

LONDON, SATURDAY, NOVEMBER 25, 1865.

FREEMASONS AND THE CHURCH OF ROME.

A Defence of the Order, in Answer to the late Allocution of Pope Pius the Ninth, directed against the Freemasons and the Fenians.

The mock-heroic conspiracy of the Fenians in Ireland has given Pope Pius the Ninth an opportunity to bark at the heels of Freemasonry, in humble imitation of some of his predecessors. The usual mode of dealing with such attacks is to bring into play indifferent contempt, but our enemy of the Seven Hills has so managed to noose himself in a halter of lies, that we cannot refrain from shooting the bolt, and having a tug at his legs. Not that we imagine that our slight weight could ever choke off the Holy Father; still, in defence we take up the pen, and tell him that he lies most villanously in his recent allocution against our society.

We here present our readers with a copy of it. It was delivered by Pius in a secret consistory, held at Rome on the 25th September, which the *Giornale di Roma* "is authorised to declare that the Pope, in his last allocution, spoke, as at all times, from the promptings of his own conscience, with full independence." We might cavil at the worth of this statement, when we remember that Pius is full of years and infirmities; but of course, being infallible, his brain is not liable to be affected by such mundane troubles, and our sole wonder is that a Pope, with his boasted powers, ever dies.

"Venerable Brethren,—Among the numerous machinations and artifices by which the enemies of the Christian (?) name have dared to attack the Church of God, and sought to shake and besiege it by efforts superfluous in truth, must undoubtedly be reckoned that perverse society of men vulgarly styled Masonic, which, at first confined to darkness and obscurity, now comes into light for the common ruin of religion and human society. Immediately that our predecessors, the Roman Pontiffs, faithful to their pastoral office, discovered its snares and frauds, they considered there was not a moment to lose in holding in check by their authority, and in striking and lacerating by a condemnatory sentence as with a sword, this sect, pursuing crime and attacking holy and public things. Our predecessor, Clement XII., by his Apostolic letters, proscribed and rebuked this sect, and dissuaded all the faithful not only from joining it, but also from promoting or encouraging it in any manner whatever, since such an act would entail the penalty of excommunication, which the Roman Pontiff can alone remove. Benedict XIV. confirmed, by his constitution, this just and legitimate sentence of condemnation, and did not fail to exhort the Catholic Sovereign Princes to devote all their efforts and all their solicitude to repress this most immoral sect, and defend society against a common danger. Would to God these monarchs had listened to the words of our predecessor! Would to God that in so serious a matter they had acted less feebly!

In truth, neither we nor our fathers would then have had to deplore the many seditious movements, the many incendiary wars which have set the whole of Europe in flames, nor the many bitter misfortunes which have afflicted and still afflict the Church. But the rage of the wicked being far from appeased, Pius VII., our predecessor, struck with anathema a sect of recent origin, Carbonarism, which had propagated itself particularly in Italy, and, inflamed by the same zeal for souls, Leo XII. condemned, by his Apostolic letters, not only the secret societies we have just mentioned, but all others of whatever appellation, conspiring against the Church and the civil power, and warned all the faithful to avoid them under penalty of excommunication. Nevertheless these efforts of the Apostolic See have not had the success expected. The Masonic sect of which we speak has not been vanquished nor overthrown; on the contrary, it has so developed itself that in these troublous days it exists everywhere with impunity, and carries an audacious front. We have, therefore, thought it our duty to return to this matter, since, perhaps from ignorance of the guilty intrigues clandestinely carried on, an erroneous opinion may arise that the character of this society is inoffensive, that this institution has no other object than that of succouring men, and assisting them in adversity, and that in this society there is nothing to fear for the Church of God. But who does not comprehend how this sect departs from the truth? What is the object of this association of men belonging to all religions and every belief? To what end those clandestine meetings, and the rigorous oath exacted from the initiated, binding them never to reveal anything of what may be discussed? Wherefore that unheard of atrocity of penalties and chastisements which the initiated bind themselves to accept should they fail to keep their oath? A society which thus avoids the light of day must surely be impious and criminal. 'He who does ill,' says the Apostle, 'hates the light.' How different from such an association are the pious societies of the faithful which flourish in the Catholic Church! With them there is no reticence, no obscurity. The law which governs them is clear to all; clear also are the works of charity practised according to the Gospel doctrine. (?) Thus it is not without grief that we have seen catholic societies of this nature, so salutary and so well calculated to excite piety and succour the poor, attacked, and even destroyed in some places, while, on the contrary, encouragement is afforded to secret Masonic societies, so inimical to the Church and to God, so dangerous even for the security of kingdoms. Venerable brethren, we feel pain and bitterness to see that when it is requisite to rebuke this sect according to the constitutions of our predecessors, some persons show themselves indulgent, almost supine; whereas, in so grave a matter, the exigences of their functions and their charges demand that they should display the greatest activity. If these persons think that the Apostolic constitutions, fulminated under penalty of anathema against occult sects and their adepts and abettors, have no force in the countries where the said sects are tolerated by the civil power, they are assuredly very greatly in error. As you are aware, venerable brethren, we have already rebuked, and now anew rebuke and condemn, the falsity of this evil doctrine. In effect, can it be that the supreme power of pasturing and guiding the universal flock which the Roman Pontiffs received from Christ in the person of the blessed Peter, and the supreme power they must exercise in the Church, should depend upon the civil power, or could they for any reason be constrained and done violence to thereby? Under these circumstances, for fear lest youth and unthinking men should allow themselves to be led astray in principle, and for fear our silence should offer any opportunity of protecting error, we have resolved, venerable brethren, to raise our Apostolic voice, and confirming here in your presence the constitutions of our predecessors, on the part of our Apostolic authority we rebuke and condemn

this Masonic society and the other societies of the same description, which, although differing in form, tend to the same end, and which conspire overtly or clandestinely against the Church or legitimate power. We desire that the said societies should be held proscribed and rebuked by us, under the same penalties as those which are specified in the previous constitutions of our predecessors, and this in the sight of all the faithful in Christ, of every condition, rank, and dignity, and throughout all the earth. There remains now nothing wanting to satisfy the wishes and solicitude of our paternal heart than to warn and admonish the faithful who should have associated themselves with sects of this character to obey in future wiser inspirations, and to abandon those fatal councils, in order that they may not be dragged into the abyss of eternal perdition. As regards all others of the faithful, filled with solicitude for their souls, we strongly exhort them to be upon their guard against the perfidious language of sectarians, who, under a fair exterior, are inflamed with a burning hatred against the religion of Christ and legitimate authority, and who have but one single thought and single end, viz., to overthrow all rights, both human and divine. Let them well understand that those affiliated to such sects are like the wolves whom Christ our Lord prophesied would come disguised in sheep's clothing to devour the flock; let them understand they are of the number of those whose society the Apostle has also forbidden to us, eloquently prohibiting us from even saying unto them,—Hail! May the all-merciful God, hearing our prayers, grant that with the aid of his grace the insensate may return to reason, and those who have gone astray be led back to the path of justice! May God grant that after the suppression of the depraved men, who, by the aid of the above-mentioned societies, give themselves up to impious and criminal acts, the Church and human society may be able to repose in some degree from such numerous and inveterate evils! In order that our vows may be heard, let us also pray to our Mediatrix with the all-clement God, the most holy Virgin, that mother immaculate from her birth, to whom it has been granted to overthrow the enemies of the Church and monstrous errors. Let us equally pray for the protection of the blessed Apostles Peter and Paul, by whose glorious blood this noble city has been sanctified. We have confidence that with their assistance and aid we shall the more easily obtain what we ask of the Divine bounty."

The Pope complains of our being a secret society: how about his secret consistory? There will be found several passages of the allocution which will strikingly display the utter weakness of that mass of falsehood, deceit, and treachery called the Holy Roman Church, to overturn, weaken, or cast a stain upon Freemasonry. We must also point out the truly paternal manner in which the Pope talks of his Church's religious orders, and contrasts their holy, mild, and Christian fame with the sinful, sanguinary, and diabolic reputation of the Freemasons. Might we ask him, in our desire for knowledge, if the Templars were destroyed on religious or political grounds; and why the Jesuits were cast out as unfaithful, unclean, and damnable heretics by one Pope, and restored by another as everything holy and benign? How does the infallibility of the Pope stand this strain; and which of the two Popes was Antichrist? But the church that persecuted

Galileo, that seriously made a dogma of the sun whirling round the earth, and now persecutes, or would persecute, what it cannot understand, is not likely to keep its sheep within its fold, or add to its rapidly diminishing flock. With regard to the allocution itself, we do not know which to admire most—its assumption of terrible power, its conscious and confessed weakness of execution, or its bombast, which savours of the lees of the majestic ire of a Gregory or an Innocent. The only conclusion we can come to with regard to it is, that it is the production of a broken down body and spirit, terrible in senile cursing, an angry old bear, deprived of tooth and paw.

What a magnificent stage thunder and lightning, with spirit of lucifer fire! Is it not sad that the dirty ropes and the rouge should mar the scene, and that the pitiful arm of the flesh should curb the sword of the spirit? Doubtless, the Pope has this consolation in all his trials,—when once he has us safely under hatches in another world, he will let us feel the full power of the Christian and merciful spirit of Rome.

Giovanni Maria Mastai Ferretti, Pope Pius the Ninth, ascended the Chair of St. Peter under the most pleasing aspects. He purported to be a public reformer, and he promised to pour the healing oil into the wounds of his bleeding and discontented country. He was intimately acquainted with the prevalence and the causes of that discontent; he was aware of its concealment under the repressive system of Gregory the Sixteenth, acting by the advice of the Austrians, who have ever been the ill-advisers of the Papacy, and he donned the triple tiara with a firm resolution to unite the different constituencies of the Italian peninsula into one harmonious whole. Saving his addiction to gallantry, excusable when a fledgling soldier, although scarcely consistent with the Pontiffship, Pope Pius the Ninth was, and in a manner still is, in spite of the bitterness of his soul, caused by his reverses, which leads him to lend a ready ear to his villanous advisers, a good and truly amiable man, just and upright, conscientious and sincere in his wishes for the welfare of the human race, even out of the Roman Church pale. One grand mistake, however, was made by the Roman Church, and that was in elevating him to the Papacy. The discordant elements of church, state, and people required a stronger hand at the tiller of St. Peter's bark than his: the storm came, and the captain, with

his officers, abandoned the vessel. Since that time, in spite of all Catholic priests' protestations to the contrary, the Pope and his ministers have gradually lost their power over the consciences of the people. Pius the Ninth was elevated to the Papal Chair in 1846, amid unanimous acclamations. In 1848, he fled from Rome in the disguise of a lacquey; and, in 1850, he returned to the Eternal City, St. Peter's Chair being propped upon the bayonets of the French soldiery.

Pius the Ninth ascended the papal throne with the milk of human kindness flowing warmly in his breast. He listened only to the voice of reason and humanity in dealing with his people. He longed to be at peace with mankind, to repair the ill deeds of certain of his predecessors. His reverses changed him. The milk of human kindness soured in exile. He, the viceregent of God on earth, had been chased like a cur, with a tin kettle at its tail, out of the holy city. No stately procession, no sweetly-smelling incense curling its white lengths as it wreathed up to heaven, no banner bearers, no crucifixes, no winking virgins, no dark-robed priests and nuns chanting divine litanies; no sun rode in the sky. It was in the dead of night, almost unattended, with a menial's dress upon his back, that the successor of Peter, the wielder of the keys of heaven and hell, fled from the city of saints, apostles, and martyrs. Better had it been for Pius and for Rome had he been left in his quiet Archbishopric of Imola; for at such a time, and in such a cause, he ought to have followed the example of his great and illustrious predecessor, the martyred Boniface the Eighth—he ought to have faced his foes, died, but never fled. What might have been the consequence of such an heroic deed? His schemes of peace perfected, or, at least, his subsequent woes and sorrows would have been spared him. He returned to Rome, encircled with Frenchmen, the descendants of those braves who had held Pius the Seventh a prisoner—men the hated of the Italian people, for they had been their conquerors. To tyrannise, Pius returned to Rome, having felt, but not learned, the terrible lesson, that the will of the people, in the hour of a great crisis, is as the will of God. He returned to Rome to utter unavailing curses, to launch forth deathless thunderbolts, and to scheme the extension of the Romish Church till it should embrace every land—a scheme, in our or any other day, abortive; but the Romish priests are bad historians.

Pope Pius the Ninth and his advisers found spread throughout Italy certain secret societies, luxuriating under the felicitous names of Carbonari, Charcoalari, Rosicrucians, Knights of the Sacred Tortoise, Rose Croix, Pelican, Ineffable Love, Mystics of the Bee, the Lily and the Rose, the Brotherhood of the Just, the Perfect, the Secret, the Inscrutable, and fifty others of a similar description. Every village and town swarmed with them, just as the side of a pool swarms with frogs after a summer shower. They were a plague, they had long been a plague; they had been damned to all eternity, and years after that, by Popes Clement XII., Benedict XIV., Pius VII., and Leo XII. Pius the Ninth resolved to add his little bit of cursing to finish up the grand total, which he did, by himself and others, in various bulls and pastorals, and these societies and their members were consequently excommunicated and damned, under the common denominator of "Freemasons." These societies were not Freemasons. If they used such a term they lied; for Freemasonry renounces them, as it has always renounced them and their creeds. In a more emphatic, and with all the fury of a thrice-prepared Vatican thunderbolt, Pope Pius the Ninth has at the present hour seized the opportunity of classing friend and foe together in one sublime crash, and launched forth a bull against the Freemasons and the Fenians of Ireland. Such a conjunction, although embracing Freemasons all over the globe, is directed peculiarly against Britain; and, on behalf of the Scotch brethren, we make bold to answer it, and claim an exemption to the terrible curse, although we neither fear nor suffer any inconvenience from it. Such a conjunction of names and of parties in Scotland, England, and Ireland, can only have one effect—to produce long and hearty laughter. Freemasonry and Fenianism! Why not unite in the same catalogue Protestant and Papist—brimstone and holy water?

The late Bishop Gillis, in a pastoral issued on the occasion of a "Solemn Mass of Requiem, commemorative of the recent losses of the Pontifical Army, 17th October, 1860," says, in regard to Freemasonry and the Secret Societies of the Continent,—“We deem it but just to the Freemason lodges of this country—(that is, the British dominions)—to say, that in making use of that term,* we had exclusively in view what is called

* “That silent conspiracy against God and against his Church, bearing, as it progresses, the various desig-

Freemasonry abroad." While we accept the compliment paid to Queen Victoria's dominions, we must be permitted to say that Bishop Gillis gave utterance to a falsehood in that sentence—a falsehood of so glaring a character as could only have been intentional. If any man in the Roman Church knew Freemasonry at home and abroad, both in its usefulness and goodness, that man was James Gillis, Bishop of Limyra. It is true that Freemasonry in her Majesty's dominions is entirely opposed to all sedition and treason, but the same holds good to the Freemasons on the Continent. The Freemasons are undoubtedly a secret body in one sense. Their doctrines and views can only be communicated to those who desire initiation; but every man of good moral character can become a Freemason. It is thus not a secret society, in the strict letter of the word; its office-bearers, its meetings, and places of meeting are patent to the world; whereas the Carbonari, and so-called secret societies, skulk in obscure alleys, and in the dead of night carry on their business. Not so the Masons. Everything with them is clear and above board; daylight enlightens all their actions. Thus it is we have all over the world kings and princes of the blood, dukes, marquises, earls, viscounts, and barons Grand Masters, and from the king on the throne to the lord of petty acres we find such enrolled as Grand Office-bearers. What is the Continent of Europe to the three other continents? And yet, long before the Roman Catholic Church penetrated to these, Freemasonry existed among the Hindoos, Chinese, Egyptians, Nubians, the Australian aborigines, the Arabs, and the Incas of Mexico; and the Popish pioneers were then only too glad to shelter themselves under the widespread banners of the now damned Freemasonry.

The Pope—that is, the Church of Rome, the infallible—states the Freemasons have only one idea, to subjugate the whole world. Now it might be as well, before going further, to see how Freemasonry stands abroad. The Prince of Prussia and the Grand Duke of Hesse are protectors of all the Masonic lodges in their realms. William,

nations of Liberalism, Carbonarism, Socialism, Communism, and the rest. Throughout forty long years of a deceptive peace, 'twill continue patient to develop itself beneath the cover of Freemason lodges and secret societies, until it worms its way into the very vitals of the European commonwealth. The time will then come for casting aside its mask; and 'twill rise at last to bid defiance to Christian civilisation, and summon it to surrender."

Prince of the Netherlands, the Kings of Hanover and of Sweden, are Grand Masters in their several countries. The King of Italy and the Emperor of the French (who had only one vote recorded on his behalf the other day, when he was a candidate for the Grand Mastership, because he belonged to the Society of the Carbonari) are Masons, both of them being Roman Catholics. A cardinal, several archbishops and bishops, are also said to be Freemasons. This, however, is a controverted point; but there are many priests of the Romish faith who acknowledge themselves, and are proved to be members. We have heard it said that Pope Pius the Ninth, when a sucking Mars, was not unfrequently seen in a Carbonari lodge, and he only ceased his visits when a strong stop was put to his courage in the shape of a challenge. We concede, however, that this may be a lie.

Popular opinion abroad takes a different view of Freemasonry from the Papacy, and, with regard to this late allocution, the French *Siccle* use these somewhat startling words:—

"We do not exactly know how many Freemasons may be in France, but we are not far from the truth, perhaps, in setting them down at one million. Assuming that there are in Belgium, Germany, Italy, Spain, and Portugal as many more, we have two millions of persons excommunicated; for, if the text of the Pontifical allocution has been correctly transmitted, it is the major excommunication that has been fulminated against them. With the exception of the Albigenses and other heretics, who were first excommunicated in mass and next exterminated in mass, the thunders of the Church were rarely hurled against more than four or five persons in a century; but, at the present time, excommunications *in globo* seem to have recommenced. A million of our fellow-citizens are struck with the most terrible engine which the representative of God upon earth can dispose of. It is true they perform their ordinary business just the same, although interdicted from fire and water. The worst that can happen to them is, that they cannot be sponsors if they should be asked to do so; but this is an occasion which does not often present itself, and they may find consolation in the circumstance, that it will save them the cost of comfits. What interest can the Church of Rome have in thus exposing the impotence of its spiritual chastisements, and the complete indifference with which modern society hears the rumbling of the Church's thunder? What man will give up the title of Freemason, or who will hesitate to become a member of a lodge, through fear of excommunication? The era of those papal thunder-peals has passed, and the Papacy should renounce those miserable parodies of a past which had its grandeur."

Had the *Siccle* put down the number of Freemasons out of France, in the other countries it mentions, at three millions, it would have been by a half below the real number, as the number is, in France, far below the true one. In fact, the Freemason fraternity is over the length and breadth of the Continent. Russia has thousands

and thousands in its despotic territory; and it is a curious fact, that the Emperor Alexander was made a Mason in the Canongate Kilwinning Lodge of Edinburgh. Freemasonry has become an active principle on the Continent, not working like the Carbonari, and such despicable institutions—which it abhors most cordially, and which it destroys in a more effective manner than the effete thunders of the Vatican—for self aggrandisement or revolutionary principles, but for the advancement of the interests of mankind, which naturally embrace the propagation of civilisation, true religion, and the science and arts.

It is a melancholy duty, it is the unkindest cut of all, to have to brand the Church of Rome with originating these destructive societies (not Freemason), whose existence it now deplores, and would fondly annihilate. For its own purposes, in former years, it called them into existence; but when they began to act, in vulgar parlance, *on their own hook*, then did the Vatican find it had evoked a Frankenstein spirit which it could not control, but which threatened in its turn to overturn and overwhelm the Church of Rome, its own and sole creatrix. And now, to show how Freemasonry was the darling of the Papacy, and how, when it refused to prostitute its principles to the interests of Rome, the Vatican started rival institutions. For this purpose, it will be necessary to consider how Freemasonry arose, and likewise what its doctrines are.

At what time, in what place, and under what circumstances Freemasonry arose and became an institution, are questions upon which history is silent. Tradition and fable, the popular mode of transmitting historical deeds from age to age, has nothing to say about this wonderful science; its doings are only to be traced by those *markings* on the stones, known but to Masons, in the magnificent ruins of Baalbec, the gigantic temples of Egypt, the gorgeous cathedrals of Europe, and the strange remains of Mexican grandeur. Patronised from the earliest days by king and noble, secret and unseen, its doctrines spread, rumour alone vaguely hinting at the leaders of the Order; yet nothing certain, nothing tangible. Man, plunged in ignorance and crime, raising altars to Baal, and passing his innocent babes through the fire to Moloch, is a spectacle alike beastly and disgusting. Gods, fashioned like man, with appetites and passions that shamed the most depraved of human beings, were the

received protectors of mortals, and the objects of praise and prayer. Except among the Jews, and in a manner among philosophers of heathen countries, the knowledge of God was lost, or scattered into a thousand divergent rays by the prism of fancy, and the disposition of the votary. Man, as an excuse for plunging into the wildest excesses and the darkest crimes, invented a mythology which gave him precedents of iniquity in his gods that he could scarcely expect to equal, and certainly never to excel. In this manner arose such deities as Zeus and Aphrodite among the Greeks, Isis and Osiris among the Egyptians, Bacchus and Mars among the Romans, and the savage worship of Thor among the Scandinavians. What man would, for an instant, hesitate to follow the impulse of passion, so congenial to its own nature, rather than the dictates of reason? We suspect that the pretty tale of Hercules choosing Virtue in preference to Pleasure, was neither more nor less than a bitter satire upon the life of that hero, who could lay claim to little of the former, while his existence was lapped up in the seductions of the latter. Yet, now and then, some giant mind, earnest in the search for truth, and spurning the immoralities and impurities of the popular worship, caught faint glimmerings of the one "I Am." Such were Socrates, Bion, Plato, and many others of the Greek philosophers. But to have enunciated such doctrines would have been, as they were in the case of Socrates, death to the daring professor; and these enlightened minds had only to fall back upon themselves, and others similarly disposed, for assistance in the search after truth. Thus arose philosophy, and thus arose Freemasonry.

The East has been the prolific mother of many mysteries, and divers religions. From the same place issued the rays of truth and the clouds of error—Christianity and the disgusting worship of the Hindoos and the Mussulmans. The Eastern mind, gigantic in its capacity, has ever been mysterious. The simplest fact became, by their figurative mode of language and writing, in course of time distorted and defaced by the multitudinous symbols under which it was hid, till succeeding generations could not discover the original meaning and purport of their own worship. The sowing of seed in spring, and the sprouting of the blade in summer, with the annual death and revival of the vegetable kingdom, gave rise to the legend of Pluto and Proserpine, and the mysteries

of Adonis. A select few, however—the children or favourite pupils of these mystagogues—were instructed in, and well acquainted with, the origin of these rites, and they in turn transmitted their knowledge to a succeeding generation, who became in consequence the priests of the nations, and their rulers and directors.

Pre-eminent among these mystagogues are found the priests of the Egyptians; but whether Freemasonry arose among them or among the inhabitants of the East of Asia, now we have no means of deciding; but that they were acquainted with and practised the rites of the Order has never been seriously denied, and every eminent writer on the subject agrees on this point. Egypt was long the great school of learning, and the wise of all nations flocked thither to complete their studies, and to be initiated in its mysteries. Few, however, attained to a full knowledge of the esoteric philosophy, although the exoteric was free to all. Long years of noviciate, often prolonged to twenty, had to be passed in silence and contemplation ere the aspirant was deemed worthy of being permitted to participate in the smallest degree in the inner mysteries, and a lifetime was often passed before attaining to a full knowledge of these mysteries. The physical changes of the earth—life and death—and the enlargement of the mind occupied their public meditations, while the stars and the hidden secrets of nature were discussed in the halls, where no one uninitiated dared to enter under the penalty of death. Pythagoras, one of the most distinguished philosophers of Greece, appears, however, to have been instructed in all the mysteries, and from him may be dated the foundation of Masonry in that country. It is neither our province nor our intention at present to enter into an investigation of these mysteries. From Egypt, Freemasonry was carried into Phœnicia and Greece, where it rapidly took root and spread. Buildings under its auspices sprang up on every hand—temples and castles which are wonders at the present day, and whose designs, like that of the Parthenon, puzzle our architects and philosophers to eliminate. On the subjugation of Greece by the Romans, the doctrines of Freemasonry were carried to the imperial city, and flourished there in friendly soil. Numa Pompilius had already instituted a society of Masons in his time, but it was not till the Greeks and Romans became more intimately allied with one another that it rose into eminence. Augustus was its great patron, and from that time forward the

Order spread and flourished. Masons of other lands in the reign of this Cæsar flocked to the chief city of the world; among others the Jews, who, from their ancestors' residence in Egypt, and the attraction of all the most eminent Masons in Solomon's time to the building of the Temple, were adepts in the science; and so much were these Jews esteemed by Cæsar, that a synagogue was opened in Rome, many knights becoming converts to Judaism, and openly observing the Sabbath.

On the rise of Christianity, and the reception of its members among the Craft,* persecution fell upon the Order. A Christian and a Freemason were both heretic, and both were thrown to the lions of the Colosseum.

In the reign of Domitian, the philosophers were as cruelly treated as the Christians. By murder or banishment, he deprived Rome of nearly every citizen of talent or wealth. Yet, in spite of persecution, the Order flourished, and has left in the catacombs of Rome many a shrine and altar carved with the rarest skill, and decorated with superb ornament. Probably in these days of persecution the ritual of reception and the august services of the Order presently in use were drawn up. On the conversion of the Emperor Constantine to Christianity, the services of the Freemasons were called into requisition. Chapels were built in all the famous sacred places, and bands of travelling Masons were sent out over the land to build temples to the Christian God. The groves consecrated to the worship of idols were felled, and the timber used in the rearing of stupendous fabrics to the name of Jesus. Popes were now the patrons of the Order, and kings employed them in building castles and palaces, though their principal delight was in the building of houses to God, in which they excelled. In the tenth century they were established as a Free Guild in Lombardy; and a celebrated corporation, established at Como, in Italy, sent out bands in every direction, till the generic name for all these builders became *Magistri Comacini*, or the Masters of Como.

From Lombardy they crossed the Alps, to build churches for the newly converted Christians, and many bulls were issued by the Popes conferring upon them fresh, and confirming old, privileges. "A monopoly," says Mackey, "was granted to

* The sign of the Cross, used so extensively in the Church, was neither more nor less than a sign of recognition, used by the Christian Freemasons to distinguish themselves from those who were unenlightened.

them for the erection of all religious edifices. They were declared independent of the sovereigns in whose dominions they might be temporarily residing, and subject only to their own private laws. They were permitted to regulate the amount of their wages, were exempted from all kinds of taxation, and no Mason not belonging to their association was permitted to compete with or oppose them in the pursuit of employment. And in one of the papal decrees on the subject of these artizans, the Supreme Pontiff declares that these regulations have been made "after the example of Hiram, King of Tyre, when he sent artizans to King Solomon for the purpose of building the Temple of Jerusalem." The religious and military Order of the Temple, in its palmy days patronised the Masons, and employed them extensively in the building of their priories and religious houses. The Masons, under the patronage of the Templars, were introduced into England and Scotland, where they have been established ever since.

Though now in Scotland the Order has ceased to be actively engaged in raising structures, it still maintains a passive surveillance over public buildings, and, by the right derived from charters granted by the kings of Scotland, lays the foundation-stones of the same. The Order is not political in its character, though some designing and unscrupulous persons, such as the Carbonari of Italy in the present day and the Jacobites of Scotland in former days—of whom we shall have occasion hereafter to speak—have done much to bring the Order into disgrace. Its doctrines breathe nothing but the purest and truest philosophy. It discourages every vicious and demoralising feeling, and rears and fosters whatever is beautiful and virtuous in man. Every true Mason knows that by his obligation he is bound to prove himself a good man and a loyal subject, and to discourage any attempt to prostitute his glorious Order to the advancement of party or the furtherance of political aggrandisement. Clinton uses these memorable words:—"Although the origin of our fraternity is covered with darkness, and its history is to a great extent obscure, yet we can confidently say that it is the most ancient society in the world; and we are equally certain that its principles are based on pure morality—that its ethics are the ethics of Christianity—its doctrines the doctrines of patriotism and brotherly love—and its sentiments the sentiments of exalted benevo-

lence. Upon these points there can be no doubt. All that is good and kind and charitable it encourages, all that is vicious and cruel and oppressive it reprobates."—*Scottish Freemason's Magazine*.

GENESIS AND GEOLOGY HAND IN HAND. THE DIFFERENCE BETWEEN CREATING AND MAKING.

A quaint old housewife, as practical as she was explanatory, when giving a recipe for making hare soup, wisely enjoined the necessity of procuring the animal, and used, moreover, such a term as almost implied that, although it was about the swiftest of animals, and the difficulty of procuring it correspondingly great, yet that the necessity was absolute, that before hare soup could be made the hare must first be caught.

If the best cabinet-maker in the kingdom were to receive an order for a table, however willing the tradesman might be to execute the profitable order, it would be impossible for him to do so *unless* he could be supplied with the wood.

The old Greeks used to say that "he was the best shoemaker who, *leather being given to him*, made the best possible pair of shoes."

Nor are these truisms, however familiar they may appear, inasmuch as they involve the very first principles of human necessity. For God has in fact decreed that man shall not be able to form or make, except out of existing and available materials. God is almighty. He alone can make anything out of nothing. God chose to furnish the universe, and He did so by a volition of his own will, creating the heavens and the earth out of nothing. God spake, and it was done.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Hebrews xi. 3. The whole universe, therefore, came into existence by God's creative and irresistible fiat, the effect of which is related appropriately at the head of Divine Revelation. To *create* is to make out of nothing; to *make* is to form out of pre-existing material. To *create*, therefore, is the work of God alone; to *make* is common, though in different degrees, to God and man.

We believe that God made—that is, remade, renewed, furnished, restored—the earth in six days, after the state of so-called chaos, for "in six days the Lord made heaven and earth, the sea, and all that in them is."—Exodus xx. 11. Therefore we know both the time *when* God made the earth, &c., about six thousand years ago, and also *how long* He chose to take in making the heaven and the earth, viz., six days. But we know *neither* in connection with the creation of the heavens and the earth. For God has not chosen to reveal *when* He called the universe into existence, neither has He chosen to inform us *how long* the earth took to gather, or to receive

its different layers of rocky or sedimental crusts, first the unstratified and igneous, and afterwards the stratified and aqueous.

The Bible nowhere fixes the date of the creation. Genesis i. 1, "*In the beginning* God created the heavens and the earth." There is no definite fixing of the time *when* by the expression "*In the beginning*;" on the contrary, it is surely *indefinite*. It proves conclusively that they were created *at some time*. It also proves as clearly that there was a time in which the heavens and the earth were *not* in existence. It shows that at some time or other the heavens and the earth began to be, and that their existence at that undefined time sprang from a volition of the will of God, the Almighty Creator. It proves that they were not eternal; and may we not suppose that Moses was inspired of God to write thus, partly against the teaching of the heathen Egyptian philosophers?

There is not—and there cannot be—any proof that the first verse is not separated from the six days by an incalculably broad chasm of time, affording ample space and verge enough for any or all of the facts, or discoveries, of geology, whatever length of time they might have required. Nor is this all; but, in addition, there must have been an indefinite and lengthened period between the original creation related in the first verse and the time of the so-called chaotic condition described in the second verse, from which condition the earth was restored in the work of the six days, and which restoration the third verse commences to describe.

Let us weigh the term "*In the beginning*," and let the so-called chaos be for a subsequent consideration. It appears probable that however good a translation "*In the beginning*" may be, yet that had the Bible, as the Word of God, been inspired in the English language, the words "*In the beginning*" might not have been used, for they seem to be a much more literal translation of the Septuagint Greek—a version generally correct, and highly honoured, since it was quoted several times by our Blessed Lord Himself—than of the original Hebrew. "*In the beginning*" refers us to the *beginning*, not the *beginning* of time, for that may be more correctly supposed to commence at the first measurement of time, the first of the six days, ages and ages subsequent, but the *beginning* of the creation of the earth, though the expression may, nay must, infer that the Creator must of necessity have been before the thing created. "*In the beginning*," therefore, seems to be a correct translation of the Greek *en arche*, but signifying nothing more, if, indeed, as much. *En arche* means from the very spring or source, as tracing a mighty river to its very commencement, finding out the very root of a matter, or being sure that the bottom itself is fathomed. But, however expressive *en arche* may be as to the thing itself, the original Hebrew word *B'rahsheeth*,

the word inspired of God, means for more, for it not only traces up anything to *its* commencement, but it suggests beyond, for it does not stop there, but infers the period when it was not, an indefinite *at first*. *B'rahsheeth*, and the connection it is in, seems to comprehend in one suggestive idea, three several periods. First the interminably long period to the commencement of the heavens and the earth; secondly, the epoch of their very beginning; and thirdly, the eternal period when they were not, but were willed to be in the intention of the Great Creator and Mighty Architect of the Universe, the Eternal God.

A commencement of creation there must have been, but before that, from all eternity, the Self-existent was His own All-sufficiency. The first verse, therefore, surely only asserts the creation of matter at some epoch unknown to man. The second verse describes the state the created earth was in immediately before the restoration, though ages and ages may, nay, must, for by geology the study of the same identical work of God is proved—have intervened between the original creation related in the first verse and the so-called chaotic state described in the second verse. It may be said that the two verses are connected, tied together by the conjunction "*and*." They may appear to be so in the English, but are not so in the Hebrew; and certainly in inspired words connection in composition does not as a necessary consequence infer or require contiguity in states, or continuance in time, for there are passages where in English only a comma divides centuries, and other passages the words of which are so interlaced, and the meaning so interwoven, that it is impossible for the human intellect to analyse fully, or to separate correctly. As an instance of the first, may be cited the passage in Isaiah lxi. 2, which our Lord quoted (Luke iv.), and where he stops at "*To proclaim the acceptable year of the Lord*," and adds "*This day is this scripture fulfilled in your ears*;" but He has pointedly omitted to continue the passage in Isaiah, the following words of which are "*And the day of vengeance of our God*," which is not yet fulfilled, nor will be till the day of judgment. As an instance of interwoven words belonging to different periods the 24th chapter of St. Matthew may be quoted, where the prophecies of the destruction of Jerusalem, now fulfilled, are so intimately connected with the prophetic allusions to the destruction of the world, that even now, when one is fulfilled and the other not, with the interval of centuries, no critical commentator can clearly separate between the two.

The word *and* in English is generally a copulative particle, but the original of this English *and* in Genesis i. 2, is not so in the old Hebrew Scriptures. Parkhurst says that the "*kai*" in the Greek Septuagint, like the Hebrew "*vau*," "*is used in almost all sorts of connections, and serves for most of the different kinds of conjunctions*," and he cites 24. The elder Michaelis assigns to

van 37 different significations, and Noldius upwards of 70. In the acknowledged authority, the Hebrew Concordance by G. V. W. I find twelve different words for *and*, but *van* is not to be found among them as a Hebrew Scriptural rendering for *and*. This seems to confirm Jervis' admirable translation of Genesis, and to prove him correct when he translated *van*, the first word or particle of Genesis i. 2, by "*now*," more literally and clearly detaching the second verse from the first. This word seems to induce us to accept still more naturally Rabbi Yarki's opinion of the first verse, when he described it as a "*detached enunciation*," or an introductory proposition, the object of which is to declare that all things originated from the will of God, who alone is, and was, self-existent and eternal. The two words used in the first chapter of Genesis, as expressive of the orders of the creation and restoration are, first, *balra*, to create out of nothing; and secondly, *yahsa*, to make, form, restore.

The writer has traced the Hebrew word *balra*, to create, used in Genesis i. 1, in every passage in which it occurs in the Bible, viz., *kal* and *niphal*, forty-seven times, and in every instance, without a single exception, it is only applied to God's work, and never in a single passage to the work of man. It does not, however, always mean to make, by word or will, out of nothing, but also to restore, or renew, in such a complete and perfect manner as could be done by God alone, proving omnipotence in perfected restorations or glorifications. There is a beautiful and satisfactory coincidence in the English translation, for in every one of the thirty-seven different passages, where the verb create is used, the work of God alone is alluded to. There are ten passages where *balra* in the Hebrew Scriptures is not translated by the word *create* in the English. It is said that *yahsa*, to make, is applied to the work of man more than 2,000 times in the Old Testament; it may be so, but *balra* certainly never is. The word *yahsa*, to make, or form, or do, occurs about 2,700 times in the Hebrew Scriptures, and is very often applied to the work of God, as in the verses, Genesis i. 7, 16, 25, 26, 31, &c. But these distinctions in the words used prove a distinction in God's separate works, his original creation, and his six days' restoration. But there is another work of God going on now, so pure, so Godlike, and so peculiarly requiring God himself, that He calls it a *creation*, for alluding to the repenting faithful in Judah and Jerusalem, He says of his own work, effecting such a marvellous contrast from sin and evil, Isaiah lxx. 17, "Behold I *create* new heavens and a new earth, and the former shall not be remembered nor come into mind, but be ye glad and rejoice for ever in that which I *create*, for behold I *create* Jerusalem a rejoicing, and her people a joy."

It was in strong desire to be blessed that the sweet Psalmist of Israel prayed (in Psalm li. 10), "*Create in me a clean heart, O God, and renew a*

right spirit within me," a spirit steadfast and constant in the principles of the new life creation. And St. Paul writes (2 Cor. v. 17), "If any man is in Christ, he is" not only "a new creature" but a new "*creation*" (Greek *ktisis*), so even closer, and in more sure and perfect union, the act by God's volition implying also the result of the act, "the old things have passed away, behold all things are become new."

Blessed and holy should we be if we had reason, after humble prayer, like David's heartfelt repentance, and true faith, to be sure that we were "His workmanship, *created*," not only *by*, but "*in* Christ Jesus."—Ephesians ii. 10. Right glorious will it be to join in the ascription of praise. In Revelations iv. 11, "Thou art worthy, O Lord, to receive glory, and honour, and power, *for Thou hast created all things*, and for Thy pleasure" (or by Thy will, Greek, *delta to thelema sou*) "*they are*" (i.e., exist; *Receptus eisi*, or *esan*, were; *Dusterd*, existed) "*and were created*."

OUR PUBLIC CHARITIES.

Under this head in a recent issue we referred to the scandalous manner in which "guardians" administer the funds extorted from hard-working parishioners, and intended for the proper relief of the poor. The following illustration of the treatment of the sick poor is revolting enough, but doubtless truthful. It is from our contemporary the *Lancet*, being the report of its commissioners on the Bermondsey Infirmary:—It occupies an entirely improper site, and is often flooded. The classification is described as incomplete, and there is no separation of "foul" cases. The sick wards generally are good, although deficient in cubic space. The wards for the infirm present a marked contrast with them: they are excessively bad, two of them especially, which are called Lazarus and Aaron respectively, are very dirty, and deficient in both light and air. The occupants were herding together in a miserable manner in the midst of conditions which must render any medical treatment of their chronic disease of little avail. The closet and urinal, abutting on the deadhouse, stunk so offensively as to poison the whole atmosphere of their airing-court, and are considered to have had a share in the epidemics from which the establishment has suffered. The arrangements for the tramps are characterised as "*altogether brutal*." Although as many as forty or fifty persons have been known to apply in a night, accommodation is provided for twenty-four persons; it consists of bunks, or long orange-boxes, with a wooden log for a pillow, a blanket and rug, and not even a bit of straw to lie on. The guardians of Bermondsey are believed to be singular in their mode of lodging the houseless poor. The nursing is committed to unpaid pauper nurses. The amount of nourishment for the inmates, and especially the infirm, is altogether insufficient. The medical officer is over-

worked and underpaid, and has to find drugs out of his pitiful stipend. The workhouse has been visited by cholera severely twice, and in a new epidemic similar visitations might be anticipated. The workhouse, however, is unfit to receive such cases with safety, and is now in a state to foster epidemic diseases generally.

QUAKERS.

This contemptuous denomination originated at Derby in the year 1650, from the following circumstance. George Fox, the first of the people called Quakers, having been brought before the magistrates at that place, admonished them to tremble at the Word of the Lord. Justice Bennet, one of the bench, more ludicrous than grave, converted the expression into a subject of ridicule, and in derision gave George and his friends the appellation of Quakers, by which name the members of this society have since that time been distinguished by the world; but they have transmitted down to the present time the more endearing appellation of "Friends." George Fox was imprisoned at Scarborough Castle, when Sir Jordan Crossland was governor, for above twelve months, having received a premunire on account of some religious principles which a more enlightened age has tolerated. His constitution was delicate and feeble, yet he supported the rigours of a severe confinement in a miserable cell with perfect resignation. The peaceful serenity of his mind was unmoved by external accidents, and though deprived of every social intercourse with friends, and exposed to the derision of his enemies, this holy man in patience possessed his soul superior to every indignity. He was confined at separate times in three different rooms: one of them on the seaside, now in ruins, at a little distance from the spring called the "Lady's Well," which, he says, "lying much open, the wind drove in the rain so forcibly, that the water came over his bed and ran about the room, so that he was glad to skim it up with a platter." "A threepenny loaf lasted him three weeks, and sometimes longer, and most of his drink was water with an infusion of wormwood." The exemplary patience, great humility, and inoffensive conduct of George Fox, so conciliated the esteem of the governor and officers of the garrison that they ultimately became his friends and advocates, and were accustomed to say "That he was stiff as a tree and pure as a bell, for they could never move him." He was released by order of the King, and the following passport was granted by the governor:—

"Permit the bearer hereof, George Fox, late a prisoner here, but now discharged by his Majesty's order, quietly to pass about his lawful occasions without any molestation.

"Given under my hand at Scarborough Castle this 1st day of September, 1666.

"JORDAN CROSSLAND,

"Governor of Scarborough Castle."

MASONIC NOTES AND QUERIES.

THE SECRETS OF FREEMASONRY.

The *Monde* would have its readers believe that the following is the oath taken by every Freemason on the day of his reception:—"In the name of the Supreme Architect of the World, I swear that I shall never reveal the secrets, signs, touches, words, doctrines, and usages of the Freemasons, and that I shall observe an eternal silence with regard to them. Should I prove false, I submit to the following punishment: that my lips be burned with red-hot iron, my hand severed, my tongue torn out, my throat cut, and my body suspended in a lodge during the time that a new brother is being admitted, in order that my treachery may be branded, and my example serve as a terror to others; that my body be then reduced to ashes and flung to the winds, so that the memory of my treachery may utterly perish."

A MASONIC SIGN SAVES FROM DROWNING.

A correspondent has been so good as to send me a paper-writing, to which he has with his pencil prefixed the words "A Masonic Sign saves from Drowning." He states that he lately purchased some books which had belonged to a member of the Craft, who died a few years ago, and this writing was discovered by him enclosed between the leaves of one of them. The following is a *verbatim* copy:—"A.D. 1793. The Master of a Berlin lodge, whilst walking in a meadow adjoining the Spree, heard the cries of a man who by some accident had fallen into the river, and he speedily ran to the bank, but being a very indifferent swimmer, he hesitated to go any further. The drowning man had already sunk twice, when, on coming to the surface once more, he contrived, in the midst of his struggles, to make a Masonic sign. The Master of the lodge recognised it, and he hesitated no longer; he plunged into the water, and succeeded, although with great difficulty, in rescuing the brother, who proved to be a Frenchman, holding a high office in the Grand Orient of Paris."—CHARLES PURTON COOPER.

MUSSELMAN MASONS.

I should like to know whether the case of a candidate not being freeborn has offered itself in India. I opine not, as Mussulman Masons in India are many of them of princely families.—A STUDENT

ABRAHAM LINCOLN.

The continental lodges eagerly seized on the death of President Abraham Lincoln to make popular capital, but they were countenanced in it by American brethren, who encouraged any expression of sympathy without inquiring whether the deceased functionary was a Mason. The proceedings of the American Grand Lodges now in session are in strong contrast to this, as they deprecate any action not justified by Masonic work.—N. P.

MASONIC LANGUAGES.

Thinking it may interest some, and lead to further inquiries, I have drawn up the following list of languages in which Masonic ceremonies have been performed:—English, Dutch, Danish, Swedish, German, Latin, French, Italian, Spanish, Portuguese, Wallachian, Modern Greek, Armenian, Polish, Russian,

Hebrew, Arabic, Turkish. This is a goodly list; but there must be many more than these, and I should like to see it extended.—*ECLECTICUS.*

PSEUDO-MASONIC COIN.

In my collection of Oriental coins, I have a coin with the double triangle on one side and a rose on the other. As it bears no inscription, it is very likely not a legitimate coin, but a token. It was long in circulation, and much worn. It has, of course, no Masonic reference, the emblems being such as are commonly used by Mussulmans as well as Masons.—
Smyrna, Nov. 4th, 1865. HYDE CLARKE.

CORRESPONDENCE.

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

RELIGION OF FREEMASONRY AS A UNIVERSAL INSTITUTION.

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

DEAR SIR AND BROTHER,—A correspondent in your "Notes and Queries" of the 11th November, makes mention of a letter "undeserving a place in your MAGAZINE," and it was probably without due consideration that he gave a hasty reply to a query in the letter "What is the religion of Freemasonry as a universal institution?" in which he states, "There is a religion formed by man, with no assistance but that reason which distinguishes man from the brute—this is the religion of Freemasonry," a theorem I have never met with before, to which, as a member of the institution, I must beg he will excuse my expressing my humble dissent. Your correspondent strengthens his argument by adding that "It is described in the treatises of natural theology and ethics, which abound in the languages of all civilised nations, both ancient and modern, and which in substance are much the same."

The universality of Masonry consists in its being extended over every part of the habitable globe, but it can scarcely be considered as a universal institution from its being adopted only by those who seek and obtain admission amongst us, although society everywhere around our lodges receive benefit in some way or other from the moral influence of its members. We do not consider it as a religion, but if I understand the term "Religion of Freemasonry" rightly, it is evidently the religion of the Bible, "without note or comment." Let any brother well established in the knowledge of the Order read his Bible attentively, study well and understand what he is reading, and compare the subjects treated upon in Masonry with his Bible, he will find it to be something higher and of more value than that "reasoning which distinguishes man from the brute." We may look upon

the works of creation, and the human mind must confess that the whole arrangements of this beautiful and magnificent universe are perfect, and governed by systematic laws; everywhere around us are myriads of beings all subject to the superior powers of man, the depths of the earth are broken up for his uses. We ourselves exist for a while, and are sensible that all created things minister to our comfort; we enjoy the social affections implanted in our nature, the intellectual powers of the mind contribute to our happiness and to the enjoyment of life and society; yet, with all those attainments, the life and love of evil in our very nature render it impossible for man to frame an acceptable religion with no other assistance but "that reason which distinguishes him from the brute." If we point to Mahomet, for instance, who framed a religion as he supposed milder and less idolatrous than Popery, yet he determined to establish it by the sword. Popery, again, the great disturber of the peace and happiness of mankind, exercises excessive cruelties against all whose religion is of a higher class, more purely Christian, as well as upon its own subjects where profit and gain present a premium. Its curses are loud and deep upon all our religious and charitable institutions, our Bible societies for sending the word of divine truth in all languages throughout the world, our societies for propagating the gospel to the heathen in foreign lands; its curses and anathemas against Freemasonry, the noblest institution the world ever knew, which interferes not with the religion or politics of any nation under the sun, all clearly prove the insufficiency of the human mind to frame a religion suitable to mankind at large, "with no other assistance than that reason which distinguishes man from the brute;" and the heavy judgments of God mentioned in the prophetic writings and now preparing to be poured out upon them sufficiently prove how unacceptable they are before the Majesty of Heaven.

The faint ideas the ancient philosophers possessed with regard to the Divine Being were derived to them from the descendants of Noah, through the patriarchs and the Jews, in their travelling through the Eastern nations. They treasured up this knowledge as traditions, and it was probably from this they considered themselves accountable for the exercise of the moral capacities of their nature and of the mind. It was, therefore, through Divine revelation alone that the ancient philosophers could teach or write any treatise upon any subject to which the term religion could be applied.

There are various degrees in Masonry, and subjects suited to each degree known to the Mason, subjects tending to exercise the intellectual faculties, not on natural theology alone, but through the hidden paths of heavenly science in its most enlarged sense, even to the throne of God himself; and while they also guide us in the principles of moral truth, they likewise teach us "how to die"—not the mere physical dissolution of the man or the brute, but that to the just and upright man death can present no terror. One of the ancient prophets tells us in that Sacred Volume laid before us in the lodge, that "the just shall live

by faith"—not the mere animal life of the man or the brute, but that spiritual life, "the righteousness which is of faith," which will enable the just to stand upright and without fear when they hereafter "enter that kingdom prepared for us from before the foundation of the world." Now, there is no principle in Masonry laid before us for our acceptance urged more strongly than that of faith—not a mere belief that we exist on the bounties of nature like the brute, but a firm conviction of the existence and attributes of God, in whom we live, and move, and have our being; as will produce on the mind such a perfect love and reverence for His name, a steady confidence on His word, and an entire obedience and resignation to His divine will; and that this faith will lead us to the attainment of another virtue, to that firm and steadfast hope which neither the storms of affliction nor the sufferings of adversity can ever shake or alter, even the hope of eternal life. That which might be termed the religion of Freemasonry, therefore, is a revealed religion, and not that "formed by man, with no assistance but that reason which distinguishes him from the brute;" for Masonry not only prepares us for our last end, but directs our attention to the progress of futurity, that mysterious veil which human reason is unable to penetrate, unless aided by that light which is from above, which inspires us with a holy confidence that the Lord of Life will enable us to trample the king of terrors beneath our feet, and lift our eyes to that bright morning star, whose rising bringeth peace and salvation to the faithful and the obedient of the human race.

Every brother who has proceeded so far in his degrees as to have been confronted with a subject which the most profound reasonings of man, or all the treatises of natural theology and ethics known by civilised nations, ancient or modern, or the wisdom of the ancient philosophers could never fathom, should remember that it was originally elucidated to the inquiring mind by the great evangelist. But some thirty years since, or thereabout, some clever natural theologian of the day succeeded in removing this from our ancient ritual, and supplied its place with that record of Moses in present use among us. However good in part the deductions drawn may appear in an ethical point of view, the text has no bearing whatever upon the subject; the idea must have arisen from "that philosophy and vain deceit after the rudiments of the world," and not after that great and divine light of Masonry "which was in the beginning with God, and was God;" to such, indeed, "the light shineth in darkness, but the darkness comprehended it not." The keystones were withdrawn, the impediments of philosophy and natural theology stood in the way, and the glorious rays of the sun of righteousness, even in its highest altitude, found no place in the heart and mind, which preferred the gloom and twilight of natural theology to the bright and dazzling light of revealed truth.

I cannot but consider Freemasonry of a much higher character than your correspondent applies to it; for while it lays before us all that is necessary for man to know in a moral and social point of view, it likewise holds out a lamp to that path of life that will lead us to the enjoyment of those hidden treasures to be revealed hereafter to all who diligently seek them.

I am, yours fraternally,

J. J.

THE MASONIC MIRROR.

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

MASONIC MEMS.

Bro. Sir H. L. Bulwer, Prov. G.M. of Turkey, having resigned the embassy at the Sublime Porte, has quitted Constantinople in a very infirm state of health. The new ambassador not being a member of the Craft, Sir Henry has addressed a letter to the District Grand Lodge, stating that he has left the district in charge of Bro. Hyde Clarke, the D. Prov. G.M., who has administered the province from its foundation, with full powers. In so doing Sir Henry expresses his confidence in the qualifications of the D. Prov. G.M.

The next meeting of the Provincial Grand Lodge of Monmouthshire is announced to be held at the Masonic Hall, Frogmore-street, Abergavenny, on the 7th prox. The chair will, we understand, owing to the illness of the R.W. the Prov. G.M., be occupied by the V.W. Bro. C. Lyne, D. Prov. G.M.

METROPOLITAN.

UNITED MARINERS' LODGE (No. 30).—This lodge held its regular meeting on the 29th ult., at the International Hotel, London Bridge. The lodge being opened in due form, the W.M., Bro. Ablitt, assisted by his Wardens, Bros. Marsden and Wiseman, then passed Bro. Smith to the second degree, which ceremony was performed in a very efficient manner. The thanks of the lodge was given to Bro. Jesse Turner, P.M. and Treas., and recorded on the minutes, for his kindness in superintending the make of the pedestals for the use of the lodge, and which had met the approval of the brethren. The visitors present were Bros. Robert Shackell, Prov. G. Sec. Hants, and E. Hawkins, P.M. 15. A communication was received from Bro. Richard Barnes, P.M., and twenty-one years Treasurer of this lodge, informing the brethren of his admission as a candidate for the benefits of the Royal Masonic Benevolent Amnity Fund. The subjoined epitome of his assiduity and zeal for the welfare of the Craft and its charitable institutions was read; the following is a copy:—"That Bro. Richard Barnes was initiated in, and continued a subscribing member to, the Kent Lodge (No. 15) for thirty-eight years, served the office of W.M. on two occasions, was thirty-five years Treasurer and father of the lodge, and that he has many times been presented with marks of esteem from his lodge. In the year 1845 it was unanimously resolved, in gratitude for services rendered to the brethren in qualifying them for a long series of years in the efficient discharge of their respective offices, that his portrait should be taken by a competent artist, to be the property of the lodge. In the year 1844 was presented with a vote of thanks, handsomely framed and glazed, for his zeal for the Craft, and the essential services rendered by him to enhance the prosperity of the Masonic Charities. That he acted as Honorary Secretary to the Committee for conducting the excursions to the Nore, in aid of the funds of the Royal Masonic Institution for Boys, for thirteen years, during which period the sum of £1,032 16s. was added to the funds. That he received from the same Committee, in 1832, an elegant snuff-box, presented by the late Colonel Forrest, with the following inscription—'Presented to Bro. Richard Barnes, in testimony of his unwearied exertions as Honorary Secretary to the aquatic excursions in aid of the funds of the Royal Masonic Institution for Boys. Bros. Colonel Forrest, President; Philip Broadfoot, Vice President; I. J. H. Coe, Treasurer.' Acted as Honorary Secretary to theatrical entertainments held at the Grecian Saloon, on the 11th of June, 1839, in aid of the funds of the above institution, when £55 13s. was returned to the Charity. As Honorary Secretary to an excursion to Richmond, in aid of the above, on the 8th day of June, 1840, returned to the Institution £6 Gs. As Honorary Secretary to a ball and gala, in aid of the same, held at the Grecian Saloon, Sept. 22nd,

1841; the amount returned £62 4s. 6d. In the year 1842 was appointed Treasurer to the Committee for carrying out theatrical amusements, as above; paid proceeds into the hands of the Treasurer of the Institution the sum of £62 2s. 10d. Treasurer to the same, July 18th, 1843; amount returned £25 13s. 6d. Treasurer to the same, October 15th, 1844; amount returned £41 12s. That he received on each occasion a vote of thanks from the Treasurer and Committee of the Institution. That he is a life subscriber to the same. In the year 1845 appointed Treasurer to an excursion to the Rye House, Herts: paid a portion of the proceeds to the Royal Freemasons' School for Female Children, the sum of £6 10s.; another portion to the Royal Benevolent Institution for Freemasons' Widows, £6 10s. In the year 1835, as honorary member of the Lodge of Prosperity, acted on the committee for carrying out a theatrical benefit at the Pavilion Theatre, in aid of the funds for building the asylum for Aged Freemasons. Attended the dinner at Blackwall, and paid over to Dr. Crucifix (Treas.) the sum of £40, and was a subscriber to the same. In the year 1845 was appointed Collector by the brethren of the Kent and United Mariners' Lodges; their annual subscriptions in aid of the funds of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, and that, owing to his indefatigable exertions, he collected from 1845 to 1862 the sum of £175. That himself and wife have been annual subscribers thereto from the commencement of the Annuity Fund. That he is likewise a Royal Arch Mason; was exalted in the Jerusalem Chapter (No. 185); joined the Union Waterloo (No. 13), Woolwich; and served the office of First Principal on two occasions; and is the father of the chapter." The W.M. having brought the matter before the lodge, it was unanimously resolved, "That we, the undersigned, being the Master, Wardens, and Past Masters of the United Mariners' Lodge (No. 30), in open lodge assembled, do affirm that Bro. Richard Barnes, P.M., was a regular subscribing member to this lodge for the space of thirty-five years; passed the office of Master on two separate occasions; was Treasurer twenty-one years and father of the lodge; has on several occasions been presented with marks of esteem from this lodge. We therefore recommend our worthy and esteemed brother to the favourable consideration of the Governors and Subscribers to the Royal Masonic Benevolent Institution for Aged Freemasons. Signed, Bros. A. F. Ablitt, W.M.; M. Marsden, S.W.; D. Wiseman, J.W.; Jesse Turner, P.M.; Robert Taylor, P.M.; Thomas Pickering, P.M." The business of the evening being concluded, the lodge was closed in due form and the brethren adjourned to the banquet, which was enjoyed in the true spirit of the Craft.

ST. GEORGE'S LODGE (No. 140).—The regular meeting of this old and prosperous lodge was held on Wednesday, the 15th inst., at the Lecture Hall, Greenwich. The lodge was duly opened by Bro. E. M. Hubback, I.P.M. (in place of the W.M., Bro. C. L. Smyth, who was out of town), assisted by Bros. C. Badger, S.W.; Tattershall, J.W.; Edgington, P.M. Treas.; G. N. Mourylian, P.M. Sec.; W. Noak, S.D.; E. W. Pook, J.D.; Hudson, I.G.; H. A. Collington, P.M.; W. Scott, M.D., P.M.; Booth, P.M.; and very many others. Ballots were taken for two gentlemen, candidates for Freemasonry, and declared to be unanimous in favour of their admission. Mr. Down being in attendance, was regularly initiated, the W.M. rendering the ceremony in his usual admirable manner. It was agreed to unanimously that a petition be sent to the Grand Master, the Earl of Zetland, for permission for the members of this lodge to wear a centenary jewel. The lodge completed its hundredth year of existence on the 29th June last. There being no further business, the W.M. duly closed the lodge, and the brethren adjourned for refreshment to the Globe Tavern, Royal-hill. Amongst a very large number of visitors were Bros. W. C. Penny, P.M. 60, P.M. and Treas. 79; F. Walters, P.M. and Dir. of Cers. 73, 147, Sec. 871; and J. Hasler, W.M. 79.

DOMATIC LODGE (No. 177).—The usual monthly meeting of this lodge was held on Friday evening, November 10th, at Auderton's Hotel, Fleet-street, and was numerously attended by members and visitors. The lodge was punctually opened at half-past four o'clock by Bro. J. B. Osborne, W.M., assisted by Bros. Simpson, S.W.; Pulsford, J.W. (*pro tem.*); several other officers, and Bro. Thompson, I.P.M. There were soon afterwards present Bros. Carpenter, P.M.; Elmes, P.M.; Marshall, P.M.; Brett, P.M.; Smith, P.M. and Treas., &c. Soon after the lodge was opened the W.M. read a special dispensation granted by the M.W. the Grand Master, authorising him to

initiate Mr. Charles Edwin Thompson, a minor, into the ancient and honourable Order of Freemasonry, which was in itself a great compliment paid to Bro. Henry Thompson, the I.P.M. of the lodge. Also, in acknowledgment of the privilege due to him, the W.M. determined that the candidate so brought before them should be taken first in the order of business, and he was duly initiated into the secrets and mysteries of Freemasonry. At the conclusion of this ceremony Mr. Wams was introduced and initiated into the Order. The initiates having retired, the lodge was opened in the second degree by Bro. Thompson, I.P.M., and Bros. Coathupe, Cruse, and Bennett were passed to the second degree. The lodge was then opened in the third degree, and Bros. Stack and Sivil were impressively raised to the sublime degree. The lodge was lowered to the first degree, and the next business was to elect a W.M. for the ensuing year, and the choice unanimously fell upon Bro. Simpson, the present S.W., no less than sixty-one brethren voting for his election. Bro. Simpson returned thanks for the honour thus conferred upon him by being unanimously elected by the votes of sixty-one brethren, and said that he would do the utmost in his power to discharge the duties and promote the prosperity of the lodge. The next business was the election of Treasurer, and Bro. J. Smith was unanimously re-elected to that office. He returned thanks for that renewed mark of confidence of the brethren, that being the twenty-first time he had been elected to that office. The W.M. (Bro. Osborne) volunteered to serve the office of Steward, and to represent this lodge at the annual Festival for the benefit of Aged Freemasons and their Widows, to be held in January next. The lodge was now closed, and the brethren adjourned for refreshment. On the removal of the cloth the usual loyal and Masonic toasts were given, Bro. Joseph Smith returning thanks for that of "Earl De Grey and Ripon, Deputy Grand Master, and the rest of the Grand Officers." The W.M. said the next toast was a most pleasing one to him to propose, as it was the "Health of their Brother Initiates," and he must say that from what he had seen of them they promised to become good Masons. The toast was well received. Bro. C. E. Thompson expressed his thanks to the brethren for their kindness in admitting him amongst them, and said that by always acting on the square he hoped one day to come up to the level of the W.M. (Hear, hear). Bro. Wams also briefly returned thanks. Bro. Thompson, I.P.M., asked the brethren to fill bumpers for the toast which it was his privilege to propose, and although he should then do so for the last time, he never did so with greater pleasure than on that occasion. That was the last time their W.M. would preside over them at the banquet, and he was sure from the kindness and courtesy he had invariably displayed, that he would quit the chair with the respect and good will of every one of the members. His year of office had been a most successful one, and it must ever be to him a source of the highest gratification. For himself, he (Bro. Thompson), must express his sense of the great kindness he had received from him, and particularly when he was desirous of having his son, although a minor, introduced into the lodge during his year of office. Having spoken to the W.M., he expressed his willingness to aid him by every means in his power, and informed him that in the event of his obtaining the necessary dispensation from the Grand Master, that he should not only have pleasure in initiating him, but would second his nomination as a candidate. For these reasons, on his own part, he felt deeply indebted to the W.M., and should always remember the courtesy he had received from him. While on this subject he might just observe that when they saw the pleasure he had derived from having his son initiated into their Order, that it might be some answer to the slanders with which Freemasonry was assailed by those who were ignorant of the great principles upon which their Order was founded. He hoped that his son would become a good Mason, that he would not be merely one in name but in acts, and if he did not, it should not be his (Bro. Thompson's) fault. Returning to the toast, he had to inform the brethren that that night he brought down a request from Bro. Farnfield, the Assistant Grand Secretary, that this lodge should send a Steward to represent it at the Festival for Aged Freemasons and their Widows, which will take place in January next, when their W.M. without hesitation at once said he would undertake that office, which was at least a most graceful act at the close of his official career in the service of the lodge. That being the case, he trusted that the W.M. would be well supported on that occasion, and he hoped they would then join with him in doing justice to

the toast he had to propose, which was, "The Health of the Worshipful Master, and long life to him." The toast was enthusiastically received. The W.M. thanked the brethren for the kind way in which it had been received, and Bro. Thompson for the very flattering terms in which he had proposed it. He had great pleasure in doing the act to which he had referred. His year of office had been a very successful one, and he must acknowledge the very efficient way in which he had been supported by his officers. He thanked them sincerely, and if he had given them satisfaction he was amply rewarded. (Cheers). The next toast was that of "The Visitors," for which a brother from Cardiff returned thanks. "The Health of the W.M. elect" was next given, for which Bro. Simpson returned thanks. Some other toasts were given, and a very pleasant evening was spent in the true spirit of Freemasonry. In the course of the evening it was mentioned that the Annual Festival for Aged Freemasons and their Widows will take place on Wednesday, January 31st, on which occasion Bro. Colonel Bowyer, Prov. G. Master for Oxfordshire, will preside, and as this worthy brother is so well known for his great zeal in Freemasonry in general, and the cause of charity in particular, it is to be hoped that he will be well supported on this occasion, and that the largest subscription yet made will be the result. With a view of giving effect to this desirable end, Bro. Farnfield will be greatly obliged by any lodge intending to send a steward making the brother's name known to him as early as possible.

LODGE OF TRANQUILLITY (No. 185).—The regular meeting of this prosperous lodge was held on Monday last, the 20th inst., at Radley's Hotel, when the W.M., assisted by his zealous officers, raised in a very impressive manner Bro. Holtze, and initiated into the Order Mr. Joseph Gashion. Bro. Vesper was unanimously elected Tyler, in place of Bro. Crabtree, deceased. The lodge business being concluded, the brethren partook of refreshment in the banquetting room, provided by Bro. Hart, in his usual excellent style.

PANMURE LODGE (No. 720).—The usual monthly meeting of this lodge was held on Monday last at the Loughborough Hotel, the W.M. Bro. J. Thomas presiding with his accustomed ability. He was supported by Bros. Reid and Stevens, P.M.'s, and by Bros. Hodges, P.M., as S.W.; Oswyn, as J.W.; Burgess, as S.D.; Smetzer, as J.D.; and Hare, I.G. Bro. Gwilt was raised to the third degree and Messrs. Rizo, Carrias, and Moore were duly initiated. It was announced that Bro. Hodges, P.M., P. Prov. G. Sec., had complied with the request to become one of the stewards for the next festival of the Girls' School, at which the W.M. expressed his gratification, and called on the brethren to cordially support his stewardship on that occasion. After the closing of the lodge the brethren retired to banquet, at which the usual loyal and Masonic toasts were given; and also "The Health of the Visitors" responded to by Bro. Denvill, of the Beadon Lodge, Bro. W. Farnfield, and Bro. Marthin. The musical and vocal entertainments were, as usual, of a high order.

ROSE OF DENMARK LODGE (No. 975).—The installation meeting of this lodge was held at the White Hart Tavern, Barnes, Surrey, on Friday, the 17th inst. The lodge was opened by the W.M., Bro. R. W. Little, assisted by Bros. Oliver, as S.W.; Cockburn, J.W.; Page, J.D.; Samels, Dir. of Cers.; Harrison, Barnes, Buswell, G. Buswell, Graham, Squire, Goodall, Noyce, C. Willcox, J. Willcox, H. Goodall, Beamish, Guy, &c. The report of the Audit Committee was then read and passed, and the brethren were pleased to find a good balance in favour of the lodge. Bros. Dr. Clarke, G. Buswell, F. A. Hankins, and C. A. Smith, were then examined as to their proficiency in the first degree, entrusted and retired. The lodge was then opened in the second degree, and the above brethren were duly passed to the F.C. degree. The W.M. elect, Bro. Cockburn, J.W. was then presented to receive the benefit of installation from his predecessor, and the usual preliminary ceremonies having taken place, a board of installed Masters was formed, and the new Master placed in the chair of K.S., according to ancient custom. The brethren were then readmitted in the several degrees and saluted Bro. Cockburn in the usual manner. The investment of officers for the ensuing year then took place as follows: Bro. Little, I.P.M. and Sec.; G. H. Oliver, S.W.; C. Page, J.W.; H. Potter, Treasurer; A. Squire, S.D.; W. Buswell, J.D.; J. Barnes, I.G.; F. H. Newens, Dir. of Cers.; A. Samels, W.S. The three addresses were then delivered by Bro. Little, P.M. The W. Master then in an able manner initiated Messrs. Woodruffe and Henrict, who had been previously balloted for, into the mysteries of the

Order, and he was most efficiently supported by the newly chosen staff of officers. The W.M. then rose and said that as he would be unable to remain to the banquet, he would take that opportunity of presenting to Bro. Little, I.P.M., the jewel which had been voted to him on a previous occasion: and with several encomiums on Bro. Little, the W.M. affixed a handsome P.M.'s jewel on the breast of the retiring Master, and which bore the following inscription:—"Presented by the Rose of Denmark Lodge (No. 975) to Bro. R. W. Little, I.P.M., as a slight acknowledgment of his valuable services rendered the lodge during his year of office as W.M. 17th November, 1865." Bro. Little, in a short but appropriate speech, thanked the brethren for the honour conferred upon him. Bro. Oliver, S.W., then rose, and said that a further testimony of respect should be paid to the outgoing Master for the eminent services he had rendered to the lodge, more especially for the admirable manner in which the installation ceremony had been conducted, and proposed that a Past Master's collar and silver jewel be presented to Bro. Little. This being seconded, was carried by acclamation. Bro. Little again thanked the brethren for their kindness, but said there was a brother who had acted as Secretary to the lodge, Bro. Buss, who had from its formation taken a great interest in its welfare, and he, Bro. Little, was sure that to Bro. Buss the lodge was deeply indebted. He had, therefore, the pleasure to propose that the thanks of the brethren be accorded to Bro. Buss, that he be elected an honorary member, and that the same be engrossed on vellum and presented to their late Secretary. These motions were severally seconded, and carried unanimously. The lodge was then closed, and the brethren adjourned to the banquet, under the presidency of the I.P.M., Bro. Cockburn, the W.M., having suffered a recent domestic bereavement which precluded his enjoying the festivities of the evening. After the usual loyal and Masonic toasts, the W.M. in the chair gave "The Health of the Initiates," and congratulated them upon being admitted into Freemasonry. The Initiates' song then followed, after which Bros. Hewitt and Woodruffe responded in suitable terms. "The Visitors," toast was replied to in a quaint and humorous speech by Bro. Todd, P.M. 27, also by Bro. Noke, P.M. 87. The W.M. then announced "The Health of the Past Masters, Bros. Potter, Treas., and Buss," and concluded by wishing that the latter brother might long be spared to come amongst them as an honorary member, as he, the W.M., was certain the brethren were heartily glad to meet him on every occasion. Bro. Potter assured the lodge that he was proud of the position it now held; he would endeavour as Treasurer to keep it in the same prosperity, and trusted it would ever continue so. Bro. Buss thanked the brethren sincerely for the honour he understood had been paid to him by electing him an honorary member, and also for the cordial reception he had ever met with from the Rose of Denmark Lodge. Bro. Potter proposed "The Health of the W.M.," and Bro. Little, in returning thanks, regretted much the absence of Bro. Cockburn through so severe a domestic calamity. On "The Officers' Health" following, the W.M. said he could not let the opportunity pass without complimenting Bros. Oliver and Page on the excellent and zealous manner in which they had performed their duties, and he (Bro. Little) was proud to see that they were now the Wardens of the Lodge. He also highly praised the proficiency of Bros. Squire, S.D.; Buswell, J.D.; and Barnes, I.G., in their several offices. Bro. Oliver, S.W., in replying to the toast, assured the brethren that his heart was in the work, and that nothing gave him greater pleasure than to find himself surrounded by such choice spirits as the members of the Rose of Denmark. He was proud of the lodge—proud of his position, and would be prouder still should the brethren in process of time elect him to the eastern chair; but whether as S.W., or as a private member, his endeavours should never be wanting to maintain the lodge in its present prosperous career. Bro. Page, J.W., cordially echoed the sentiments of the S.W.; he also aspired, as every Mason ought to aspire, to the high station of W.M., and trusted that his past conduct would be considered a guarantee for his zeal in the future. Bros. Squire, Buswell, and Samels then responded *serialim* in appropriate language. We must not omit to state that the harmony of the evening was greatly promoted by several choice songs, Bros. Buss, Squire, Hewitt, and Clarke, especially contributing their quota. The Tyler's toast brought the proceedings of this happy meeting to an end, and the brethren separated in the utmost good feeling and brotherly love.

PROVINCIAL.

CORNWALL.

TRURO.—*Lodge Forlitude* (No. 131).—On Tuesday evening, the 14th inst., the members of this flourishing lodge assembled in their large and newly decorated lodge-room for the first time since its completion. The brethren were honoured with a visit from Bro. Augustus Smith, Prov. G.M. for Cornwall, who opened the lodge in the first degree, assisted by Bro. Thomas Chirgwin, P.M., P. Prov. S.G.W.; Bro. Stephen Holloway, S.W., and others. The minutes having been read and confirmed, the remaining business was rapidly and ably despatched by Bro. T. Chirgwin, acting W.M. The working was first-class. Bro. Augustus Smith expressed his pleasure at being present, and highly eulogised the officers for their zeal, ability, and efficiency. The whole of the three degrees were given to the various candidates, and in conclusion, by request of the acting W.M., Bro. W. J. Hughan, of Nos. 331 (Truro), 415 (Glasgow), and 954 (Devonport), gave the lectures on the F.C. and M.M. tracing boards. Bro. William Tweedy, P.M., and others were present as visitors from the Phoenix Lodge, held in the same town. Bro. S. Holloway was proposed as the W.M., and Bro. T. Chirgwin as Treas. for the year ensuing in most complimentary terms. The business having been concluded, the lodge was closed with solemn prayer. (We shall have occasion to refer to the very tasteful decoration of this lodge another time.)

Phoenix Lodge (No. 331).—The brethren of this influential lodge met at the Masonic Rooms, High Cross, on Monday last, at 7 p.m. The lodge was opened by Bro. Augustus Smith, Prov. G.M., assisted by Bro. William James Hughan, as S.W., and Bro. Thomas Solomon, Prov. J.G.W., as J.W. There was a large muster of the brethren, and several visitors from lodges in different parts of England. The Prov. G.M. then retired from the chair, and it was then occupied by Bro. the Rev. F. H. A. Wright, Prov. G. Chap., W.M. The lodge was opened up to the F.C. and M.M. degrees, and then closed down, there being no working business to perform. Bro. Augustus Smith then expressed his satisfaction at visiting the lodge of which he was a member, and requested the attendance of as many brethren as could make it convenient to attend him at the two consecrations during the week. The lodge having been closed according to ancient custom, the brethren adjourned to the banquet in the spacious festive room below, and refreshed themselves after the duties had been performed. Bro. F. H. A. Wright, W.M., was in the chair, and the R.W. Bro. Augustus Smith on his right, whose health was proposed and received most enthusiastically by the members. In responding he again expressed his delight at being present, and proposed the health of the W.M. Among the other toasts were—"Bro. Tweedy, P.M.;" "Officers of the Lodge," "Visitors," and "Bro. W. J. Hughan, editor of the *Devon and Cornwall Masonic Calendar*," to which suitable answers were returned. Bro. E. D. Anderton, S.W., was proposed as W.M., and Bro. J. O. Mayne, P.M., Prov. Assist. G. Sec., as Treasurer for the next year, and their names were received with strong marks of approval. The evening was spent most agreeably.

CUMBERLAND.

CARLISLE.—*Union Lodge* (No. 310).—On Tuesday, the 14th inst., a lodge of emergency was held in the Masonic Rooms, Barwise-court, English-street, Carlisle. The chair of K.S. was occupied by Bro. William Murray, W.M., who opened the lodge in due form for the purpose of receiving Mr. George Armstrong, who being in attendance was duly prepared, admitted, and initiated by Bro. F. W. Hayward in that thoroughly Masonic pleasing manner with which he is gifted. He was supported by G. G. Hayward, S.W.; John Slack, J.W.; Dr. Thomas D. Wheatley, S.D.; Arthur Woodhouse, J.D.; George Somerville, Sec.; Mathew Fisher I.G.; Bro. J. Thompson, 104, visitor, &c. No other business being before the lodge, it was closed with solemn prayer by Bro. Murray. The brethren then retired to the refreshment room to spend an hour in brotherly love, relief, and truth, all parting in harmony at an early hour.

DERBYSHIRE.

PRESENTATION OF A TESTIMONIAL TO BRO. EDWIN LOWE,
P.M., P. Prov. S.G.W., and P.Z. DERBY.

For upwards of twenty years Bro. Edwin Lowe has been one of the most indefatigable supporters of Masonry in this province. His love for its principles prompted him early to seek

the attainment of advancement in the science, which, when acquired, has been always at the service of his less perfectly informed brethren. Bro. Lowe being about to quit Derby for a more advantageous position in London, it was resolved by his brethren of the Tyrian (No. 253), (the metropolitan lodge of the province), Repose (No. 802) lodges, and Royal Arch Chapter Justice (No. 253), that he should not depart without carrying with him a substantial token of the estimation in which he is regarded by his friends.

Accordingly a subscription was raised amongst the brethren and companions, and Messrs. I. and G. Haywood, silversmiths, of Derby, were deputed to provide a service of plate, consisting of tea, coffee, and luncheon services, with salver and cup in massive silver.

The salver bore the following inscription:—

"Presented to Bro. Edwin Lowe, P. Prov. S.G.W., Derbyshire, P.M.E.Z. of the Chapter of Justice (No. 253), and P.M. of the Tyrian Lodge (No. 253), and the Lodge of Repose (No. 802), by the companions of the Chapter of Justice, and the members of the Tyrian Lodge and Lodge of Repose, as a slight recognition of his valuable services to Masonry in the province, and also as a token of their respect and esteem. Derby, Nov. 16th, A.Z. 5865."

The cup was thus inscribed:—

"Presented to Companion E. Lowe, P.M.E.Z., by the companions of the R.A. Chapter of Justice (No. 253), in appreciation of his zeal and efficient service during the many years he has held the office of Principal Sojourner. Derby, Nov. 16th, A.Z. 5865."

The gifts were fitted into a substantial oak chest, and the whole of the articles reflect the utmost credit upon the good taste of the firm who supplied them.

On Thursday, Nov. 16th, Bro. Lowe was invited to a farewell dinner at the King's Head Hotel, Derby, where the lodges and chapter are held. A first class dinner was provided by the landlady (the widow of the late Bro. Huggins), with excellent dessert and good wines, and the following, amongst others, sat down:—Bros. S. Henchly-Mason, P. Prov. S.G.W., W.M. 802 (Chairman); John Gamble, P. Prov. S.G.W. (Vice Chairman); C. R. Colville, M.P., P.D. Prov. G.M.; John Gadsby, P. Prov. S.G.W.; T. Cox, Prov. S.G.W.; Jas. S. Clarke, P. Prov. S.G.W.; James Crossley, Prov. G. Reg.; Joseph Bloor, P. Prov. G. Reg.; Alfred Wallis, Prov. G. Purst.; Captain W. Cox, 253; Chas. Harwood, M.D., 253; Thos. Horsley, C.E., 253 and 1028; George Taylor, M.D., 253; W. Ison, P. Prov. Dir. of Cers.

On the removal of the cloth, the usual loyal and Masonic toasts were given from the chair and duly honoured.

The testimonial was then presented by Bro. COLVILLE, M.P., in the name of the brethren of the abovenamed lodges, who said that a more gratifying honour could not have fallen upon him than that of being selected to convey to Bro. Lowe the assurances of his brethren that they fully appreciated the long and faithful services which he had rendered to the Order in Derbyshire. (Cheers.) Through good report and through evil report—for Masonry had not always been as prosperous as now—he had been ever the same. He had zealously laboured to promote the best interests of the Craft, and well and worthily he had done his duty. (Cheers.) The time had come when his services in that province must be drawn to a conclusion, but he (Bro. Colville) hoped that a long career of prosperity was before him, and that he would find, amongst those with whom he would henceforth be associated, friends and brethren as warm-hearted as those whom he left behind in Derby. (Cheers.) Bro. Colville then concluded a most eloquent address by saying Bro. Lowe,—I am requested by the brethren of the Tyrian Lodge, Lodge of Repose, and Chapter of Justice, to present to you this token of their esteem, friendship, and brotherly love; we, in return, ask nothing more than this, that when in your future home you look upon it you will remember those whom you have left in Derby, who will always think of you with affection and regret. (Loud cheers.)

Bro. LOWE, who was warmly cheered, said that it was impossible for him adequately to express his sense of the kindness and true Masonic spirit with which he had ever been treated by his brethren, and he could only imperfectly thank them for that further proof of their confidence in him, and their appreciation of his endeavours to carry out the teachings of Masonry according to its true principles. (Cheers.) That splendid present, which had been presented by Bro. Colville in terms which were far too flattering for himself (no, no), he received with pleasure, but it would not be needed to remind

him of the many happy hours he had spent in Masonic society. His heart would always be with them, and he trusted that he might be spared to come amongst them again. (Cheers.) He prayed, in conclusion, that the G.A.O.T.U. might have them in His keeping, and bless and prosper them in all their undertakings. (Loud cheers.)

Bro. GADSBY proposed in eulogistic terms "The Health of Bro. Colville, M.P.," who had for years transacted the Masonic business of the province, as acting Prov. G.M. during the lifetime of their late Prov. G.M., the Duke of Devonshire. (Cheers.) Bro. Colville's services were always freely given when required, and he was universally beloved and respected throughout the province. (Honours.)

Bro. COLVILLE replied in a truly Masonic speech, in which he predicted prosperity to the province at the hands of his successor in office, Bro. Okeover, D. Prov. G.M., who was striving to make himself fully acquainted with everything connected with his duties. (Cheers.)

Other toasts and songs succeeded, and the evening passed away in harmony.

LANCASHIRE (WEST).

ST. HELEN'S.—*Lodge of Loyalty* (No. 897).—The usual monthly meeting of this lodge was held on Tuesday, the 31st Oct., at the Masonic Lodge-room Fleece Hotel. The W.M., Wardens, and other officers being punctual in their places, the lodge was duly opened by Bros. Knowles, W.M.; Wignall, S.W.; Morris, J.W.; Clark, S.D.; Sedden, J.D.; Butler, I.G.; Hammill, P.M.; Haddock, P.M.; Bates, Yates, J. Johnson, P. Robinson. Visitors:—Bros. Swift, 86, &c. The minutes of a lodge of emergency, and also the regular meeting being read, were confirmed. Mr. Benjamin Biram was then duly announced as a candidate for initiation, and the ceremony was impressively performed by Bro. Hamer, Prov. G. Treasurer. The ballot was then taken for the Rev. H. Alcock and Captain Wilcock, which proved unanimous, and the Rev. H. Alcock being in attendance was solemnly inducted into the Masonic art by Bro. Hamer, Prov. G. T. The next monthly meeting being the evening for the installation of the W.M., the election proved in favour of Bro. Wignall, S.W.; Bro. Morris, J.W., was re-elected Treasurer, and Bro. Sephton, Tyler. The lodge was then closed in solemn form, and the brethren separated in peace and harmony happy to meet again.

LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—The regular monthly meeting of this lodge was held at the Freemason's Hall, on Thursday, the 16th inst., under the presidency of the W.M. the Rev. Bro. Spittal, and was attended by the following members, viz.:—Bros. Brewin, P.M.; Green, S.W.; G. H. Hodges, J.W.; J. E. Hodges, Sec.; Bithray, as S.D.; Moor, J.D.; Manning, I.G.; Orrock, Barfoot, Atkins, Comfort, and J. Davies. Visitor—Bro. L. A. Clarke, St. John's Lodge (No. 279). The Deputy Provincial Grand Master (Bro. Kelly) was also present. The minutes having been read and confirmed, a ballot was taken for a candidate for initiation, who was duly elected, but was prevented by ill-health being in attendance for admission into the Order. The W.M. having been temporarily called away, the chair was taken by the D. Prov. G.M., who (after due examination) raised Bros. Barfoot and Atkins to the third degree, assisted by Bro. Brewin, P.M., who delivered the charge and the lecture on the tracing board and working tools. The lodge was subsequently closed down by the W.M., and the brethren adjourned to refreshment.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 382).—The regular meeting of this flourishing lodge was held on Monday evening, at the Chequers Hotel, Uxbridge. At the appointed hour of five o'clock the lodge was opened in due form by Bro. Coombes, P.M., in the unavoidable absence of the W.M., Bro. C. Herring. The minutes of the previous meeting having been read and confirmed, the ceremony of raising Bros. Law and Cloake to the sublime degree of M.M. was impressively gone through. The lodge was then opened in the second degree, and Bro. Groom was duly passed as a F.C. The next business was the initiation of Mr. Geo. John Jaquin; after which the names of three gentlemen were mentioned to be balloted for, and were unanimously approved of. It is but just to state that Bro. Coombes, P.M., filled the chair with great efficiency, and the manner in which he worked the

three degrees showed much ability as a Mason, and gave great satisfaction. The resignation of Bro. Gawthrop, as Secretary, was accepted with much regret, but Bro. Coombes will officiate in that capacity. The business of the lodge being got through, in which every officer ably performed their several duties, Bro. Claissen, as S.W., and Bro. Glaisher, as J.W., the brethren retired to banquet, Bro. Line, the host, serving up an admirable repast in his usual good style. About 30 sat down, including several visiting brethren. The cloth having been removed, Bro. Coombes, P.M., who presided, then gave the usual loyal and Masonic toasts, which were duly honoured. Bro. B. C. Horsley, P.M., 59, ably responded to "The Visitors." After an hour or two's fraternal sociality, the brethren separated, many having to return to London by an early train. The next meeting will be on the third Monday in January.

NORTHAMPTONSHIRE.

TOWCESTER.—*Lodge of Fidelity* (No. 445).—This lodge met on the 3rd inst., when the following officers were appointed for ensuing year:—Bros. John Wardlaw, W.M.; Wm. Jones, S.W.; Richard Howes, J.W.; Rev. William Atkinson Howes, Chap.; Samuel Inns, S.D.; Thomas Davies, J.D.; John Tunnard, I.G.; George Hefford, O.G.; George Osborn, Treas.; James Teeson Sec. Bro. John Wardlaw was installed on the 3rd inst. as W.M. for the ensuing year. Bro. Inns, P.M., and Prov. G. Dir. of Cers. officiated as the Installing Master, and performed that ceremony most ably. Mr. Henry Shephard was duly proposed and seconded to be balloted for initiation at the next meeting. The lodge meetings are held at the Pomfret Arms Hotel, Towcester, on the Friday before the full of the moon monthly, omitting the three summer months. The following is a list of the present members of the lodge:—Bros. the Right Hon. Lord Southampton, P.M.; George Osborn, P.M.; Thomas Collier, P.M.; John Wardlaw, Richard Howes, the Rev. W. A. Howes, Thomas Davies, P.M.; George Savage, P.M.; J. Sargent; J. B. Hurlfurd, P.M.; Samuel Inns, P.M.; S. Jacob, P.M.; J. Tunnard, P.M.; H. Gibson, J. Teeson, George Hefford, and W. Jones.

WARWICKSHIRE.

PROVINCIAL GRAND LODGE.

Referring to our notice of the meeting of the Provincial Grand Lodge held at Warwick on the 31st ult., a contemporary embraces the opportunity afforded by that meeting to make some remarks, more especially bearing upon the increase of Freemasonry, and with reference to the Pope's Allocution. Our contemporary says:—

It has been well observed by an able foreign writer (Arnaldi) that "Freemasonry is a most ancient and moral Order; instituted by good men, with the praiseworthy intention of impressing more vividly on the memory of mankind the most sublime truths; and that, without precluding innocent and intellectual enjoyments; for its precepts are founded on liberality, brotherly love, and charity; consequently it is not surprising that an Order based upon such admirable principles should be found extant in all enlightened countries." And it may be additionally averred that in modern times no country has upheld Freemasonry with more fervour and magnificence than England; where, as the popular Masonic ditty tells us,

"Kings, dukes, and lords have laid by their swords,
To make merry and put a pleased face on;
And aprons tied on, to make themselves one;
With a Free and an Accepted Mason."

Notwithstanding the late Papal *pronunziamento* against Freemasonry, the spirit of the brotherhood seems rather invigorated than depressed thereby. At the recent annual meeting of the Grand Lodge of Warwickshire, Lord Leigh, Prov. G.M., in his excellent address, good humouredly glanced at the impotent fulminations of the Vicar of the Vatican, and in giving the health of an illustrious brother, H.R.H. the Prince of Prussia, referred to the great spread of Freemasonry throughout Europe; and stated that in England its extension was most conspicuous; and in Warwickshire alone, within these few years, several new Masonic lodges have been established, and the masterly working of which reflects the highest credit on the brethren of the midland counties.

We may add to our account of the proceedings given in our issue of the 11th inst., that at the dinner, which was held in the County Hall, Bro. Major MACHEN, D. Prov. G.M., in giving "The Health of Lord Leigh," observed that the brethren were

indebted to the excellently dignified and impartial manner in which his lordship, as Provincial Grand Master, discharged his multifarious onerous duties, for the great increase of Freemasonry in Warwickshire.

Bro. C. EGAN having responded for "The Visitors," in proposing "The Masonic Charities," said: Although the most munificent support was extended to the numerous charitable institutions which lustroously grace this glorious land, yet it was at times deemed advisable to enlist some erudite divine or accomplished orator to support their interests; on this occasion, however, the announcement of the characteristic toast of their benevolent Order had been entrusted to one of the humblest of the brethren in acquirements and ability, it being doubtless justly considered that that toast required not argument to uphold, or oratory to adorn it. Gratifying, indeed, it was to know that the excellent principles of Freemasonry were diffused throughout the globe; and pleasing it was to learn, from the reminiscences of the most celebrated travellers, those chivalrous pilgrims, who had crossed the great waters, even to the ends of the earth, that in the most remote countries they seldom failed to find a Freemason; and wherever they found a Masonic brother, they always found a fellow-man imbued with the divine gift of charity. Fearlessly, indeed, might it be asked, what sentiment could be enunciated capable of speaking more eloquently to the heart of every Freemason, than the toast so graciously confided to his care, and which he then gave to the brethren, with fraternal heartiness—"The Masonic Charities." This toast was hailed with a degree of enthusiasm sufficient to awaken a spirit of benevolence in the breasts of a conclave of cardinals.

YORKSHIRE (NORTH AND EAST).

PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge was held on the 4th ult., by special appointment, in the Old Globe Lodge, at Scarborough. The Right Hon. the Earl of Zetland, *K.T.*, *M.W.G.M.* of England, and *R.W. Prov. G.M.* of this province, on the throne, supported by the following *Prov. Grand Officers*:—*Bros. George Marwood*, *D. Prov. G.M.*; *James Meek*, *Prov. S.G.W.*; *W. F. Rooke*, *M.D. Prov. J.G.W.*; the *Rev. Joseph Hughes*, *M.A.*, *Prov. G. Chap.*; *Richard Welsh Hollon*, *Prov. G. Treas.*; *William Lawton*, *Prov. G. Reg.*; *John Pearson Bell*, *M.D.*, *Prov. G. Sec.*; *George Fox*, *P. Prov. S.G.D.* as *Prov. S.G.D.*; *Alexander Young*, *Prov. J.G.D.*; *William Falkinbridge*, *P. Prov. S.G.W.*, *Prov. G. Supt. of Works*; *H. C. Martin*, *Prov. G. Dir. of Cers.*; *Henry Pearson*, *Prov. G. Sword Bearer*; *John Kemp, jun.*, *Prov. Grand Standard Bearer*; *John Booker*, *Prov. G. Purst.*; *William Johnson*, *Prov. G. Tyler.*

The Provincial Grand Stewards present were:—*Bros. Jonathan Turner*, 660; *John Hind*, 724; *Llewellyn W. Longstaff*, 1010; *J. G. Milner*, 57; *G. Croft*, 123; *G. R. Poole*, 200. Many Past Provincial Grand Officers, and the Worshipful Masters, Past Masters, and Wardens, of the various lodges in the province also being present; and the following visitors:—*Bros. Victor Williamson*, *J.G.W.* of England; *D. W. Legard*, *Prov. G.S. Oxfordshire*; *Rev. John Denton*, *M.A.*, *P. Prov. S.G.W. Leicestershire*; *F. Binckes*, *P.M.*, *Sec. Royal Masonic Boys' School*; *J. Wordsworth*, *Prov. G. Supt. of Works*, *N.Y.*; *W. Sheard*, *W.M.* 971; *J. Dyer*, *P.M.*, 201.

The Provincial Grand Lodge having been opened in ample form and with solemn prayer, the *Prov. G. Secretary* read the minutes of the Provincial Grand Lodge held at York, on the 20th October, 1864, which were confirmed.

Letters were read from *Bro. Lord Londesborough*, *P. Prov. S.G.W.*, and *Bro. W. H. White*, *P.G. Sec.*, expressive of their great regret at not being able to be present.

The *Prov. G. Treasurer* then read his annual financial report, showing a balance of £24 17s. 1d. in favour of the Provincial Grand Lodge which having been audited by the *W. Masters* of the two senior lodges, and found correct, was unanimously adopted.

The annual returns and payments were then made by the various lodges in the province, all of which were represented.

The report of the by-laws and Benevolent Fund Committee was then received; after which the whole of the proposed rules and regulations of the Benevolent Fund, as recommended by the committee, were read. These were then gone through, and separately considered by the Provincial Grand Lodge. After being discussed, and receiving alterations, the amended rules and regulations were unanimously adopted.

The *Prov. S.G.W.* moved, and the *Prov. J.G.W.* seconded, a vote of thanks to the *Prov. G. Secretary* for the great care and labour displayed in preparing the by-laws of the Provincial Grand Lodge, and its Benevolent Fund, which vote was carried by acclamation. The *Prov. G. Secretary* briefly acknowledged the compliment.

Bro. John Woodall Woodall, *P. Prov. S.G.W.*, then moved "That the rules and regulations as just adopted be printed and circulated and circulated amongst the brethren," which was seconded by *Bro. Thomas Thompson*, *P.M. Lennox Lodge*, and carried unanimously.

The *Prov. G.M.* then appointed the following brethren as Provincial Grand Officers for the ensuing year, with the exception of *Bro. R. W. Hollon*, *Prov. G. Treas.*, who was re-elected by the Provincial Grand Lodge:—

<i>Bro. George Marwood</i>	<i>D. Prov. G.M.</i>
" <i>Robert Bower</i>	<i>Prov. S.G.W.</i>
" <i>Henry Pearson</i>	<i>Prov. J.G.W.</i>
" <i>Rev. James Davidson</i> , <i>M.A.</i> ,.....	<i>Prov. G. Chap.</i>
" <i>Richard Welsh Hollon</i>	<i>Prov. G. Treas.</i>
" <i>William Lawton</i>	<i>Prov. G. Reg.</i>
" <i>John Pearson Bell</i> , <i>M.D.</i>	<i>Prov. G. Sec.</i>
" <i>Thomas Carter</i>	<i>Prov. S.G.D.</i>
" <i>John Teale</i>	<i>Prov. J.G.D.</i>
" <i>Thomas Cooper</i>	<i>Prov. G. Supt. of Works.</i>
" <i>Thomas Thompson</i>	<i>Prov. G. Dir. of Cers.</i>
" <i>Joseph Lyon Jacobs</i>	<i>Prov. G. Sword Bearer.</i>
" <i>Thomas Camidge</i>	<i>Prov. G. Organist.</i>
" <i>John Booker</i>	<i>Prov. G. Purst.</i>
" <i>William Johnson</i>	<i>Prov. G. Tyler.</i>

Six Provincial Grand Stewards were then nominated by the following lodges, viz.:—The Union, Minerva, Constitutional, Lion, Cleveland, and Zetland.

The *Prov. G. MASTER*, in addressing the Provincial Grand Lodge, expressed his gratification at the numerous attendance of the brethren, and his satisfaction at the proceedings of the meeting: especially did he congratulate them on the establishment of a Provincial Grand Fund of Benevolence, which would not only tend to the furtherance of the greatest Masonic virtue—Charity, but which he trusted would shortly place this province in a position not inferior to any other: he had pleasure in contributing twenty guineas towards the fund. His Lordship observed that when he compared the present prosperous condition of this province with its state at the time he entered upon his office of Provincial Grand Master, now 30 years ago, he felt great cause for thankfulness and congratulation. Not only was the number of the lodges increasing, but he thought with the great increase of members, there was also an increase in respectability. During the past year great unanimity had prevailed throughout the province. The brethren of one lodge had been in some difficulties, owing to the neglect of their predecessors; but thanks to the judicious advice of the worthy Deputy Provincial Grand Master these had been happily surmounted. Very recently another lodge had been founded, called the Sykes Lodge, which from its situation and the zeal of its promoters, his lordship thought would soon assume a high position. The *Prov. G.M.* then stated that he had received invitations for holding the next Provincial Grand Lodge from the brethren of the Lennox and Lion Lodges; but the former having applied for the last two years, he should hold the Provincial Grand Lodge next year at Richmond, where he trusted to meet as numerous a representation of the Craft as on the present occasion. In conclusion, his Lordship alluded with much emotion to his recent bereavement, and although he felt it his duty to attend, if possible, to the business of the province, he was quite unfitted to be present at the banquet.

The Provincial Grand Lodge was then closed in ample form and with solemn prayer.

The annual banquet was held the same evening in the Assembly Rooms, at which nearly 200 brethren were present; and the evening was spent in the greatest unanimity and good feeling.

The financial statement, which was confirmed by the Most Worshipful the *G.M.*, showed the total receipts of the *Prov. G.L.* to be £87 15s. 4d., the expenditure £12 15s. 3d., and invested in Consols, £50, leaving a balance in hands of the *Prov. G. Treas.* of £24 17s. 1d.

SCANNOROUGH.—*Old Globe Lodge* (No. 200).—On Wednesday evening, the 15th inst., this lodge was held, and an unusual number of brethren attended. Present: *Bros. W. B. Stewart*, *W.M.*; *W. Bean*, *W.G. Rooke*, *James Frederick Spurr*, *H. C.*

Martin, Hon. Sec., J. W. Woodall, Treas., P.M.'s; H. A. Williamson, S.W.; J. Hargreaves, J.W.; W. Peacock, S.D.; J. Verity, J.D.; Ash and Sanders, Tylers; Rev. H. Blane, 643; Armitage, M.D., Kilwinning, Scotland; Captain Symons, Orator; Fairbank, Guarneria, W. D. Woodall, Candler, Harrison, Simpson, Hartley, Gibb, White, Crosby, Coulson, Fletcher, Milner, Graves, Ruddock, Middleton, Garnett, Vary, Inskip, Hill, Gibson, and others. The lodge was opened in due form in the first degree, when the minutes were read and confirmed. Bros. Captain W. E. Richardson, P.M., and Godfrey Knight, formerly members of this lodge, were balloted for, and re-elected subscribing members, and Bro. Armitage was proposed as a joining member. The lodge was then opened in the F.C. degree, when Bro. W. D. Woodall was examined, and gave proof of his proficiency in the science. The lodge was then opened in the third degree, and Bro. Woodall was raised and invested with the badge of a M.M. The lodge was then closed in the M.M. and F.C. degrees, when it gave all the brethren much pleasure to witness the initiation, into the ancient and honourable Order of Freemasons, of Harcourt Johnstone, Esq., the eldest son of Bro. Sir J. V. B. Johnstone, Bart., M.P. The newly-initiated Lewis appeared agreeably impressed by the solemnity of the proceedings, which were conducted in a manner highly creditable to the W.M. and his officers. The next duty was to initiate Messrs. Michael Almond and C. R. Goodwin, who had been duly balloted for and accepted. Bro. Captain George Symons then gave a charge to the newly-initiated brethren. The lodge was then closed, and upwards of forty brethren adjourned to refreshment, provided by Bro. J. Chapman. The usual loyal and Masonic toasts were given and responded to, and the brethren separated at eleven o'clock, after spending a very pleasant evening.

IRELAND.

DUBLIN.

THE MASONIC FEMALE ORPHAN SCHOOL (OF IRELAND), BURLINGTON PLACE, DUBLIN.

A general meeting of the Board of Governors of this useful Masonic Charity, under the Grand Lodge of Ireland, is summoned for the 5th proximo, when, in addition to the ordinary business, the report of the scrutineers of the ballot for the election of five pupils into the school will be received; the election of the several honorary officers and committees of the school for 1866; and also to consider the following notices of motion, viz.—

"That for the future no girl shall be eligible as a candidate to the Masonic Female Orphan School, who, at the time of her application, has a sister an inmate of the Institution, and that no memorial be received or put forward on behalf of any girl who may be so circumstanced."

"That in future the names of the members proposed to serve on any of the committees of the Institution shall be submitted to the board at the meeting, previous to the one at which the election is to take place, and that, in accordance with the existing rules, such election shall in every case be by ballot."

Governors are reminded that their voting papers must be forwarded, so as to be received by the Assist. Sec. before five p.m. on the 30th inst., as otherwise their votes cannot be received.

We notice that the Governors of the Charities under the Grand Lodge of the Sister Isle commence their business betimes, the summons before us announcing that breakfast will be on the table at half-past eight precisely.

AMERICA.

ELECTION OF GRAND MASTER FOR THE STATE OF CALIFORNIA, UNITED STATES.

By the *Steamer Bulletin*, published in San Francisco, United States, dated 18th Oct., and just received, we learn—"The California Grand Lodge of Masons, now in session at Masonic Temple, went into an annual election of officers at one p.m. to-day. The first ballot resulted in the choice of Gilbert B. Claiborne as Grand Master, whereupon the lodge adjourned to three p.m., when the other officers would be elected. Bro. Claiborne is a member of the San Joaquin Lodge of Stockton, and was last year Deputy Grand Master."

PUBLIC AMUSEMENTS.

GALLERY OF ILLUSTRATION.

Mr. and Mrs. German Reed, with their faithful associate, Mr. John Parry, have returned to their accustomed quarters, where they reappeared on Monday evening, the 13th inst., to the delight of a very numerous and fashionable audience. Resuming the popular entertainment of "A Peculiar Family," with which their last season was brought to a close, Mr. and Mrs. German Reed again embodied with excellent effect those strongly-marked characters which have so often excited the mirth of crowded audiences. Mr. John Parry once more gave striking proof of his histrionic versatility, and the exertions of the gifted trio were rewarded by the heartiest demonstrations of delight on the part of the audience. The second portion of the entertainment is, as heretofore, composed of Mr. John Parry's "Musical Recollections, Vocal and Instrumental," and nothing can be more welcome than this renewal of a whole series of pleasant memories of the past. Mr. John Parry gives the same sharpness of humorous expression to his unrivalled buffo songs which distinguished his performance in the early days of his popularity, and his pianoforte playing is more wonderful than ever.

MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING DECEMBER 2ND.

Monday, Nov. 27th.—ROYAL GEOGRAPHICAL SOCIETY, at 8.30. 1. "Overland Journey from Rockhampton to Cape York, Australia." By F. & A. Jardine, Esqrs. 2. "Discovery of a Route between Rockingham Bay and the Valley of Lagoons." By G. E. Dalrymple, Esq. 3. "Boat Voyage of 1,600 Miles along the Coasts of Northern and Western Australia." By J. P. Stow, Esq.

Tuesday, Nov. 28th.—INSTITUTION OF CIVIL ENGINEERS, at 8.

Wednesday, Nov. 29th.—SOCIETY OF ARTS, at 8. "On the proposed Purchase of Railways by the Government." By W. Hawes, Esq., F.G.S., Chairman of the Council.

THE WEEK.

THE COURT.—Her Majesty, accompanied by their Royal Highnesses the Crown Prince and Princess of Prussia and Princess Helena, left Windsor by a special train on the Great Western railway at ten minutes before eleven on the 16th inst. for London. Her Majesty, on arriving, honoured Mr. Armstead and Mr. Calder Marshall with visits to their studios, to see the progress of their sculpture for the Prince Consort's Memorial in Hyde-park. The Queen afterwards drove to Buckingham Palace, and returned to Windsor at a quarter past one o'clock. The Queen, their Royal Highnesses the Crown Prince and Princess of Prussia, the Prince and Princess Louis of Hesse, Princess Helena, Princess Louise, and Princess Beatrice, with the Ladies and Gentlemen in Waiting, attended divine service on Sunday morning in the private chapel. The Hon. and Very Rev. the Dean of Windsor officiated, and administered the sacrament of the Holy Communion. Her Majesty held a Council at one o'clock, at which were present Earl Russell, the Duke of Somerset, and the Right Hon. Sir George Grey. Mr. Helps was clerk of the Council. Earl Russell and Sir George Grey had audiences of the Queen. The Right Hon. W. Cowper had an audience to deliver up the Insignia of the Garter worn by the late Viscount Palmerston. Mr. Justice Lush, Mr. Lees, of the Colonial Service; and Dr. Hilditch, Inspector-General of Hospitals and Fleets, were introduced to her Majesty by Sir George Grey, and severally received the honour of knighthood. Tuesday was the anniversary of the birth of her Royal Highness the Crown Princess of Prussia (Princess Royal). At seven

o'clock in the morning the choir of St. George's Chapel, under the direction of Dr. Elvey, performed a serenade under her Royal Highness's windows. The Princes and Princess of Wales have gone to spend a few days at Lord Alfred Paget's mansion, Melford Hall, Suffolk.

GENERAL HOME NEWS.—At a meeting of the Court of Common Council on the 16th inst., it was stated that the delay in establishing the proposed meat market in Smithfield was due to the Metropolitan and Great Western Railway Companies being unable to make excavations for their termini until the Corporation should furnish plans of the intended market. With regard to the Bunhill-fields burial grounds, a resolution was passed censuring the Ecclesiastical Commissioners for their proposal to sell the grounds, and calling on the Corporation to maintain the pledge given in 1788, that the use of the place as a burial-ground should be perpetuated.—In the Court of Chancery on the 16th inst. Vice-Chancellor Wood, on the motion of Mr. John Camden Hotten, the publisher, granted an injunction restraining certain parties from the publication of his edition of "Artemus Ward." It has been so edited and annotated by Mr. Hotten that he is able to claim the protection of the law.—The case of Charlotte Winsor again came before the Court of Queen's Bench on the 16th inst. Mr. Hannen, on behalf of the Crown, moved for a rule to show cause why certain amendments should not be made in the record of the trial which has been returned to the court. The object of the learned counsel is to substitute a definite for a vague form of expression in the document in question. Mr. Justice Shee said that the bench would be happy to agree to the proposed amendments if counsel could obtain Baron Channell's sanction. Baron Channell subsequently gave his consent, and the record was amended.—The wife of a gentleman who possesses considerable property in Lambeth was last week at the Southwark police-court, committed for trial on a charge of attempting to steal a velvet mantle, the property of a draper in Newington-causeway. The shopman affirmed that he saw her secrete the mantle beneath her dress, and that when he impeached her with the theft the stolen property fell on the floor. The defence was that the mantle was hanging on the back of a chair, and that it fell as the lady rose. She was admitted to bail.—The lad Duncan, who was recently apprehended on a charge of forging cheques on the London and Westminster Bank to the amount of £210, and the men implicated in receiving that sum, were brought up at the Mansion House on the 16th inst., and remanded for a week. It is understood that Duncan is willing to become Queen's evidence against the other prisoners.—The case of the Alhambra Music Hall came before the Court of Common Pleas on the 17th inst. It may be remembered that the magistrate at Marlborough-street convicted Mr. Strange, the proprietor of the Alhambra, of performing a stage play without a license—the stage play being a ballet. Mr. Strange appealed to the Middlesex magistrates, and the conviction was quashed. Another charge was then brought against Mr. Strange on exactly the same grounds, but in face of the quarter sessions' decision the magistrate refused to convict. He granted a case for the superior Court, and this was argued on the 17th inst. The judges, not without doubt on several points which they specified, found for the defendant, but without costs. For the present, therefore, Mr. Strange may have ballet in his music hall without interference.—The dead bodies of four infants having been found in a cellar in Cripplegate, an inquest was held to inquire into the circumstance of this remarkable occurrence. It appeared that they had been placed there to oblige an undertaker who had received them for burial, but had got into pecuniary diffi-

culties. This person, on being examined, affirmed that they were the bodies of stillborn children. The jury returned a special verdict, in which they recommended the police authorities to direct their attention to the subject. To say the least, such practices are calculated seriously to injure the health of the community; and, although in this particular instance there is no reason to doubt the explanation of the undertaker, it is obvious that the system tends to facilitate the disposal of the dead bodies of children, and should be vigorously suppressed.—At Bow-street police-station, one man was fined £50 for having in his possession a quantity of "black beer," and another man was fined £125 for selling the same. An excise officer stated that a certain kind of colouring matter, called "black beer," manufactured exclusively from malt, was legitimately used by publicans; but that this false "black beer," used for purposes of adulteration, was a preparation of treacle.—A collision took place in the Thames on Thursday, the 16th inst., between a Boulogne and a Paris steamer. Some damage was done to the vessels, but the passengers escaped with a fright.—Certain ministerial changes are reported. It is said that Sir Robert Peel has resigned the Secretaryship for Ireland, and Mr. Chichester Fortescue will be his successor. Further, that Mr. Goschen has accepted the Vice-Presidency of the Board of Trade, in the place of Mr. Hutt, who will be rewarded with a baronetcy. A Privy Council was held at Windsor on Monday, at which Parliament was ordered to be further prorogued from the 23rd November to the 28th December. Convocation was at the same time prorogued to the 29th December.—Dr. Underhill took occasion on Monday night, at a missionary meeting in Camden Town, to reply to the aspersions on himself and on the Baptist body contained in the despatch of Governor Eyre. He showed very plainly that if the letter which he wrote to Mr. Cardwell caused the outbreak in Jamaica by creating discontent, as the Governor alleges, the person in fault is the Governor himself, who gave to the letter the utmost publicity, whereas it was, in the writer's intention, strictly a private letter. Dr. Underhill spoke in severe terms of the scandalous cruelty of the military executions in the island, and said that a full parliamentary inquiry would place the facts in their true light; until which time it would be wise to suspend judgment.—A writ of habeas corpus was ordered on Monday by the Court of Queen's Bench to bring up the body of Charlotte Winsor, who lies in Exeter Gaol, under sentence of death for child murder. She will be brought up on Friday, but the arguments in her case cannot be heard this term. A further respite will therefore be necessary.—In the Court of Queen's Bench on Monday Mr. Coleridge applied for a rule to remove the trial of Mr. Hall, solicitor, who is charged with conspiracy in the Valentin case to that court. The rule was granted.—A man named John Thomas Knight was brought up at the Thames Police-court, charged with embezzlement. He had been a traveller in the employment of Messrs. Brown and Moore, millers, of Lower Shadwell, and absconded last May, with defalcations amounting to £1,000. It was discovered that he had sailed for Melbourne, in a ship called the *Dover Castle*, taking with him a Mrs. Langford. A detective named Moon was sent out in the auxiliary screw *London* to arrest the runaway, and arrived at Melbourne five days before the *Dover Castle*. Knight was arrested, and about £100 found on him. He was brought back, and arrived in London on Sunday night. At the police-court on Monday the prisoner was remanded.—A serious fire broke out on Sunday on the premises of Messrs. Alderman Waterlow and sons, wholesale stationers, Cole-

man-street, City. Considerable damage was done before the fire could be extinguished.—Tuesday being the twenty-fifth anniversary of the Princess Royal's birth, the Queen prepared for her a pleasant surprise in the shape of a serenade by the choir of the Chapel Royal of St. George's, Windsor. The choristers took up a position beneath the apartments of the Crown Prince and Princess of Prussia, and sang some delightful gleees, some of which, however, were scarcely in keeping with the lugubrious aspect of the morning.—According to late advices from Tiverton Mr. Denman is threatened with opposition, although the Tories do not appear to have agreed upon a candidate.—In the Court of Queen's Bench on Tuesday the proceedings in the important case of Mr. Churchward engrossed the attention of the court. Mr. Churchward seeks to present a petition of right that the Crown may pay him damages for breach of contract in regard to the carriage of mails from Dover to the Continent. Sir Hugh Cairns was heard on behalf of the suppliant and the Attorney-General for the Crown. The further hearing was postponed to Friday.—The metropolis was visited on Wednesday by a storm of great severity. The wind blew a hurricane, and the rain was dashed with great violence against windows, and in the faces of unhappy pedestrians. According to the reporters great damage was done; but we always find on these occasions that the vessels in the river have been dragged from their moorings, that the chimney pots have fallen thick and fast in every street, and that the trees in the royal parks have been torn limb from limb. On this occasion, however, they have not exaggerated. The most serious accident occurred at the new City terminus in Cannon-street. A large quantity of zinc was stripped from the roof, and some boarding which was hurled from the new City Hotel killed a poor labourer who was passing in the street below.—In the Central Criminal Court on Wednesday, the trial of Robert Short Waters, late steward to Lord Shaftesbury, was expected to take place; but Mr. Coleridge, on behalf of the defendant, applied for another adjournment, on the ground that, as the whole question in dispute between the two parties was involved in certain proceedings which had been instituted in the Court of Chancery, it would be unfair to the defendant to try him on a criminal charge until the civil action had been disposed of. Some discussion on the subject then took place, in the course of which one learned counsel expressed his opinion that the Chancery suit would last for three years. After taking the opinion of Mr. Justice Byles, Mr. Baron Bramwell consented to the postponement of the trial till April next.—At the Southwark police-court, a man named Richards, otherwise Baker, who is said to have been a wine merchant in Mark-lane, was brought up for final examination on a charge of stealing a large number of articles from the London and South-Western Railway station, Waterloo-road. The prisoner acknowledged his guilt, and was committed for trial.

FOREIGN INTELLIGENCE.—The announcement of war between Spain and Chili is confirmed. The Spanish admiral had addressed a most insulting ultimatum to Chilian Government, and this had thoroughly aroused the spirit of the nation. Although the entire diplomatic corps had protested against the high-handed conduct of the admiral, the latter had declared the blockade of all the Chilian ports, and it was expected that he would bombard the coast towns. The Spaniards appear to have acted in a very offensive and dictatorial manner towards foreign commercial vessels. The Chilian Congress has given a hearty support to the Administration, and the people are said to be unanimous in their determination to resist the aggressions of Spain. The British ship *Leander* was on its way to Valparaiso.

—The insurrections in Peru and Bolivia are believed to be on the eve of extinction.—A Paris despatch states that the War Minister has reported in favour of the application of three and a-half millions of francs to raise the pay of officers, lieutenants, and sub-lieutenants.—The Italian Parliament was opened on Saturday with a speech from the throne. The King said the negotiations with the Papacy were broken off when it was judged that they might be prejudicial to the rights of the Crown and of the nation. "Time and the force of events will solve the questions pending between Italy and the Papacy," said the King; and he added, "We must remain faithful to the convention of September. Henceforth it will be easy to wait; the situation has much improved." The review of the progress of the nation was favourable, but the finances are not all that could be desired. The Parliament was, however, urged to deliberate upon the separation of Church and State and the suppression of the religious bodies. As to the future the King is sanguine.—The recognition of Italy by Bavaria has been officially notified, and the ex-King, Francis, has been invited to withdraw his ambassador from Munich.—Apparently, Denmark has not given up all hope of getting back part of Schleswig. The *Dagblad*, writing on the new ministry, distinctly says that its principal mission will be to bring about the restoration of the Danish portion of Schleswig to Denmark, and to induce friendly Powers to co-operate in that work.—The affairs of Greece are now beginning to wear an ugly aspect. The Bulgarian Ministry has resigned, after two days' existence, and great popular excitement prevails in Athens.—There is a rumour that France is about to offer mediation in the dispute between Spain and Chili. It is also said that beyond declaring the blockade Admiral Pareja would not attack any part of the Chilian coast until he received instructions from his Government. This, it is justly observed, if true, may materially facilitate a settlement of the difficulty.—A telegram from Madrid says that the health of the Queen is fully restored.—The Pontifical gendarmes appear to be showing great zeal in the suppression of brigandage. A telegram from Rome says that four encounters had taken place between the gendarmes and the brigands, but it does not say when or where.

AMERICA.—The *New York Times* professes to have information as to the nature of Mr. Seward's reply to Lord Russell's despatch declining to refer the questions in dispute between the two countries to arbitration, and proposing to submit the claims of the two Governments to a joint commission, excepting, however, those made in connection with the *Alabama*. Mr. Seward, for his part, ceases to urge arbitration, and will only consent to a commission on the understanding that all claims are to be submitted to it for adjudication. Captain Wirz has been executed.

TO CORRESPONDENTS.

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

NOTICE TO SUBSCRIBERS IN ARREARS.—Subscribers who are in arrears are requested to forward without delay the amounts due from them by Post-office Order, payable to the Proprietor, Bro. William Smith, C.E., 18, Salisbury-street, Strand, W.C.

J. T. (Rothesay).—Are you really serious? The trashy flourish which you append to your epistle makes your case worse. However, we divest the subject of the tawdry embellishment you are pleased to add, and have merely to deal with "facts," which, you will remember, Bro. Robert Burns has stated are "stubborn chiefs." Pray do not give us cause to further demonstrate this.

P.M.—You will find that, on careful perusal of the article to which you refer in ours of the 11th inst., that it is our Public Charities only, i.e., those unconnected with Masonic Charities, to which our remarks apply.