., the scene of high festivities in the Masonic world, viz., the opening of a chapter in connection with the St. Barnabas Lodge (No. 948). The great success which has attended this lodge ever since its foundation in 1863 induced its members to petition the Supreme Grand Chapter of England to grant a warrant for holding a Royal Arch chapter on the second Thursdays in November, February, May, and September, which charter was obtained with little delay, and on Thursday, the 9th inst. (Lord Mayor's Day), the consecration and installation of the Principals took place. These duties were most ably performed by Comp. Watson, P.Z. 25, assisted by Comps. William Smith, C.E., P.Z. 33; William Gladwin, P.Z. 25 and 91; and William Platt, P.Z. 19; who kindly came down from London to conduct these imposing ceremonies.

Precisely at 3 p.m. the chair of Z. was assumed by Comp. Watson, supported by Comps. W. Smith, as H., and Gladwin, as J.; and the M.E.Z. called upon Comp. Walter Lean to read the warrant of constitution, after which he presented the Principals elect to receive the benefit of installation. Comp. Watson then proceeded to instal in regular form, and according to ancient usage, Comps. John Merritt Shugar into the chair of Z., Thomas Horwood into the chair of H., and Dr. Lovell into the chair of J.

The greatest credit reflects on Comp. Watson for the masterly manner in which he went through his arduous task, for those who are acquainted with Royal Arch Masonry well know that it is no easy task to consecrate a chapter, and also perform three distinct installations. Nor would we wish to forget those worthy companions who came down at considerable inconvenience to themselves to assist Comps. Smith, Gladwin, and Pratt, and rendered such service of which the members of St. Barnabas Chapter will be ever mindful.

After the installations were ended, seven exaltations were performed, the candidates being all brethren of the St. Barnabas Lodge. They were Bros. Frederic Gotto, P.M. 948; T. B. Dixon, S.W. 948; Captain Lovett, Henry Pettit, Arthur Whyley, G. B. Ritchie, and Parkes, Sec. 948. The work was most creditably done by the M.E.Z., Comp. Shugar, who at once commenced to do his own work, and Comps. Horwood, H., and Lovell, J., gave the addresses from their respective chairs in a clear and correct manner.

The following companions were then elected and invested as officers for the ensuing year:—Comps. Walter Lean, Scribe E.; Frederic Gotto, Scribe N.; T. B. Dixon, Prin. Soj.; Parkes and Whyley, Assist. Sojs. The office of Treasure was left open till another meeting.

After the business of the chapter was closed all the companions adjourned to banquet, which was served at the chapter rooms, Elephant and Castle Hotel, in Bro. Shearman's usual good style; and, as the last train for town leaves about 9 p.m., the proceedings of the day were necessarily brought to an early close, not, however, before the usual loyal and R.A. toasts were duly honoured.

May prosperity attend the St. Barnabas Chapter.

KNIGHTS TEMPLAR.

CORNWALL.

REDRUTH.—*Loyal Cornubian Encampment.*—The regular meeting of this encampment was held at Tabbs' Hotel, Redruth, on Monday, the 13th inst., at one o'clock, p.m. After the usual opening ceremony and other preliminaries, the E.C. elect, Sir Knight Edward Trowbody Carlyon was duly installed. The Eminent Commander subsequently appointed and invested the following Sir Knights as his officers for the year ensuing:—Sir Knts. F. W. Dabb, 1st Capt.; T. Chirgwin, 2nd Capt.; F. H. A. Wright, Prelate; W. H. Jenkins, Chancellor; William Tweedy, Treas.; J. Hocking, jun., Reg.; J. Tregay, 1st Stand. Bearer; J. Bray, 2nd Stand. Bearer; S. Holloway, Almoner; S. Harvey, Capt. of Lines; J. Polkinhorne, Equerry; after which a companion was installed. No other business remaining the Sir Knights adjourned for refreshment, and partook of a banquet provided by the host. Sir Knts. R. R. Rodda, P.E.C.; J. Thomas, P.E.C.; and R. Rodda, P.E.C., favoured the encampment with their presence and services from Plymouth, and all spent the rest of the time most pleasantly. The E.C. is the Prov. G. Sec. of the Craft for Cornwall, and deservedly held in high esteem by the brethren generally.

ESSEX.

ROMFORD.—*Temple Crossing Encampment.*—This encampment having changed its head quarters from Colchester to the White Hart Hotel, Romford, held its first meeting at the new field of encampment on Thursday, the 9th, under the command of the Eminent Sir Knt. J. T. Lemaire, when Comp. John G. Watts was balloted for, and duly installed a Knt. Comp. of the Order, and proclaimed by the Heralds, after which the Knts. partook of refreshments, most liberally and excellently provided by Mr. Cowland, and after the usual loyal and K.T. toasts, the Knts. returned to London per last train. This Camp numbers among its very select members the V.E. the Prov. G. Commander of the Order for the province of Essex.

MARK MASONRY.

METROPOLITAN.

KEYSTONE LODGE (No. 3 English Constitution).—A regular lodge meeting was held on Tuesday, October 24, at the Ship and Turtle Tavern, Leadenhall-street. Bro. J. How, W.M., presided, and there was a full attendance of members. The following brethren were proposed for advancement, and on ballot were unanimously approved of:—Bros. Alexander Bridge, M.D., Moira Lodge; Louis Cottam, Jerusalem Lodge; Benjamin Webster, E. Canton, and W. S. Webster, Maybury Lodge; and all, except Bro. Benjamin Webster, being in attendance, were admitted and advanced to this honourable degree. Bros. Barringer, Burrell, Lavender, Wood, and Barker, Past Masters, were present, and took active part in the proceedings. At seven o'clock the brethren adjourned to the banquet, which was of the usual excellence. Bro. Painter always provides.

CHANNEL ISLANDS.

JERSEY.

LODGE LA CESAREE (No. 590).—There was an usually large attendance of members at the regular meeting of the lodge, held at the Masonic Temple, St. Helier, on Thursday, October 26th. The lodge was opened by Bro. C. Le Sueur, W.M., assisted by Bros. Chevalier and Oatley, Wardens, and Bro. J. Durrell, I.P.M. Two letters were read, recommending Messrs. Philip Pinel, and John S. Talbot, as candidates for initiation by emergency, of which a notice of seven days had been given to all the members. A ballot was taken, which, in both cases proved unanimous in favour of their admission. The former gentleman being in attendance was duly initiated into the Order by the W.M., and expressed his wish to become a subscribing member of the lodge. A very unpleasant occurrence took place, caused by one, who it appears is generally considered a troublesome member of the province, and who presented himself armed with his Grand Lodge certificate, claiming a right to be admitted

as a visitor to the lodge. Thereupon Bro. J. Durrell I.P.M., formally declared that he and other members of the lodge could not possibly sit and work in harmony with a brother who had so far forgotten himself as to calumniate and openly slander in the Royal Sussex Lodge, the members of the board of management of the Masonic Temple. This statement having been heard, and it appearing that no measures had been taken by the brother demanding an *entrée* to explain his conduct, or to offer any apology to those whom he had calumniated, on the proposition of Bro. J. T. Du Jardin, P.M., seconded by Bro. Binet, P.M., the following resolution was passed by acclamation: "That the application of Bro. Huard, I.G. 491, and J.W. 1003, claiming admission to the lodge be refused, inasmuch as he did not previously invite Bro. J. Durrell, P.M., as well as several others whom he had grossly insulted at the meeting of the Royal Sussex Lodge 491, held on September 25th, 1865, to withdraw, in order to offer an apology or excuse to those whom he had traduced." A donation of £1 having been voted for the use of the wife of a brother who is absent from Jersey, the lodge was closed in perfect harmony, and the brethren adjourned to the banqueting room for refreshment.

The question thus raised as to the admission of a visitor under the circumstances mentioned is a delicate one, respecting which there appears to be no definite provision in the "Book of Constitutions," though from one portion of the ritual there can be little doubt as to the manner in which it should be determined. The writer of this report is informed that an appeal is contemplated against the decision of the Césarée Lodge, which may perhaps lead to consideration and settlement of an important point which may arise at any time, and indeed it is a wonder that circumstances have not caused it to be mooted long ago.

REVIEWS.

Geschichte der Freimaurerei von der Zeit ihres Entstehens bis auf die Gegenwart. Von J. G. FINDEL. (History of Freemasonry from its origin to the present time. By J. G. Findel, Editor of the *Bauhütte*.) 2nd Edition. Leipzig: Förster and Findel. 1865.

We hail with delight the appearance of the second edition of this standard work, which served to fill a gap in Masonic literature that has long been severely felt. Its best commendation is the fact that the whole of the first edition (which was published and noticed by us in 1861) has been exhausted in less than four years. We understand that an English edition of this valuable work is in the press, and will be published shortly by Bro. Asher; until then, we defer a more extended review of this excellent contribution of our German *confrère* to the list of standard works on Freemasonry.

De la décadence de la Franc-maçonnerie en France et des moyens d'y remédier. Par G. MABRU, Lauréat de l'Institut, F. : or. : d. l. □ d. Ind. : Ec. : (M. : 3. :). (On the Decay of Freemasonry in France. By Bro. G. Mabru.) Paris: Librairie Nouvelle. 1865.

This book, which was originally intended to be a mere pamphlet, but has become a regular "in 12," is of a mere polemic character. The author starts with a lengthy account of his personal quarrels with the W.M. of the Scottish Lodge Les Indivisibles Ecossais; thereupon the principles and institutions of the Scottish Rite, as represented in France by the Suprême Conseil, are impugned, and the aristocratic character of this rite animadverted upon, as opposed to the democratic orga-

nisation of the Grand Orient de France. The author finally arrives at the alternative of either a thorough internal reform of the Scottish Rite or secession of its adherents, with a view to join the province of the Grand Orient. The *pièces justificatives* which are appended appear to us to be certainly the most interesting portion of Bro. Mabru's *opusculum*. They contain various statistical and chronological data on Freemasonry, both in France and other countries, and a succinct account of the doings of the "most holy tribunal of Inquisition" in Spain. From the latter we gather the fact that within 327 years (*i.e.*, from 1481 to 1808) the Inquisition caused 34,658 Spaniards to be burnt alive, 18,049 burnt *in effigie*, 288,214 imprisoned for life, and upwards of 200,000 branded with dishonour. Altogether, the book, or, at least, some of its chapters, are well worth a perusal, though the high-sounding title is certainly objectionable in a work designed merely to expose abuses in a very diminutive section of our Order.

THE WEEK.

THE COURT.—Their Royal Highnesses the Prince and Princess Louis of Hesse, and her Royal Highness Princess Helena, honoured the performance at the Royal English Opera, Covent Garden, with their presence on the evening of the 9th, and afterwards returned to Windsor Castle. On the 10th inst., Mr. Gale had the honour of exhibiting to her Majesty who was accompanied by their Royal Highnesses Princess Helena, Princess Beatrice, Prince Leopold, and Prince Louis of Hesse, his invention of rendering gunpowder non-explosive and restoring its explosive properties at pleasure. The Queen, their Royal Highnesses the Crown Prince and Princess of Prussia, Princess Helena, Princess Louise, and Princess Beatrice, with the ladies and gentlemen in waiting, attended Divine service on Sunday morning last in the private chapel. The Very Rev. the Dean of Westminster preached the sermon.

GENERAL HOME NEWS.—The mortality of the country is still on the increase. The deaths in the eleven chief towns in the kingdom amounted to 3,096 or 22 in the thousand. The lowest town in the list this week is Dublin, whose mortality stands at 23; London is 25; Liverpool maintains its evil eminence, being as high as 42; with Leeds and Glasgow following next in the train. The London deaths were 1,464, which is 138 above the average, though the cases of diarrhoea have fallen off nearly one-half. The births in all the towns amounted to 4,031, of which 2,171 belong to London, this number being fully 200 above the average.—Thursday, the 9th inst., being Lord Mayor's day, the streets leading from the Guildhall to Westminster were crowded from an early hour; and the civic procession, although shorn of much of its mediæval splendour, afforded considerable gratification and amusement to sightseers of both sexes. Lord Mayors appear to be especially favoured as to weather, for although cloudy the day was free from both fog and rain until after the procession had returned to Guildhall. At the banquet in the evening there was a brilliant gathering. The renovated Guildhall was a blaze of light, and presented a magnificent appearance. Earl Russell responded to the toast of her Majesty's Ministers, and asked for confidence in his Ministerial arrangements. He avowed that he should be true to the great principles he had always advocated, and should propose such measures as the times required. Mr. Gladstone responded to the toast of the House of Commons, avowing that

it would be found progressive and in accordance with the expressed desires of the people.—It seems that the crew of the *Shenandoah* have not been released upon parole, but that they are discharged unconditionally. The Government, it appears, ordered the release of all who were not British subjects, and of course when this order was read, not one claimed to be a British subject, although it is notorious that almost every man before the mast was engaged in England. It is also stated that the men were all paid in American dollars provided by a notorious Southern house in Liverpool. Waddell is still in that place, and is stated to have addressed a letter to Earl Russell, in which he says his last capture was made on the 28th of June, and that it was not till the 2nd of August that he heard with certainty that the war was over.—The inquest on the bodies of the poor fellows who lost their lives in the gas explosion at Nine Elms was resumed on the 9th inst., Richard Harvey, the foreman stoker, was the first witness examined. He said that when he went into the meter-house before the explosion he noticed a large volume of gas escaping from the side of the tank into which the governor went. The evidence of this witness was of a very interesting character, and was given with great clearness. Several other witnesses were examined, and Dr. Letheby presented a report upon the matter. The cause of the accident was made clear. One of the governors in the meter-house had got displaced, by some one treading upon it. The plasterers who were at work in the place did not know how to put the governors in order, and thus there was a great escape of gas, which became ignited. The jury found a verdict of "Accidental death," and suggested that there should be protectors to the governors, so that inexperienced persons should be kept from them.—Tom Sayers, the redoubtable ex-champion, is dead. The unfortunate man has been in failing health for some time past. If there is one mode of living more than another which ensures an early death it is that of a prize-fighter. Few pugilists live to be old men. His remains were interred at Highgate cemetery on Wednesday last.—We regret to state that on Thursday afternoon Sir Charles Wood met with an alarming accident. While hunting in the neighbourhood of Doncaster he was thrown from his horse, and unfortunately hurled against a stone wall. Nothing seems to be known in London of the actual condition of Sir Charles. He was picked up in a state of insensibility, but subsequently recovered consciousness. It is said that he is not dangerously hurt.—If we may credit the *Lancet*, the Cattle Plague Commissioners have agreed upon their first report. The chief recommendation in this report seems to be that cattle shall not be moved to markets, but that the butchers shall kill them where they are fed, and thus prevent the possibility of the spread of the contagion.—Letters were read at the meeting of the Metropolitan Board of Works on the 10th inst., which show that the Vauxhall and Southwark Water Company refuse to lay their mains in the subway in Southwark-street. The Board resolved to lay this correspondence before the vestries and the Home Secretary. It is most heartily to be desired that the gas and water companies should be compelled by Parliament to use subways where they exist.—Our readers have often heard of the dark arches of the Adelphi, and of the miserable wretches who seek refuge there by night. An incident which occurred there on Thursday week was the subject of a brief inquiry at Bow-street. Three boys were charged with having been found in the dark arches in a state of nudity; and it appeared that having gone there to procure a night's lodging, they were set upon by a party of Irishmen and completely stripped. The prisoners, who said they were out of work, had been provided with clothing from the workhouse, and were discharged.—Stephens, the Fenian

Head Centre in Ireland, has been arrested. He does not seem to have gone far away from Dublin. He was captured on Saturday morning last in a house which he had taken under the name of Herbert in the suburbs of Dublin. Three other men were also arrested in the same house. The prisoners were brought up at the police-court in the course of the day, and remanded, Stephens rather ostentatiously declaring that he would not employ any attorney "in this matter." On Friday week the Dublin court held arguments for and against the motion by the Attorney-General that the proceedings against the Lord-Lieutenant should be stayed. The argument for the Government was that the action of the Lord-Lieutenant was the action of the State, and therefore not to be impeached in the law courts. Judgment was reserved. An episode in the hearing is worth notice. One of the counsel for Luby, the plaintiff, in the course of his speech mentioned with praise the name of Thomas Addis Emmett. The reference was loudly cheered by the audience; whereupon the Chief Justice ordered the court to be cleared.—Judgment was given in the Dublin Court of Queen's Bench on Saturday last, on the application on behalf of the Fenian prisoners for a rule for a criminal information against Sir J. Gray, M.P., the proprietor of the *Freeman*. The plaintiffs charged that they had been libelled in the *Freeman* by the insertion of the reports of their cases at the police-court, by leading articles, and by the publication of certain passages in a pastoral letter of Dr. Cullen's. The court unanimously granted the conditional order as to the leading articles, and the pastoral letter, but refused it in reference to the police-court reports. The Lord Chief Justice, Justice Fitzgerald, and Justice O'Brien held that newspapers were privileged to publish police reports, while Mr. Justice Hayes held they were not, and would have granted a conditional order in reference to the police reports also.—The Cattle Plague Commissioners have come to the conclusion that the disease is identical with the Steppe murrain, and that it is contagious. They recommend that all removals of cattle to markets or fairs should for the present be stopped except when the animal was to be sold to be killed. Then it should be removed under licence, and butchers should be compelled to slaughter the animal within a given time. No animal sent to a fair or market should be allowed to leave the borough where the fair is held alive. The commissioners would isolate infected districts as far as possible. They think the power given to inspectors to order the slaughter of animals attacked by the disease might be withdrawn. As to foreign cattle, it is recommended that they should be slaughtered at the ports of landing; and, further, that cattle should be allowed to be landed at certain ports only. As the disease has not appeared in Ireland, these measures are not recommended for adoption there; but strong measures of precaution are suggested. Earl Spencer, Viscount Cranbourne, Mr. Read, and Dr. Bence Jones do not agree with the proposal to stop all movements of cattle in Great Britain, on the ground that it is impracticable. Mr. McClean also objects to all interference with the traffic in cattle.—The Irish judges on Monday gave judgment in the case of Luby v. the Lord-Lieutenant. They decided that no action could be maintained against the Lord-Lieutenant in his official capacity, and the writ was ordered to be taken off the file. It is stated that two detectives were fired at by some person in a public thoroughfare in Dublin on Sunday evening. One of them was slightly wounded.—The coroner for Westminster held an inquest on Monday on the body of John Morris, a tailor, who was found dead under the dark arches of the Adelphi. The deceased had been tipsy, and it is supposed that he fell down the steps near to the arches.

One of the jurymen severely animadverted on the condition of these arches, and said the place was a disgrace to the metropolis.—In the Court of Admiralty the Queen's Advocate has recently applied to the judge to fix a date for hearing the long-delayed Bonda and Kirwee prize-money case, which involves the distribution of a sum amounting to half a million sterling. A great array of counsel appeared, and after a discussion as to the character of the documents which should be published, the hearing was fixed for the 8th of January.—In the Court of Chancery, Vice-Chancellor Kindersley has disallowed a claim made by Messrs. Prainge and Co. against the Leeds Banking Company, in respect of two dishonourable bills of exchange. The claim had been resisted by the official liquidator on the ground that insufficient notice of the dishonour had been given; and, as will be seen from the report, the case involved some important and obscure questions of law.—James Murphy, who is charged with attempting to murder a young woman named Jennings, in Covent-garden, has been brought up again at Bow-street. The young woman had so far recovered from her injuries that she could give evidence, and after hearing her statement, the prisoner was committed for trial.—The case of Mr. Meade, who was treated most harshly by a detective at the Crystal Palace, has gone into at the Lambeth Police-court. Warren, the detective, was put into the dock and charged with excess of duty in having marched him to a station-house and searched him there. Warren wished to apologise; but Inspector Dunlop, of the P division of police, said that for a constable to consent to publish an apology was contrary to the regulations of the force, and he must therefore object to Warren making such an apology. The case went on, and the magistrate convicted Warren, who was fined 40s. and costs.—A deputation from the parish of St. Sepulchre have waited upon the Home Secretary in reference to the delay of the Corporation in making the dead meat market in Smithfield. The deputation complained strongly of the dilatoriness of the Corporation, and urged Sir George Grey to take steps to compel the speedy construction of the market. Sir Geo. asked that he should be furnished with full information on the subject, and promised to give it his most careful consideration.—The vestries and district boards of the metropolis are taking alarm at a circular which has been issued from the Home-office, asking for information and suggestions in reference to a consolidated board for the management of the metropolis. The St. Pancras vestry yesterday was the scene of a discussion on the subject. Any centralising project was denounced, and a committee was ordered to consider what steps should be taken to prevent the vestries and local boards from being abolished.—The case of Charlotte Winsor was mentioned in the Court of Queen's Bench. This woman remains now under sentence of death for child murder. She was put upon her trial at one assizes, and the jury were dismissed without agreeing to a verdict. At the next assizes she was again put upon her trial for the same offence and found guilty. It is argued that, as the jury in the first case were discharged without coming to a verdict, she could not be legally put upon her trial again, and that therefore she has been wrongfully convicted. This is the point which will have to be decided by the judges. The counsel on behalf of the convict wished to have the record amended in certain particulars. Decision on the matter was reserved.—Mr. Arnold, the magistrate at the Westminster Police court, listened very patiently to a long and painful story told by an old soldier calling himself the Marquis de St. Maurice. The old gentleman said he had been in the service of the East India Company, and when lieutenant became insane from sun-stroke. He was sent to the Company's

asylum, in England, and remained there several years. During that time he was promoted to a captaincy; but the Governor of Madras at the time, believing he was absent without cause, struck him off the roll of the Indian army. He was, however, reinstated on the facts becoming known, but he only received lieutenant's half-pay. He was entitled to captain's half-pay, and he had been referred to Sir Charles Wood to have the matter righted. Sir Charles, however, would not see him on the ground that he had been discharged from the Indian army. He now applied for a summons for conspiracy against two members of the India board, who, he said, kept back from Sir Charles Wood the fact that his discharge had been superseded. The magistrate expressed his regret that he could not help the marquis in the matter.

FOREIGN INTELLIGENCE.—The *Moniteur* asserts that the news has been received that the province of Sonora had submitted to the Emperor Maximilian, and that Juarez had quitted the country. This news is not corroborated by the American papers.—King Victor Emmanuel arrived at Naples on Friday last. He had an enthusiastic reception. On Saturday morning his Majesty, accompanied by his Ministers and some of the municipal officials, visited the cholera hospitals. He has contributed towards the relief of the sufferers from the epidemic.—From Rome we learn, through Paris, that General Kanzler, the new Minister of War, is showing much zeal for the suppression of brigandage. The inhabitants of Veroli had sent a deputation to Rome, complaining that the brigands were more audacious than ever. Meanwhile the *Osservatore Romano* publishes the instructions of the Central Roman Committee as to how Rome is to unite with Italy on the departure of the French troops.—The Viceroy of Egypt seems to be resolved on improving the condition of Egypt and the Egyptians. It is announced that he has determined to remove the burthens to which the fellahs have for long been subjected. He has also decided that a railway shall be constructed between Cairo and Upper Egypt.—The Croatian Diet was opened on Sunday. The Government Commissioner urged the Diet to take into consideration the question of a parliamentary union of Croatia and Austria. He also announced that the Emperor would be crowned King of Hungary, and invited the Diet to send representatives to the ceremony.—It is stated that an Imperial decree has been signed, effecting a considerable reduction in the French army.—It appears that the Italian Cabinet has addressed an order to the civil and military authorities who may be brought in contact with the Pontifical functionaries now that the French soldiers are being withdrawn. The order strictly enjoins a perfect observance of the obligations of the new state of things. A Paris correspondent says that General Montebello had an interview with King Victor Emmanuel at Florence, and pointed out measures which were desirable to prevent all danger of skirmishes between the Italian and Roman troops on the Pontifical frontier. The king is said to have replied that he and his ministers were resolved to carry out the terms of the Convention loyally. General Montebello is said to have been the bearer of an autograph letter from the Emperor, requesting the king to receive him in an official capacity.—War has been declared between Spain and Chili, and the Spanish squadron has blockaded the Chilian ports.—The *Moniteur* officially contradicts the statement which some of the Paris papers made as to reductions in the French army. The official journal says if the Emperor has decided upon the principle of reduction, he certainly has not decided upon the means by which the reduction shall be made.—The *Moniteur* of Wednesday evening expressly contradicts the statement that the health of the King of the Belgians is worse

than it has been recently. The *France* says M. Delangle is appointed Procurator-General of the Court of Cassation.

AMERICA.—We have received advices from New York to the 1st inst. The news is interesting. In consideration of the fact that the English Government had removed all restrictions from American vessels visiting these ports, Mr. Seward has directed that the utmost hospitality should be shown by the Federal navy to the British nation. These international courtesies justify the best hopes of peace.—The report of Mr. Caleb Cushing's projected mission to England is confirmed. Whatever lingering hopes the English friends of the late Confederacy might have felt of the assumption by the Southern States of their foreign debt will be entirely removed by the announcement which Mr. Seward has made that no State will be re-admitted to its privileges as a member of the Union so long as it acknowledges a legal obligation to pay any portion of the rebel debt.—Wade Hampton has not been re-elected Governor of South Carolina, Governor Orr, the Republican candidate, being at the head of the poll.—President Johnson has released John Mitchell, as he intimates, not from any feeling of consideration to that individual personally, but out of respect to the Fenians. This, it is stated, he made plain to a deputation from the Fenian congress which waited upon him.—The *Hibernian* has arrived with New York news to the evening of the 4th inst. The Governor of Florida has been informed that the adoption of the Constitutional amendment abolishing slavery is essential before a State can be re-admitted to the Union. South Carolina has not yet been put upon a loyal footing, because she has not yet repudiated the Confederate debt. Governor Orr has been pardoned. According to the *Courier des Etats Unis*, Mr. Seward in answer to Earl Russell respecting the *Alabama* claims, reiterates the demands of the Government of the United States for compensation.—Great alarm prevails in Canada as to the Fenian movements. The Fenians had threatened a rising there, and it was said had a steamer ready for offensive purposes. Military precautions were being taken, and Toronto was picketed. The *New York Herald* says that the Secretary of the Navy has ordered the ironclad to be got ready for sea, and that the Secretary of War had stopped the sale of army materials and means of transport. Both these orders are attributed to the desire of the administration to be prepared against any sudden Fenian movement. The Canadian and the Federal Governments were said to be taking joint measures to prevent a Fenian invasion of Canada.—Gold, on the evening of the 4th, was quoted at 147.—The New York papers contain various accounts of battles and skirmishes in Mexico. In all of them the Imperialists were successful.

AUSTRALIA, &c.—The Australian mails have arrived. A curious state of things has arisen in the colony of Victoria. The Legislative Council had refused to pass the Appropriation Bill, and it being absolutely necessary that money should be forthcoming, the Government sought to open a cash credit with the banks. By this means the sum of a quarter of a million had been raised on the guarantee of the Governor in Council, but considerable controversy had been occasioned.

TO CORRESPONDENTS.

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

33°.—The list we give in our issue of the 4th inst. gives the whole of the recognised chapters under the Supreme Grand Council of the 33° Ancient and Accepted Rite of England and Wales. Any others than those mentioned are spurious.