

LONDON, SATURDAY, JANUARY 20, 1866.

## FREEMASONRY IN FRANCE.

The papal thunderbolt issued in September last, so far from weakening the Masonic phalanx, has tended to promote the cause of enlightenment and civilisation; and though Pio Nono may have chosen a very strange method for furthering the interest and objects of that school to which "Mastai Ferretti" was initiated and affiliated, more than forty years since, there is no doubt that it may be said we owe a debt of gratitude even to this apostate for having provoked this open disruption between Ultramontanism and Masonry, obscurantism and enlightenment. The contention that has thus commenced will be to us a struggle *pro aris et focis* in which we are backed by all those who are in favour of the light of the nineteenth century as opposed to the darkness of mediæval times.

In the discussion to which the Pope's allocution has given rise, and which has been going on for several months, the whole of the French Press, with the sole exception of the recognised organs of the Court of Rome and the "Congregation," have ranged themselves on our side and impugned the views enounced by the Sovereign Pontiff. One of the most popular writers of the day, M. Edmond About, has published a kind of apology for the Masonic Institution, in which he professes to advocate its principles in a fair and equitable spirit, *sine ira et studio*. We have never met with M. About's name in connection with things Masonic, but from the sentiments we find expressed in his paper, we venture to infer that he also is a member, and none of the least worthy of our Fraternity.

The following is a digest of M. About's paper, which we translate from the last issue of the *Monde Maçonnique* :—

*Freemasonry Excommunicated.*—The Freemasons are not a secret society. Need we insist on this point? In this delightful country the law prohibiting secret societies is still in force. If Government does not apply it to Freemasons, no doubt it considers their innocence amply proved. The Grand Master of Freemasonry was formerly Prince Murat, afterwards Marshal Magnan; at present General Mellinet, Commander-in-Chief of the National Guard of the Seine, occupies this post.

General Mellinet has never passed for a conspirator, nor a revolutionist, neither has the Deputy Grand Master, Bro. Alfred Blanche, Counselor of State, Secretary General of the Prefecture of the Seine, nor also M. Lenglé, ex-Prefect of the Meurthe Department. Amongst the great dignitaries of the Masonic Order we notice Mr. de Saulcy, senator, and assuredly too much of a man of sense to conspire himself out of existence. It will be

seen, therefore, that Masonry, in France at least, is in the hands of leaders whose conservative tendencies cannot be suspected. Add to this, that almost all lodges or Masonic clubs are frequented by officers, by magistrates, by men whose loyalty cannot be doubtful; and, that every citizen who has attained his majority, whose name is spotless, and who has enjoyed elementary education, may be admitted to initiation in Masonry. M. Boittelle himself, the Prefect of Police, fully answers the postulates of this programme; he may as well be a Freemason as any other man, and there is nothing to show that he is not.

The Masonic Constitution of June 10th, 1865, clause 17, enacts, "that every Mason should have a right to publish his opinions on Masonic questions." The deposit of all printed publications being compulsory by law, Masonry can assuredly have no secrets for those by whom you are governed.

The most astonishing of all is, that though closely watched in all its actions and utterances, this control does not in the least inconvenience it. And why? Because, by virtue of its constitution,

"Masonry strictly excludes from all its meetings discussions on political or religious topics, raised with the object of either elucidating the merits or demerits of the various creeds, or of the various forms of Government, or criticising the actions of the civil authority; it exhorts all its adepts that their first duty, as Masons and citizens, is to respect the laws of the country they inhabit."

But how, if this wise rule should be infringed? If the lodge were to become a discussion club?

Clause 28.—"In the Grand Master is vested supreme authority over all the lodges. He is to suspend, by virtue of clause 25, all lodges and all Masons who may have lost sight of the respect they owe to the laws of the land."

It is therefore absolutely impossible that Freemasons in Masonry should conspire against the State, or even the Church. Were a lodge to discuss the dogma of the Immaculate conception, it would be broken within four and twenty hours. The Pope may issue what dogmas he chooses, how useless and questionable soever they may be; his contrivances may be criticised everywhere, save in the Masonic "workshops." Thy thunder-bolt, holy Father, is ill directed, if it be aimed at those very houses in which nobody ever attacks thee! Indeed, no courage is wanted to "strike" Masonry; it has no weapons against its external enemies; and even its internal enemies, the initiated who become traitors and perjurers, it can visit only with disciplinary punishment, and the consequences of their breaches of solemn engagements.

Does it follow from this that Freemasons have never conspired? I am of opinion that they have not done anything else, from 1725 down to the revolution of 1789. The formalities connected with the initiation, the privacy of the meetings, the watchwords and mysterious signs, the oath, all details of the rite show clearly that Freemasonry was an energetic and terrible conspiracy against the iniquities of former ages. But at the present day, when it has won the victory, when its motto, "Liberty, equality, fraternity," has become the watchword of mankind; when science, industry, and polity are demolishing the international partition walls that it used to batter in breach, Masonry lives in peace with the new order of things it has chiefly contributed to bring about. It would be like committing an infanticide were it to declare war to modern civilisation. It could contend against the laws in secret, so long as the laws themselves were but the expression of the *bon plaisir* of an individual; it is obliged and knows how to respect them, since they have become the expression of the will of a nation.

The logical consequences of the Revolution are obvious to all eyes; we mean, to the eyes of all those who read the book of our history without tearing out the leaf they

dislike. The Pope knows nothing about it, as he insists on considering '89 as not having taken place, and the clock of the Vatican is three-quarters of a century slow.

The question arises, if Freemasonry attained its object in 1789, for what does it continue to exist? Why has it not laid down its arms after the victory? For what purpose does it enlist, in France alone, from 10,000 to 12,000 adherents every year, with no other object than "breaking an open door" (*enfoncer une porte ouverte*)? There are objections urged by the indifferent and inconsiderate, who are rather numerous nowadays. Many men of sense consider Masonic unions merely as meetings of idlers (*bourgeois désœuvrés*) and jolly companions (*bons vivants*), who, under the guise of conspirators, assemble for the purpose of drinking and feasting. Others, having heard that a commercial traveller dealing in wine had himself initiated in the lodge of Molinchart, imagine that all brothers are tradespeople in search of customers, plying the lodges with a view to dispose of their stock in trade. Others, again, have learned that Masonic meetings never adjourn without a collection being made for the poor, assume that Masonry is nothing but a benevolent association, something like the St. Vincent-de-Paul Society, with toleration to boot. From this point of view M. de Persigny, himself a Mason, did once judge Freemasonry; and, in a similar sense, the Emperor replied in Africa to the address of the "Venerable" or chairman of a lodge.

No doubt benevolence is one of the objects of Masonry, but it is neither its sole nor even its chief aim. By virtue of the first clause of the constitution,

"Freemasonry has for its object the search after truth, the study of universal morals, of sciences and arts, and the practice of benevolence."

You may take this definition for what it is worth; in our opinion it is at the same time too ambitious and too narrow, but we only state the fact that thereby are denoted aspirations far above the commonplace and generally useless practice of giving alms.

And as regards, last not least, the prejudices of prudent housewives, who apprehend Masonic banquets might injuriously affect their husbands' health and purse, I will dispose of them with one word. Every lodge in our country enjoys a convivial repast twice every year, and these meals, at least those we have attended, were from six to seven francs (about five shillings) a head, including wine. Surely, Freemasonry is not a gastronomical institution.

But what is it, then? It is a vast association of honest, intelligent, and tolerant citizens, who meet from time to time in order to speak of what unites, without touching upon that which separates them. The Masonic lodge, particularly useful in small provincial towns, is a kind of *conservatoire* in which men of divers opinions and religious persuasions meet with a view to inhale in common the spirit of 1789.

No doubt much time is expended there. The ancient rites, devoid of much of their meaning and utility nowadays, occupy a space that had, in our opinion, better be devoted to useful discussions. But, apart from what some may consider obsolete forms and idle symbolism, there remains at the bottom a sound foundation and salutary instruction. In the meetings held in a lodge, citizens unequal in civil society and social status, become equal there, all of a sudden; the contact between those Jews, those Protestants, and those Catholics who call each other brother; the introduction of a Russian or Englishman who feels and styles himself our fellow-citizen the moment he has crossed the threshold of the lodge; the moral height of the discussions that move above all political and religious actuality; the moderation all speakers feel compelled to use; the almost paternal authority of the chairman, and the cordiality of the communications, fully compensate for and counter-balance the peculiar characters of the rite . . . . .

When certain internal reforms which are of no public

interest will have been accomplished, there will remain the lodge, the humble Masonic "workshop," to which the honest people of the town will resort with a view to fraternise, exchange their ideas in a friendly spirit, and instruct each other.

This is the essence of Freemasonry, which ought to be respected, honoured and diffused, if possible, all over the extent of the globe. Could anything purer and more beautiful be imagined, notwithstanding the anathemas of the Holy Father? In an age of business, like ours, when men mixed up with the turmoil of material interests, have no recreation beyond gambling, public houses, and *demi-monde*, Masonry forms a moral oasis in which passions are appeased, the mind is strengthened, the heart elevated and expanded. The most enlightened men of every town meet on certain days, and each of them, casting aside the pride of birth or station, the prejudices of theology and politics, and the vanities of this life, endeavour to give a solid formation to moral science and studies; the means best calculated to make man better and happier. Each has a theory or idea of his own; they interchange, they enlighten each other, they discuss the subjects in a friendly manner, an attentive and well-disposed audience profits by the lessons, urges its doubts, claims explanations, and forms its ideas on good and evil.

Freemasonry, thus understood, is surely not a superfluous institution, and its office is anything but a sinecure. Consider that it has for its object the consolidation of the very foundation of morals that will impose themselves with authority on the whole of the human species. Being given a Protestant like Lincoln, a Hebrew like Mr. Rothschild, a Mussulman like Abd-el-Kader, a Catholic like you, and an atheist or nothingarian like Proudhon, a law is to be drawn up that should satisfy every one, and hurt the opinions, the faith, and interests of no one. This means the foundation of universal harmony, neither more nor less. This is the aim of Freemasonry, and though it be rather high, rather distant, it is worthy enough of ambition to induce honest men to gird their loins and set out on the journey.

The question, whether a bankrupt may become or continue a Freemason, has been repeatedly mooted of late. Bro. E. Sénécals treats this question in the following manner:—

By virtue of a decision of the Grand Orient assembled in council, on the 18th of October, 1858, every bankrupt has been declared disabled to become or continue a Mason until after his final rehabilitation.

It results from this, that every bankrupt is excluded from the precincts of the temple of Masonry, so long as his rehabilitation has not been formally pronounced.

This decision was considered too strict from the very beginning; it has given rise to lengthy discussions, which, though suspended for a time, have been resumed of late in several lodges, and entered upon with much vivacity.

The following is our opinion on this question, which is of such paramount interest to the institution of Masonry:—

"Bankruptcy," says the code of commerce, "is the condition of a tradesman who has stopped his payments." Now, this stoppage of payments

may arise from causes that are incidental either to faults committed by the tradesman himself, or to circumstances beyond his control. In the first case, he is guilty of either misdemeanour or felony, the law considering him as either a simple or a fraudulent bankrupt, according to the gravity of the facts, and he lays himself open to punishment of greater or less severity. In the second case, he is but unfortunate; the law considers him a "simple bankrupt" (*failli simple*), and though, *eo ipso*, deprived of his civic rights, he is not liable to be indicted and convicted.

Thus, the civil law establishes a very judicious distinction between these various kinds of bankruptcy; the Masonic law, on the contrary, recognises no distinctions whatever. It is true that it starts from the premises, that common probity is not a sufficient qualification for a man to become a Mason; but though the character of Freemasonry dictates a strict observance of this rule, it should not be forgotten that toleration and charity are the finest Masonic virtues.

It is obvious that the practice of civil law need not be imbued with those principles of charity that pervade the code of Freemasonry; and still, in the question under notice, the former proves far more humane than the latter. This feeling of humanity is so natural and powerful, that the whole of the legislation relating to bankruptcy bears the stamp of it, as it were. Thus, to quote only a few examples, the law of 1807 excludes even the possibility of a composition whenever it appears from an examination of the books and accounts that the bankruptcy arose from negligence or oversight.

The law of 1838 mitigates this legislation by enacting that a composition should be absolutely inadmissible only in case the bankrupts were convicted of fraudulent bankruptcy; and by this means courts of law are sometimes enabled to show themselves indulgent. Lastly, by the law of the 22nd of August, 1848, which was dictated by the true spirit of justice and regard for the situation into which commerce had been put by the revolution of February, it was enacted that compositions might be made with a view to amicable settlements; and thus, tradesmen who had been affected by the events in question could escape actual bankruptcy, and the disabling consequences incidental thereto.

It is evident, therefore, that the further we advance in the progress of civilisation, the more

the lawgiver endeavours to mitigate the severe punishment with which bankrupts are visited. Why should Masonry hesitate to follow up the path that has been laid down for it? Should it not rather, on behalf of the Order, have preceded civil legislation long since?

From all quarters now resound the most eloquent pleadings against too severe punishment, and these cries of anguish uttered by a society that becomes more and more enlightened, are nothing but a sure criterion of the refinement of customs and the improvement of man. Does it not devolve on Masonry to place herself at the head of this social movement, the aim and object of which is the progress of mankind? She ought to take the initiative in all the grand, the beautiful, the good that is to be done; last of all she should leave behind her, to denote her passage through every century a brilliant (*sillon lumineux*) as it were, of benevolence and charity.

Reserve therefore, Masons, all your severity to the *guilty* bankrupt; but if upon mature inquiry you fully ratify yourself of this perfect innocence; if it be proved that he has been but the victim of a contrary destiny, shut him not out, but throw open to him the doors of your temples. Let him find there words of consolation, fidelity, assistance, fraternal advice, and once the day of his rehabilitation has arrived to crown his efforts, he will remember that you have helped him to re-establish his fortune, his reputation, and credit. His love for the great Masonic family will be all the greater, his devotion the more complete for it, and will have rescued an honest man who might have become guilty but for the assistance and encouragement you have given him.

#### THE POPE'S ALLOCUTION AND THE PRINCIPLES OF FREEMASONRY.

The following is from our contemporary, the *Masonic Record of Western India* :—

We publish among our "Selections" the famous "Papal Allocution," which has had such an extraordinary effect on the good people of Rome, that a day or two after its publication, twenty-eight members were initiated in the two secret lodges working in Rome.

His Holiness, after recapitulating all that his predecessors (from Clement XII. to Leo XII.) did to crush Freemasonry, makes the following humiliating confession :—

"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.”

And will “exist with impunity” to the end of time. We will not return railing for railing, but point out a few of the beauties of the Order, by which alone will Freemasonry find an everlasting status in the world’s history.

Many objections have been urged against Freemasonry, because it is a secret organisation, and these secrets have been so magnified by the marvellously disposed, that the superficial observer has too readily entered judgment against us. The most exciting stories have gained publicity. Old women have denounced our Order as the very personification and embodiment of all that is horrible and grotesque! The most fertile imaginations have exhausted their resources in an effort to canvass the probable appearance of a Masonic lodge, especially during the solemn scenes of an initiation, and heaven only knows the amount of sympathy the “poor deluded candidates” have elicited for a happy deliverance from the hot poker! If it were possible to collect together all the awfully sublime demonstrations of the phenomena of Nature, and present them suddenly to the view of the timid and the weak-minded, they would come infinitely short, in point of magnitude, to the horrors of Masonic secrets! Raise from the dead all the necromancers, soothsayers, wizards, witches, astrologers, and magicians of old, and confine them in a single apartment, and the atmosphere of that place would not equal in terror the confines of a tyled lodge-room!

Secrecy in all things, where secrecy is maintained, is not only consistent with innocence, but is imperatively enforced by necessity, as well as demanded by every consideration of policy.

Masonry is universal in its character, and Masons are the true cosmopolites of the world. Our Order is open to all who are “men upright and true” with a “tongue of good report.” With such, and such only, we desire an association. In all ages the just and the wicked have formed two great antagonistic classes, and, unfortunately for the good of society, the latter have always predominated. The former have felt the necessity of union in order to preserve themselves, and to perfect their lowly and beneficent ends. The history

of truth is a history of persecution. The avowal and practice of true religion have invariably been the signals for violence and abuse. Hence, we are not astonished at the many and protean objections against Masonry by the ignorant and the bigoted. They reckon, however, without their host, when they presume to sit in judgment and condemn a time-honoured institution, the principles of which they neither understand nor practise.

It is suspected that we are not a religious society. In some senses of the phrase we are not. We certainly cannot be an offset or adjunct of any Christian sect; nevertheless religion is recognised and revered by Masons. We see our brothers at the communion table of every denomination of God’s worshippers. The lessons provided in the lodge, for our edification and instruction, are chiefly drawn from the sacred volume. No man can be a deserving Mason who has not a confirmed belief in God, and an abiding sense of his omnipresence and perfections. His holy name is never mentioned by us but with the reverential awe which is due from the creature to the Creator. We are taught that He is the proper Object of our enjoyment, and that to receive His favour we must obey His commands, and live in brotherly love with all mankind. If this be religion, then religion is the light of the lodge.

Says a distinguished writer on Masonry—“There is not a holy tradition—there is not a sublime aphorism or moral precept—there is not a sacred character of which the poets have sung, or philosophers written, that does not breathe the spirit of Masonry, and associate its principles with the worship of God and the glory which surrounds His everlasting throne.”

But we seek not collision with the world made up of a thousand creeds. Our objects are few, and their pursuit is quiet and secret. We meddle neither with politics nor the extension of a creed by proselytism. We seek only to cultivate the social virtues among ourselves, to benefit each other by deeds of love, and indirectly to benefit the world by our improvement.

Freemasonry is not merely a local institution—it unites good men, of every nation and clime, by a bond of fellowship never to be broken. We recognise, and are recognised, by Masons throughout the habitable globe, as friends and brothers; and are bound to extend to each other a helping hand. Hence the necessity for the guards which are thrown around admission into the lodge.

But among the many features of our Order which claim special attention, is brotherly love and affection. These are the crowning principles of the fraternity—they stand out in bold relief on every page of Masonic history. “Do good unto all men, and especially unto those of the household of faith,” is a Divine command; and with Masons it is the Alpha and Omega, the beginning and the ending of all their deliberations.

We recognise this principle, when first introduced into the vestibule of our lodge rooms, and as, step by step, we are initiated in the secret working of the Order, we discover that brotherly love is the grand arch-stone of the Masonic superstructure. It is visible everywhere throughout the fraternity, and it is only with those who can carry out this divine principle of humanity that we desire an association. Hearts that beat in unison with this principle always find a cordial welcome.

Is there not something ennobling and divine in such principles? Could humanity, with all its imperfections and perfections have devised a theory more exalted and humane? Brother recognising brother—calling up from the very depths of the heart’s warmest recess, the ties, the endearments, and the sympathies of home.

Children are born in the world, and as the infant mind begins to expand—as the first rays of intellectuality begin to inspire its tender mind, and to develop its loveliness and beauty—the most sacred, the most surpassingly sublime of all its first intonations are those in which we recognise the fraternal accents.

There is no tie on earth stronger than that which unites a family together. There is a halo, emanating from around the sacred family circle, which no poisoned breath can effectually eradicate. It is the tie of brotherhood—having its height, length, depth, and breadth in pure fraternity. Shielded thus, each member of the household is as effectually bound together as though an adamant chain was thrown around them.

With this innate principle thus developed and strengthened, we can easily perceive the grand nucleus which attracts, as a magnet, our sympathies and our attachments, our hopes and our fears, around the fireside of our families and kindred. It is here that the purest fountains of the heart are opened—that we drink deep, and are refreshed, from the cup that knows no bitter-

ness to the heart susceptible and careful of its influence.

Talk of seminaries of learning, of colleges and schools! All essential, ’tis true; but the seminary and the institution in which the child first learns to lisp its fraternal accents exercises a more powerful influence on the morals of the age than them all. Does that mother realise this fact? At the sacred altar of our homes and firesides we were first inducted into the pure principles of fraternity; and as reason began to assume an ascendancy over the passions and vanities of youth, we went forth, seeking an affinity with those who have been thus cultured, and with whom a fellowship would prove sweet. And then, leaving the cares and trials incident to a life of business behind, we enter, once a week or once a month, the sacred atmosphere of our lodge rooms, to advance the interests of Masonry, and to exchange salutations with the brotherhood.

A place rendered sacred by such reminiscences will never become the theatre of personal vituperation and abuse. Those cardinal virtues of the human mind, Faith, Hope, and Charity, should here reign supreme. Oh! that these words were written in letters of gold, and hung out in the heavens, so that all could read them!

Other associations may split and divide, but ours should be one and indivisible. Unity should be visible everywhere throughout its borders, and, as a solid phalanx, we should occupy the position assigned to us by the providence of God.

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#### THE MASONIC LADDER.

Faith is the true prophet of the soul, and ever beholds a spiritual life, spiritual relations, labours and joys. Its office is to teach man that he is a spiritual being, that he has an inward life enshrined in this material casement, an immortal gem set now in an earthly casket. It assures man that he lives not for this life alone, but for another, superior to this, more glorious and real. It dignifies humanity with immortality. It dwells ever upon an unseen world, announcing always that unseen realities are eternal. Virtue, knowledge, wisdom, mercy, love, righteousness, and worship are among its immortal unseen realities. Lofty, dignified, transcendently glorious are its teachings, and equally so are its moral influences. It is a faculty of the human soul too much neglected. The things of time and sense—earth and

sin—waste its energies and dim its sight. We are too carnal, too earthly; we cultivate not enough our spiritual senses. Let us be wise, and not fail to invigorate our spiritual parts. Life will smile in gladness, and eternity rejoice in glory, if we are faithful in this duty.

Hope is that angel within, which whispers of triumph over evil or the success of good, of the victory of truth, of the achievement of right. "It hopeth all things." It is a strong ingredient of courage. It is the friend of virtue. It is the prophet of "a good time coming." It is full of glorious anticipations. It points on the sandy wilderness a picture of tranquil beauty, and a picture that we feel assured is no fading mirage to vanish at our approach. It promises to veneration a time when all nations shall feel their dependence on the Giver of all Good, and in the light of His love shall rejoice in the unsullied purity of immortal youth—a time when that which is evil shall be banished for ever, when

The right with might and truth shall be,  
And come what there may to stand in the way,  
That day the world shall see.

It breathes everywhere the idea of victory. Such are its religious sentiments. Its morality is equally inspiring, rich, and beneficent. It encourages all things good, great, noble. It whispers liberty to the slave, freedom to the captive, health to the sick, home to the wanderer, friends to the forsaken, peace to the troubled, supplies to the needy, bread to the hungry, strength to the weak, rest to the weary, life to the dying. It has sunshine in its eye, encouragement in its tongue, and inspiration in its hand. Rich and glorious is hope, and faithfully should it be cultivated. Let its inspiring influence ever dwell in our hearts. It will give strength and courage. Let its cheerful words fall from the tongue, and its bright smile play ever on the countenance. Cultivate this ever-shining flower of the spirit. It is the evergreen of life in the soul's garden.

Now the first day on which a child opens its unconscious eyes and raises its feeble wailing cry in this world of trial, it is generally the object of trusting hope to some anxious parents or some affectionate friends, and when the aged Christian is carried out to his rest, we consign dust to dust, and ashes to ashes, in a sure, and certain, and exalted "hope." The annals of our nation recognise how much of the success and greatness of the English is owing to their habit, so to speak,

of hoping almost against hope. The emigrant driven from his home when there seems no bread for him to earn, and no part for him to play, packs up his scanty wardrobe and seeks other climes in the hope of finding "work for honest labour." The artizan, under the disadvantage of high prices and failing trade, consoles himself with the prospect of "the good time coming," for which amid his privations he is content to "wait a little longer." And the hardy sailor, tossed on the wide ocean, a thousand miles from land, toils cheerfully on, trusting in some vague and shadowy conviction that the "sweet little cherub" of whom Dibdin sang, will "keep watch for the life of poor Jack." These are homely instances, but they seem to show hope to be the moving spring of action, without which the throbbing pulse of enterprise would soon be numbed and powerless.

Charity is that which seeketh the good of others—that which would pour out from the treasures of its munificence, gifts of good things upon all. It is that feeling which blesses and curses not. It is the good Samaritan of the heart. It is that which thinketh no evil, and is kind; which hopeth all things, believeth all things, endureth all things. It is the angel of mercy which forgives seventy and seven times, and still is rich in the treasures of pardon. It visits the sick, smooths the pillow of the dying, drops a tear with the mourner, buries the dead, educates the orphan. It sets free the captive, unburdens the slave, instructs the ignorant, relieves the distressed, and preaches good tidings to the poor. Its look is like the face of an angel, its words are more precious than rubies, its voice is sweeter than honey, its hand is softer than down, its step is gentle as love.

But it needs no encomium, it is its own praise, it works its own plaudits. Whoever would be respected, whoever would be beloved, whoever would be useful, whoever would be remembered with pleasure when life is over, must cherish this glorious feeling. Whoever would be truly happy, would feel the real charms of goodness, must cultivate this affection. It is a glorious affection because of the number and extent of its objects. It is as wide as the world of suffering, deep as the heart of sorrow, extensive as the wants of creation, and as boundless as the kingdom of need. It is the messenger of peace holding out to wrangling mortals the white flag of truce. It is needed everywhere, in all times and

places, in all trades, professions, or callings which men can pursue with profit or pleasure. The world has too little of it. It has been neglected. It requires to be cultivated. The peace, the happiness, the prosperity of mankind, depend greatly upon it. Who can properly tell the power and sweetness of beneficence and charity? Be kind, be generous always. Let your words, your looks, your acts, breathe the spirit of love and charity.—*Masonic Record of Western India.*

### CORRESPONDENCE.

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

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

DEAR SIR AND BROTHER,—I have copied the following lines from an original manuscript by the late Bro. Ebenezer Sibly, M.D. and F.R.H.S., preceding which I find these words, "Lapis auxilii Siblius;" also, "Lord Bacon, born 21st January, 19 h. 28 m. P.M. 1561;" "Urania Sibly, born 8th March, 2 h. 38 min. morning, 1782;" John Wilkes, "born 2nd Feb., 6 h. morning, 1749, about 5ft. 6in., dark complexion, but fresh-coloured, by trade a printer;" "Oliver Cromwell, born 25th April, 1h. 24min. 4sec., morning, 1599, died 4th Sept., 1658," &c.

Yours fraternally,

JAMES FREDERICK SPURR,  
P.M. Old Globe Lodge (No. 200.)

*To those into whose hands this book may fall.*

It is customary to say somewhat by way of preface. We shall comply with such custom in such manner as may be serviceable to the promoting of these studies; for as the stars declare the glory of the first great cause, so they are to us for signs of future contingencies, not absolutely necessitating our natures to this or that, but strongly inclining, and so consequently disposing our wills, the active productions of which are the subjects of foreknowledge being future in time, the which future events are considerable, under three notions; the first of them which have a certain determinate and infallible cause as the motions of the heavens, the rising and setting of the signs, the conjunctions of the planets, the eclipses of the luminaries, &c. Of these may be had a certain infallible præcognition, which being had, the effects clearly discover themselves in the general accidents of the world, as war, famine, pestilence, peace, plenty, and barrenness; the mutations of sects and kingdoms, the great perturbations of the air, the commotions and complications of elements, earthquakes, and the like, all which, from age to age are daily acted by a sidereal motive power, which, because they equally depend upon an invariable uniform motion on the heavens, and therefore a student in celestial influx, cannot easily deviate from the truth unless the two causes be miraculously impeded by the prime cause, which is God. Secondly, other future contingencies are in the world which have an indeterminate and fallible cause, such are the operations and actions of men, merely, purely, and simply voluntary than are said to have neither a determinate verity nor a determinate falsity, the will of man being indeterminate and therefore vertible to either, because to him who proposeth this or that there may occur many impedi-

ments; wherefore, seeing the soul of man is more noble than the visible heavens, nor can any corporeal created substance act upon the same necessarily which is spiritual, therefore it follows that the celestial influx cannot change the soul nor work thereupon, unless indirectly and contingently, by inclining the same, from whence we may conclude that arts or any human science in respect of the voluntary actions of the mind are in their foreknowledge only conjectural. Thirdly, we may conclude that things that have a determinate cause, and most part certain, yet are somewhat fallible, as namely those actions as partly depend on our wills and partly on celestial influx, and this because man hath a twofold nature in him, one celestial and etherial or intellectual soul, but the body compounded of the elements, a substance frail and mortal; from hence it follows that man is necessarily acted by two principles, the celestial influx and the human will, and on this ground it is that the operations in man and his actions are found mixed and various. The ancients have laid down in a particular manner some rules to ascertain the immediate influx and heavenly operations on the human body, many of which are founded on truth, yet more are to be rejected, according to Lord Bacon, who was eminent in learning, who has thought fit to make the following observations in the first volume of his works, page 77.

"We judge it necessary to lay down some rules for the examination of astrological matters, in order to return what is useful and reject what is significant therein. First let the greater revolutions be retained, but the lesser of horoscopes and houses be rejected, the former being like ordnances which shoot at a mark at a great distance, while the other are like small bows that do no execution. Secondly, the celestial operations affect not all kinds of bodies, but only the more sensible—here we except the operations of the sun's heat, which may doubtless penetrate metals and other subterraneous bodies, and confine the other operations chiefly to the air, the humourous spirit of things. Thirdly, all the celestial operations rather extend to masses of things than to individuals, though they may obliquely reach some individuals also, which are more sensible than the rest, as a pestilent constitution of the air affects those bodies as are least able to resist it. Fourthly, all the celestial operations produce not their instantaneously and in a narrow compass, but exert them in large portions of time and space. Thus predictions as to the temperature of a year may hold good, but not to single days. Fifthly, there is no fatal necessity of the stars, and this the more prudent astrologers have constantly allowed. Sixthly, we will add one thing more, which, if amended and improved, might make for astrology, viz., that we are certain the celestial bodies have other influences besides light and heat; but these influences act not otherwise than by the foregoing rules, though they lie so deep in physics as to require a fuller explanation, so that, upon the whole, we must reject as defective an astrology wrote in conformity to these principles under the name of "Astrologia Sana."

This just astrology should contain—"First, the doctrine of the commixture of rays, viz., the conjunction, oppositions, and other situations and aspects of the planets with regard to one another; their transits through the signs of the zodiac, and



their situation in the same signs as the situation of the planets in a sign is a certain conjunction thereof with the stars of that sign, and as the conjunctions, so likewise should the oppositions and other aspects of the planets with regard to the celestial be remarked, which has not hitherto been fully done. The commixtures so likewise should the oppositions and other aspects of the planets with regard to the celestial, be remarked which has not hitherto been fully done. The commixtures of the rays of the fixed stars with one another are of use in contemplating the fabric of the world, and the nature of the subjacent regions, but in no respect for predictions, because at all times alike. Second—This astrology should take in the nearest approaches, and the furthest removes of each planet to and from the zenith according to the climate, for all the planets hath their summer and winter wherein they dart their rays stronger and weaker according to their perpendicular or oblique direction, so we question not but the moon in Leo, has in the same manner as the sun, a greater effect upon natural bodies with us than when in Pisces by reason of her great perpendicular elevation, and nearer approach to the larger stars.

“Third. It should receive the apogees and perigees of the planets, with a proper inquiry into what the vigour of the planets may perform of themselves, and what through their nearness to us, for a planet is more brisk in its apogee but more communicative in its perigee. Fourth. It should include all these accidents of the planets’ motion, their accelerations, retardations, courses, stations, retrogradations, distance from the sun, increase and diminution of light, eclipses, &c., for all these things affect the rays of the planets, and cause them to act either weaker or stronger, or in a different manner. Fifth. This astrology should contain all that can by any means be known or discovered of the nature of the stars, both erratic or fixed, considered in their own essence and activity, viz., their magnitude and colour aspect, sparkling and vibrating light; their situation in regard to the equinoctial, the constellations, which thicker set, and which thinner, which higher, which lower, what fixed stars are in the zodiac, and what out of it, the different velocities of the planets, their different latitudes, which of them be retrograde and which not, their different distances from the sun, which move swifter in their apogee, and which in their perigee; the irregularities of Mars, the excursion of Venus, and the extraordinary phases, accidents, and appearances oft observable in Venus and the sun, with other things of this kind. Sixth. Let it contain from tradition particular natures and alterations of the planets and fixed stars, for, as these are delivered with general consent, they are not likely to be rejected, unless they directly contradict physical reasons, and of such observations let a just astrology be formed, and, according to these alone, should schemes of the heavens be made and interpreted.

“Seventh. Such an astrology should be used with greater confidence in prediction, but more cautiously in election, and in both cases with due moderation; thus predictions may be made of comets, and of all kinds of meteors, inundations, draughts, heats, frosts, earthquakes, fiery eruptions, wind, great rains, the seasons of the year, plagues, epidemic diseases, plenty, famine, wars, seditions, sects, transmigration of people, and all commotions or great innovation of things

natural and civil, predictions may possibly be made more particular, though with less certainty, if when the general tendency of the times are found, a good philosophical or political judgment applies them to such things as are most liable to this kind of accident; for example, from a foreknowledge of the seasons of any year they might be apprehended more destructive to olives than grapes, more fruitful to the distemper of the lungs than the liver, more pernicious to the inhabitants of hills than valleys, and, for want of provisions, to men of retirement than courtiers, &c.; or, if any one, from a knowledge of the influence which the celestial bodies have upon the spirits of mankind, should think it will affect the people more than the rulers, learned and inquisitive men more than the military, &c., for there are innumerable things of this kind that require not only a general knowledge gained from the stars, which are the agents, but also a particular one of the passive subjects.

“Eighth. Nor are elections to be wholly rejected, though not so much to be trusted as predictions, for we find in planting, sowing, and grafting, observations of the moon are not absolutely trifling, and there are many particulars of this kind; but elections are more to be curbed by our rulers than predictions, and this must always be remembered, that elections only hold in such cases where the virtue of the heavenly bodies and the action of the inferior bodies also is not transient, as in examples just mentioned, for the increase of the moon and planets are not sudden things, but punctuality of time should here be absolutely rejected, and, perhaps, there are more of these instances to be found in civil matters than some would imagine.

“Ninth. There are but four ways of arriving at this science:—1, by future experiments; 2, by past experiments; 3, by traditions; and, 4, by physical reasons. But, first, it is in vain at present to think of future experiments, because many ages are required to procure a competent stock of them; and second, as for the past they are within our reach, but ’tis a work of labour and much time to procure them. Thus astrologers may, if they please, draw from real history all greater accidents, as inundations, plagues, wars, seditions, death of kings, &c., as also the positions of the celestial bodies, not according to fictitious horoscopes, but the above-mentioned rules of their revolutions, or such as they really were at the time, and where the event conspires, erect a probable rule of prediction. Third, all traditions should be well sifted, and those thrown out that manifestly clash with physical reasons, leaving such in full force as comport well wherewith; and, fourth, those physical reasons are both united to this inquiry which search into the universal appetites and passions of matter, and the simple, genuine notions of the heavenly bodies; and this we take for the surest guide to astrology.”

Thus much says our English philosopher; nevertheless we place not a full dependence on every observation here made, but have only given them for the investigation of the studious and lovers of the starry science, leaving them to be guided in their practice by the unerring rule, truth, and experience, which is the ultimate wish of,

Urania’s humble servant,

C. SIBLY, M.D.

1st July, 1798, 10h. 30m. morn.

40, New Bridge-street, near St. Paul’s, London.



## THE MASONIC MIRROR.

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

### MASONIC MEM.

The installation of Bro. R. Bond as W.M. of the Isca Lodge is to take place at Newport on the 25th of January inst.

### ROYAL MASONIC INSTITUTION FOR BOYS.

At the quarterly court of governors and subscribers, held on the 15th inst., at the offices, Great Queen-street, three motions, of which notice had been given by Bro. John Udall, *V.P.*, were brought under consideration, viz. :—

"1. That the meetings of the Audit Committee be held on the 'third Friday' of the months of January, April, July, and October, instead of the 'last Saturday,' as at present."

"2. That a properly qualified child may be admitted to the institution, without election, on payment of 150 guineas, in one sum, provided the accommodation at the disposal of the House Committee will allow of such admission."

"3. That a life presentation to the School may be secured by the payment in one sum of 350 guineas."

Bro. John Symonds presided.

The minutes of the preceding meeting having been read and confirmed, the Secretary reported to the Court, for the information of the brethren generally, that the House Committee, in the exercise of the discretion given to them by the quarterly court of October, 1865, have resolved to increase the number of boys from 80 to 90; thus admitting 11 boys at the election in April next, instead of one only, who, but for this increase, would have to be admitted. It was still confidently hoped still further to increase the number of boys to 100 at the election in October next. The number of candidates for admission to the Boys' School is 32, and the last day for the receipt of names is the 1st of February next.

The three motions of Bro. Udall were then brought forward, and were unanimously carried. The foundation referred to in the third motion is to be made by a person not being a minor, and the child to be a properly qualified one.

A vote of thanks to the chairman closed the proceedings.

### METROPOLITAN.

**DOMATIC LODGE (No. 177).**—The monthly meeting of this lodge was held on Friday evening, January 12, at Anderton's Hotel, Fleet-street, Bro. Josiah Simpson, W.M., in the chair; Bro. W. F. Smith, S.W.; and Bro. Russen, P.M., S.W. *pro tem*. The other officers were present, and Bros. Smith, P.M. and Treas.; Elmes, P.M. and Sec.; Thompson, P.M., and several visitors, amongst whom were Bros. Nicholls, W.M. Robert Burns (No. 25); W. Y. Laing, P.M. Strong Man (No. 45); Jones, Vitruvian (No. 83), &c.

The lodge having been opened and the minutes read, the W.M. proceeded to initiate Messrs. Booty and Smith, who were candidates, into the mysteries and privileges of ancient Freemasonry. These were the W.M.'s first candidates, and most efficiently did he perform the duty, giving an assurance to the lodge that during his Mastership the ceremonies will be rendered in a correct and impressive manner.

After this the lodge was opened in the second degree, and Bro. Barber, initiated at the last lodge, was questioned as to the progress he had made in the science, and his answers being considered satisfactory, he withdrew, and the lodge being opened in the second degree, the W.M. passed him to the degree of Fellow Craft.

At the request of Bro. Thompson, P.M., the W.M. with great courtesy vacated the chair, to allow him to raise his son, Bro. C. E. Thompson, to the sublime degree of a M.M., which ceremony he performed in a very careful manner. At the same time Bro. Lillywhite, the celebrated cricketer, was also raised to the third degree, and both those brethren expressed the gratification they had received in being admitted to this advanced degree in Freemasonry. It was the intention of Bro. Thompson to have gone through the entire ceremony of the third degree, including the traditional history, but this latter part was omitted for want of time.

The petition of the oldest living but late member of the lodge to be presented to the committee of the Royal Masonic School for Boys having been signed, with a view of placing his son on the list of candidates for that noble institution, and some other matters transacted, the lodge was closed in due form and with solemn prayer.

The brethren then adjourned for refreshment. The banquet, supplied by Bro. Clenow, was of its usual excellence, and gave unanimous satisfaction.

The cloth having been withdrawn,

The W. MASTER proposed the formal toasts, Bro. J. SMITH, P.G. Purst. and Treasurer of the lodge, responding on behalf of "The Earl de Grey and Ripon, D.G.M., and the rest of the Grand Officers Past and Present," and in doing so took occasion to enlist the sympathies of the brethren on behalf of the Royal Benevolent Institution for Freemasons, and especially so as Bro. Osborne, the I.P.M., had assented to stand as steward, and would represent the Domatic Lodge at the coming festival for that Institution, which would take place on the last Wednesday in the present month, and on which occasion that worthy and esteemed Bro. Col. Bowyer, Prov. G.M. for Oxfordshire, would preside. The Domatic Lodge was one of the most numerous in the Craft, and he hoped their worthy I.P.M. would have the pleasure of saying that his list was the largest that had ever emanated from the lodge.

The W. MASTER next proposed "The Health of their brother initiates, Bros. Smith and Booty," and said, from the attention he had observed they had paid to the ceremony, he felt assured that it had made an impression on their minds, and that they would become good Masons.

Bro. BOOTY was the first to return thanks, and he said he felt delighted with what he had seen, and he was sure he should never regret the step he had taken that night, and it should be his constant study to emulate the W. Master.

Bro. SMITH then returned thanks in a speech which thoroughly astonished the lodge, showing his keen appreciation, and the eloquent language in which he clothed his ideas as to the value and importance of Freemasonry. He said that he had, although young in years, long wished to be enrolled amongst the members of that noble Order, and the religious principles and tenets inculcated upon him in the ceremony he had passed through would remain deeply impressed upon his mind for the rest of his life. He wished that he could thank them in adequate terms for the pleasure he had derived, but what could he say? He was, as they knew, only an E.A., and knew nothing, but he hoped, by diligence and attention, and prostrating himself at the foot of the Cross, one day to become, in act as well as in word, a worthy member of their ancient Order. (Loud cheers.)

The W. MASTER said the next toast he had to propose was one that always gave the greatest pleasure to the brethren of the Domatic Lodge, as it was "The Health of the Visitors," and they gave them a hearty welcome.

Bro. NICHOLLS, W.M. of the Robert Burns Lodge (No. 25), thanked the brethren of the Domatic Lodge for the hospitality the visitors had received, and remarked that he was present and saw the working of the lodge, and was highly delighted with it. He had the pleasure also of being present when he saw their P. Master, Bro. Thompson, raise his son to the third degree, and he must say that the working was excellent; indeed it seemed to him to be letter perfect. On the part of the visitors, he thanked the brethren for the kindness with which they had been received.

Bro. OSBORNE, I.P.M., then proposed "The Health of Bro. Simpson, W.M." He was a most worthy brother, and he felt sure that the lodge had done well in the selection they had made. He hoped the brethren would join with him, and with all cordiality drink the health of Bro. Simpson, their esteemed W. Master.

This toast was enthusiastically responded to.

Bro. SLOMAN here sung one of his extemporaneous songs, which elicited loud applause.

The W. MASTER thanked the brethren for the favour conferred upon him by the toast which had been proposed and so unanimously responded to. They might have selected a more talented W.M., but they could not have chosen one who had a greater desire to do his duty, and if there were any shortcomings on his part, they would be the fault of the head and not of the heart. He again thanked them for the honour conferred upon him.

The W. MASTER said the next toast he had to propose was "The P.M.'s of the Lodge," who were always ready to do any duty required of them.

Bro. OSBORNE, I.P.M., returned thanks.

Bro. THOMPSON, P.M., said he would have been content to let their Bro. Osborne return thanks for the P.M.'s, only he wished to take that opportunity of congratulating the W.M. on the two talented gentlemen he had initiated that evening. He had listened to Bro. Smith with the greatest pleasure, for during his Masonic career, as he had already expressed to the two brethren sitting right and left of him, he had never heard a newly initiated brother return thanks in such appropriate terms as he had heard that evening from Bro. Smith. He seemed to be duly impressed with the nature and importance of Freemasonry. His words had sunk deep into his ears, and he had heard them with the greatest pleasure, and he hoped to derive from them some instruction. To the W.M. it was an especial pleasure to initiate such gentlemen into the Order, and with such members of the Domestic Lodge, they might look forward to a great and brilliant future.

The next toast was "The Officers of the Lodge," for which Bro. Smith returned thanks.

"The Tyler's" toast was given, and a very harmonious meeting was brought to a close.

Bros. Margenson, Sloman, Chaplain, and other brethren entertained the members during the evening with some excellent recitations, songs, &c., and the proceedings were brought to a close about eleven o'clock.

**YARBOROUGH LODGE (No. 554).**—The installation of the W. Master, Bro. Walter Greenwood Clarke, was celebrated on the 4th inst., at the lodge room, at Bro. Walters', The Green Dragon, Stepney, there being a very numerous attendance of the officers and members of the lodge and of visiting brethren, including a formidable array of Installed Masters and those who had passed the chair, amongst whom were—Bros. Sedgwick, P.M. 429 and Prov. G.S.B. Kent; C. Harris, W.M. 831; Daniel Scurr, W.M. 933; Mobbs, P.M. 183; T. Scotcher, P.M. 55; D. Shaboe, P.M. 544 and 185; S. With, W.M. 781; H. J. Wynne, P.M. and Treas. 544 and 101; Middleton, P.M. 554; Carr, P.M. 554; Hampton, P.M. 554; W. Hamilton, P.M. 554 and 754; S. Vasey, P.M. and Sec. 554; Kindred, P.M. 554; Walters, P.M. 73; and Speight, Grand Tyler for Surrey, P.M.; Newton, S.W. and W.M. elect 174; and Bros. Wainwright and Bowron, 933; Stevenson, 840, &c., numbering altogether upwards of sixty members of the Craft. The lodge was opened at four o'clock, p.m., in due form and with solemn prayer. The chair of K.S. was occupied by Bro. W. Hamilton, P.M., in the unavoidable temporary absence of the respected W.M., Bro. Joseph Hudson. The minutes of the previous lodge meeting having been read and confirmed, the Auditors gave in their report, which proved highly satisfactory, there being an increase of over £100 in the hands of the Treasurer during Bro. Hudson's year of office, independently of sums voted away by the lodge to applicants for relief, as recorded from time to time in the FREEMASONS' MAGAZINE AND MASONIC MIRROR. There was one passing and two raisings, the candidates being respectively Bro. Pitcher, and Bros. Walton and Norris, the two ceremonies being most impressively performed by the acting W.M. The ceremony of installing Bro. Clarke was most ably and impressively performed by that zealous Mason Bro. Hamilton, P.M., who received most efficient assistance, support, and cordial congratulations from the P.M.'s present at the excellent manner in which this important ceremonial had been conducted. The newly installed W.M. then proceeded to appoint his officers as follows:—Bros. Moseley, S.W.; Stevens, J.W.; H. J. Wynne, P.M., Treas.; Vaughan, Chap.; Josiah Green, Sec.; Brown, S.D.; Preece, J.D.; Roberts, I.G.; Barnes, W.S.; Pratter, Dir. of Cers.; Speight, Tyler. Before the lodge was closed Bro. Hamilton made a few very appropriate remarks with reference to a scheme which he proposed for the combination of the East-end lodges,

so as to enable one of each of the lodges of the combination to return a candidate for either of the Charities upon the first application. This scheme is both a novel and a meritorious one, for what is more painfully mortifying than to witness candidates being disappointed year after year, and often until further trial becomes hopeless. Bro. Hamilton was a believer in the great Masonic value of No. 7, and he believed that such a combination as he proposed, if carried out, would further demonstrate the truth of his belief and the benefits to be derived therefrom. Bro. Hudson, the retiring W.M., having entered the lodge, received the congratulations of the brethren, as, though still suffering from the effects of his recent accident, he had made a point of coming among them this evening, more especially to support and encourage his successor in the chair. All business being concluded, the brethren adjourned to refreshment, and partook of a sumptuous banquet, provided by Bro. Walters in his usual liberal style. The customary loyal and Masonic toasts were given and cordially responded to; as these are almost stereotyped amongst us, it will be needless here to recapitulate them further than to add that we have seldom heard a newly installed W.M. express himself more feelingly and encouragingly for the lodge over which he had been called upon to preside, and which augurs well for another happy and prosperous year for "flourishing 554." Bro. Joseph Hudson, the retiring W.M., in a few pithy words, expressed the pleasure it afforded him to speak for the first time as a P.M., and to address his late S.W. as W.M. He continued to address the W.M. in words which must have fallen most gratefully and hopefully upon the ear of his successor, whom he assured that he could rely upon the entire support not only of his brother officers but of the members of the lodge in general; and with this perfect *entente cordiale* existing, he therefore concluded by congratulating the members upon the selection they had made, and his successor upon his being called upon to rule such a distinguished lodge. The success of the representative journal of English Freemasonry, the FREEMASONS' MAGAZINE AND MASONIC MIRROR, having been drank, was acknowledged in suitable terms by Bro. Stevenson; the Tyler's toast brought the proceedings of this happy evening—which were agreeably enhanced by the admirable vocal and recitative powers of voluntary brethren—to a timely close.

## PROVINCIAL.

### CORNWALL.

**TRURO.**—*Lodge of Fortitude* (No. 131).—(Original warrant granted 1764, transferred from a military to a civil lodge in 1827).—The annual meeting of this, the largest lodge in the county of Cornwall, was held on Tuesday, the 9th inst., at the newly-decorated, commodious, and handsome lodge rooms, situate in Quay-street, Truro. The lodge was close tyled at one p.m., when a large number of the brethren were assembled, including Bros. James Laidlaw, I.P.M.; W. J. Johns, P.M., P. Prov. G.S.B., as Sec.; and J. Holloway, W.M. elect. Several visitors were also present, amongst whom we noticed Bros. the Rev. H. B. Bullocke, Rector of St. Mary's; and William James Hughan, editor of the Devon and Cornwall "Masonic Calendar." Bro. Thomas Chirgwin, P.M., P. Prov. G. Reg., P. Prov. J.G.W., occupied the chair, and, after the usual opening ceremony, proceeded to raise three brethren to the sublime degree of a M.M. most efficiently, and subsequently "gave the tools," and delivered the lecture on the tracing board. Those under the degree of Installed Master then retired, and Bro. S. Holloway was duly presented, entrusted, and installed into the chair, according to the custom of Freemasons for generations. All the brethren entitled having re-entered, the charge of the lodge was formally placed in the hands of the newly-elected W.M., who was proclaimed as the laws require. The W.M. afterwards appointed his officers, as follows, interspersing such a pleasing duty with appropriate remarks:—Bros. J. C. Oke, S.W.; William Lake, J.W.; T. P. Hicks, Chap.; T. Chirgwin, P.M., Treas.; R. S. Hitchins, Sec.; E. Edwards, S.D.; N. Olive, J.D.; W. Eglington, Dir. of Cers.; J. Johns, Org.; W. Boase, I.G.; Allen and Rouse, Stewards; and John Langdon, Tyler. The chair was then reoccupied by the acting W.M., who initiated two gentlemen into the mysteries of Freemasonry, and also presented to Bro. James Laidlaw, I.P.M. 131, with an elegant Past Master's jewel. On the reverse of the jewel the following was engraved:—"Presented to Bro. James Laidlaw,

P.M., by the brethren of the Fortitude Lodge, Truro, 9th Jan., 1866." The workmanship did credit to Bro. R. Spencer. In the graceful speech which accompanied the presentation, regrets were expressed that business had compelled their Master for the past year to leave Truro for Liverpool, and the wish was felt by all that he would live long to wear so pleasing a proof of the esteem in which he was held by the members and friends of the Fortitude Lodge. A suitable response having been made, and the business completed, the brethren adjourned to the Royal Hotel to partake of the installation banquet, provided by Bro. Wade in the sumptuous manner for which he has become deservedly known. There was a large attendance of the brethren, the spacious dining hall being scarcely large enough to accommodate the number. Many of the members of the Provincial Grand Lodge attended as visitors, in compliment to the newly-installed Master, Bro. S. Holloway, who is so well known and respected by the Craft for his agreeable manner, Masonic spirit, and honourable character. After the usual toasts, the brethren separated at a seasonable hour, well pleased with the day's proceedings.

ST. ANSTELL.—*Lodge of Peace and Harmony* (No. 496).—The brethren of this lodge held the anniversary of St. John's Day at Bro. Dunn's hotel on Tuesday, the 9th inst., when the minutes having been read, and the general preliminaries completed, Bro. Sir Charles B. G. Sawle, *Bart.*, of Penrice, was installed as the W.M. for the ensuing year by Bro. E. T. Carlyon, P.M., P. Prov. S.G.W., Prov. G. Sec., assisted by Bro. Tweedy, P.M. 331, and other P.M.'s. The W.M. having appointed his officers as follows—Bros. T. Hancock, I.P.M.; S. Butler, S.W.; J. Dunn, J.W.; W. Guy, Treas.; E. W. P. Kitt, Sec.; J. Grigg, S.D.; P. Giles, J.D.; H. Burrows, Tyler; Cundy and Beard, Stewards—the brethren adjourned to the banqueting room, under the presidency of the W.M., supported by the Installing Masters, Bros. the Rev. C. E. Hosken, P.M.; J. A. Meredith, P.M., P. Prov. G. Reg.; and other brethren. An excellent banquet was served in Bro. Dunn's best style, and all the arrangements reflected credit on him and the Festival Committee.

#### LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—The first regular monthly meeting of this lodge, under the presidency of the new W.M., the Rev. Bro. Woodcock, was held at the Freemason's Hall, on the 3rd inst. The following brethren were also present:—Bros. Kelly, P.M. and D. Prov. G.M.; Tibbits, I.P.M.; Morris, P.M. and Treas.; Morris, P.M.; Weare, P.M.; Clarke, S.W.; Adlard, J.W.; Jackson, Sec.; Ride, S.D.; Stretton, J.D.; Barratt Jacques, and others. Visitors:—Sheppard (P.M.) and J. C. Clarke, John of Gaunt Lodge. The lodge having been opened, and the minutes of the last regular lodge and of the festival having been read and confirmed, a F.C.'s lodge was opened, and Bro. Geo. Norman was called to the pedestal and duly examined in that degree, after which a M.M.'s lodge was opened, and he was raised to that sublime degree by the D. Prov. G.M. The lodge was then lowered to the second degree, and Bros. Burkill, Jacques, and E. Gosling, having previously given proof of their proficiency as E.A.'s, were passed as Fellow Crafts. After the transaction of a few matters of business of a routine nature, the lodge was closed, and the brethren adjourned to refreshment under the presidency of the D. Prov. G.M., the W.M. having been under the necessity of leaving on the conclusion of business.

#### MONMOUTHSHIRE.

##### INSTALLATION OF THE W.M. OF THE SILURIAN LODGE (No. 471), NEWPORT.

On Wednesday, December 27th last, the Silurian Lodge (No. 471), installed Bro. Henry Hellyer as W.M. for the ensuing year. The ceremony, which took place at the spacious Masonic Hall, in Great Dock-street, Newport, was conducted by Bro. Bridges, D. Prov. G. M. for Somerset and Past Grand Sword-bearer, well known in this province as one who stands high amongst his fellows in the Craft. The lodges in Newport specially have profited by the repeated visits of a brother so accomplished in the working of the high ceremonials of Freemasonry, and scarcely a festival passes but his aid and countenance are sought and given with that generosity which characterises this great fraternity. The lodge was opened at three p.m., and was well attended.

After the routine business, the following appointments were made:—Bros. Henry Hellyer, W.M.; John Griffiths, P.M.;

R. B. Evans, D.C.; C. H. Oliver, S.W.; H. J. Parnall, J.W.; Rev. S. Fox, Chaplain; W. Pickford, Treasurer; W. Williams, Secretary; H. J. Gratte, S.D.; William Randall, S.D.; H. J. Groves, Organist; William J. Lloyd and J. G. Huxtable, Stewards; E. Davies, I.G.; William McFee, Tyler.

The lodge having been duly closed, the brethren assembled adjourned to

#### THE BANQUET.

which was laid in the large room of the Westgate Hotel, with that taste, elegance, and profusion which always distinguish the catering of Bro. Host Hallen. Amongst the company we noticed Bro. H. Hellyer, W.M., in the chair; Bro. J. Griffiths, P.M.; H. Bridges, D. Prov. G.M. Somerset; S. Coombs, P.M. and P. Prov. S.G.W.; H. Martin, W.M. Bute Lodge, Cardiff; W. Pickford, P.G. Treas.; E. Wells, P.M., and P. Prov. S.G.W.; R. B. Evans, P.M. and Prov. G. Dir. of Cers.; S. Fox, Chap.; W. Williams, Sec. and Prov. G. Sec.; Thomas Beynon, P.M. and Prov. G.S.B.; G. W. Jones; H. Villiers; Wyndham Jones, Prov. G. Steward; S. T. Hallen, P.G. Steward; H. G. Gratte, S.D.; W. Randall, J.D.; C. Kirby W. J. Lloyd; S. Goss; C. H. Oliver, S.W., in the vice chair J. G. Huxtable, St.; H. J. Groves, D.M. 683, and Prov. G. Org. W. Ansell; H. Newcombe; J. Price; J. Gobbett; W. Wade; G. I. Hands, Prov. G. Steward; R. Wade; H. Sheppard; Thomas Spittle; H. L. Williams; W. Watkins; J. Watkins; W. Anstice; E. Le Grand; W. Parfitt, 683; P. Williams; G. Perkis; T. Williams, Sec. 683, &c.

After the cloth had been removed, the president gave the usual loyal and fraternal toasts, viz.,—"The Queen and Craft;" "The M.W.G.M. the Earl of Zetland;" "The R.W.D.G.M. the Earl de Grey and Ripon, and the rest of the Officers of the Grand Lodge of England." With the last toast was coupled the name of Bro. Bridges, a name which would certainly be received with enthusiasm.

The toast was honoured with Masonic fire, and duly acknowledged by Bro. Bridges.

The W. MASTER gave "The Bishop and the Clergy, and Ministers of all denominations," who proclaimed to them the good news of the gospel of peace, and by whose aid they trod the road to the Great Lodge above. (Cheers.)

Bro. the Rev. S. Fox, whose name as Chaplain of the Silurian was coupled with the toast, suitably acknowledged the compliment.

The W. MASTER, in proposing the next toast, said, peace would but be ill secured if they had not stalwart warriors ready in case of war to maintain the dignity of the empire, and they might rest assured England at this day would never draw her sword but in the cause of justice, whilst she was ever ready to sheath the weapon in mercy.

Bros. C. KIRBY (Artillery), BRIDGES (Commandant of Rifle Corps), and Lieutenant WYNDHAM JONES appropriately returned thanks.

The next toast from the chair was "The R.W. the Prov. Grand Master of Monmouthshire, Bro. John E. W. Rolls, Esq.," wishing him a speedy restoration to his usual health. (Cheers.)

Bro. E. WELLS, as P. Prov. S.G.W., acknowledged, and proposed in highly complimentary terms "The Health of the Deputy Provincial Grand Master of Monmouthshire, Bro. Charles Lyne, and the Provincial Grand Officers."

Bro. J. GRIFFITHS gave "The Worshipful Master (No. 471)," who, in returning thanks, said with the lights of Masonry to guide his path, and with the assistance of the officers of the Silurian, he trusted to uphold the interests of the Order, and to promote peace and concord in the lodge over which he had the honour to preside. Masonry was a science, not a religion. It taught them to walk uprightly, to do their duty to their fellow men, to themselves, to their country, and to their God. By doing all this they hoped to ascend to those mansions where peace, tranquillity, and blessedness dwelt evermore.

Bro. G. W. JONES, ex-Mayor, proposed "The Health of the Immediate Past Master, Bro. Griffiths, and the rest of the Past Masters." He commended the brethren in the Silurian for their discrimination in the selection of Masters from time to time, and paid a warm compliment to Bro. Hellyer.

The toast was appropriately acknowledged by Bro. Griffiths.

The W. MASTER gave "The Health of Bro. Bridges." They were proud to claim him as a member of the Silurian. Bro. Bridges had come from a distance expressly to officiate at the installation of to-day.

Bro. BRIDGES feelingly returned his acknowledgments. He

trusted he had a good name amongst Masons, having worked hard in his day; but nowhere did he meet a greater amount of cordial and kindly feeling than from the Silurian, at Newport.

Bro. the Rev. S. FOX gave "The Visiting Brethren," coupling with the toast the name of Bro. Martin, the W.M. of the Bute Lodge, Cardiff, who returned thanks.

The W. MASTER gave "The Lodges of the Province;" acknowledged by Bro. T. Williams on behalf of the Isca Lodge; by Bro. Bridges on behalf of the Philanthropic Lodge.

Bro. SHEPPARD proposed "The Mayor and Corporation, and Success to the Town and Trade of Newport." He referred to the brightening prospects of the place, and congratulated the company on the fact that the Alexandra Dock would probably be commenced within the next month (loud cheers). He mentioned with satisfaction that the tenure of wharves and other property to be let in connection with the new dock would be of the most satisfactory character, tantamount, in fact, to a freehold (hear, hear, and cheers).

Bro. T. BEYXON, P.M. and Prov. G. Sword Bearer, returned thanks, and, in doing so, confidently anticipated a great commercial future for Newport.

Bro. R. B. EVANS, P.M. and Prov. G. Dir. of Cers., gave "The Governors of the Masonic Hall." Acknowledged by Bro. E. Wells.

The W. MASTER gave "The M.E.Z. and Companions of the Chapter."

Bro. PICKFORD gave "The Masonic Charities." The worthy brother, following the course he had taken at the Grand Lodge banquet, in Abergavenny, made an energetic appeal on behalf of that noble Masonic charity, the Boys' School. The Girls' School was tolerably well provided for, having at command about £3,000 annually, and a funded stock to the amount of nearly £19,000. They had also 80 boys which number was about to be increased to 100. To provide the requisite accommodation, and to maintain the additional number, £500 per annum more would have to be forthcoming. The object was to aid an establishment where the boys would be educated and cared for as by their natural guardians.

The appeal of Bro. Pickford was backed by Bros. Sheppard and Bridges. The latter dwelt on the liberal efforts made by metropolitan lodges, and trusted the provinces would on this occasion show their generosity to a charity which was open to the children of Masons generally throughout England. He also entered into details respecting the present state of the charities, and reminded the brethren there were now two children from Newport in the Masonic schools.

A handsome collection was then made, and the amount has been still further increased by a donation from the lodge fund.

The following toasts succeeded:—By Bro. Wells: "The Press" (acknowledged by Bro. T. Williams); by the W.M.: "The Host;" "The Officers of the Silurian Lodge" (acknowledged by Bro. Oliver); by Bro. Wells: "Bro. Coombs, the Father of Masonry in this District" (acknowledged); by Bro. Griffiths: "The Health of Bro. W. Williams, Secretary" (acknowledged). The last toast, as usual, was the Tyler's toast, viz.: "To all poor and distressed Masons," &c.

The company soon afterwards separated, having thoroughly enjoyed themselves, under the able presidency of the worthy W.M., and having spent a very pleasant evening.

#### NORFOLK.

NORWICH.—*Lodge of Perseverance* (No. 213).—The annual meeting of the members of this lodge, for the installation of W.M. and the appointment of officers for the ensuing year, was held at the Freemasons' Hall, on Tuesday evening last. The ceremony of installing Bro. Jas. Dunsford to the chair was very ably and impressively performed by Bro. Jas. Dawbarn, assisted by Bro. H. Colsey, P.G.S., the following Past Masters being also present:—Bros. the Rev. S. Titlow, P. Prov. G. Chap.; A. M. F. Morgan, P.G.S.; R. Thorns, Prov. G. Dir. of Cers.; J. Boyce, Prov. J.G.D.; H. J. Mason, P. Prov. G.S.; R. Gidney, P. Prov. G.S.; and Stevens, Wicks, English, and Pitts, P.M.'s. At the conclusion of the installation ceremony, the W.M., Bro. Dunsford, appointed the following as his officers for the ensuing year:—Bros. B. W. Harcourt, S.W.; J. E. Short, J.W.; G. Brittain, S.D.; Harold Youngman, J.D.; and J. Turner, I.G. After the lodge business, the brethren invited the I.P.M., Bro. J. English, to a banquet, which was served up in *récherché* style by Bro. Woods, and in the course of the proceedings a beautiful P.M.'s jewel was presented to Bro. English in

recognition of the ability with which he has discharged the duties of his office during the past year. The presentation was made in eloquent and appropriate terms by Bro. Colsey, in the name of the brethren, and it was feelingly acknowledged by Bro. English. The funds of the lodge were reported to be in a most prosperous condition, and the working generally during the past year was represented to have been most exemplary. In connection with the lodge there is a duly warranted school of instruction, which is held every Friday evening during the winter months at the house of Bro. Colsey, Exchange-street, and the attendance of brethren has so far been numerous and regular.

#### NOTTINGHAMSHIRE.

##### INSTALLATION OF HIS GRACE THE DUKE OF NEWCASTLE AS PROVINCIAL GRAND MASTER.\*

His Grace the Duke of Newcastle was installed on the 9th inst., at Nottingham, as Provincial Grand Master for Notts. Additional interest was attached to the important ceremony on account of the late Duke of Newcastle having been the last Provincial Grand Master.

Bro. Aeneas J. McIntyre, G. Reg., officiated in the unavoidable absence of the M.W. the Grand Master.

At half-past ten a.m., on the 9th inst., a large number of brethren assembled at the Mechanics' Hall. There were also present several representatives from Derbyshire, Staffordshire, Leicestershire, Lincolnshire, and other parts, and when the Grand Lodge was duly opened the general appearance was very beautiful. About twelve o'clock the officers of the Grand Lodge of Nottinghamshire entered the Hall in the usual order, accompanied by Bros. Aeneas McIntyre, G. Reg.; Colonel Bowyer, Prov. G.M. Oxfordshire; Rev. W. H. Bowyer, rector of Clapham; Lord Arthur Pelham Clinton, M.P.; Lord de Tabley, Prov. G.M. Cheshire; and other brethren of distinction. Bro. T. A. Cullen, Prov. G. Org., gave most admirably an opening voluntary. The proceedings commenced with the observance of the usual ceremonies of the Order. The Grand Registrar was paid the customary salutations. The opening prayer was offered up by Bro. the Rev. W. H. Bowyer. Bro. R. Allen referred to Bro. the late Colonel Wildman, who for several years preceding the Grand Mastership of the late Duke most satisfactorily discharged the duties of the office. He also announced that Mrs. Colonel Wildman, the widow of the late Grand Master, would take part in the festivities, and suggested that all possible honour should be paid to her.

Bro. his Grace the Duke of Newcastle was escorted into the lodge by seven Past Masters of the province. The installation having taken place,

Bro. John Watson, jun., P.G., Secretary, read the following address to the Prov. G.M.:—

"To the Most Noble Henry Pelham Alexander Pelham Clinton, Duke of Newcastle, and Earl of Lincoln, of Clumber Park, Worksop Manor, and Nottingham Castle, all in the county of Nottingham, and Provincial Grand Master of Nottinghamshire. The Freemasons of the Province of Nottinghamshire joyfully avail themselves of this opportunity of expressing their deep respect and affectionate attachment to your Grace as their Provincial Grand Master, and offer their congratulations to you upon this auspicious occasion. That high office in this province has for a long series of years been held by Masters of such distinguished eminence in the Craft, and who were so endeared to the brethren by the strongest Masonic ties, that had not your Grace responded to the unanimous wish of the brethren, it would indeed have been a difficult task to have selected a brother so worthy as yourself to be their successor. Without wishing to cloud the joy of this day, the brethren yet deem it to be their duty to express to your Grace the estimation in which their late lamented Provincial Grand Master was held by them. His high qualities as a statesman and legislator have been the subject of eulogy by the most eloquent tongues in this country, and were most highly appreciated by them. The discharge of his duties as a nobleman and gentleman, as friend, neighbour, magistrate, landlord, in short, of every moral and social obligation, was seen and felt by them all most fully, and most warmly did they admire and love his noble life and character. Deep is their grief for his loss, and they will long cherish his memory. In conclusion, they pray that the Great

\* Want of space unavoidably prevented us giving last week the report of this important ceremonial.

Architect of the Universe may have you in His care and keeping; that He will pour down upon you His choicest blessings, and long spare you to preside over the brethren of the province."

To this loyal and feeling address his Grace replied—I can assure you that it is with varied and deep emotions of the heart that I have listened to the address with which you have been kind enough to present me; on the one hand I feel most deeply those generous professions of attachment to myself, and on the other I am greatly touched by your loving allusions to my father. You only do his memory justice, for in him I can safely say you have not only lost your Provincial Grand Master, but a kind neighbour and devoted friend. I cannot but feel how incapable I am of supplying his place in the province, but still, at the same time, I have experienced such uniform kindness and forbearance, that I feel sure that if I only do my duty by you, you will make all allowances for any shortcomings and deficiencies. I deeply regret the unavoidable absence of the Most Worshipful the Grand Master of England, but I beg to thank the Provincial Grand Master of Oxfordshire and others for their personal attendance here to-day, and to these few words of acknowledgment. I need only add that it is my earnest desire to uphold and promote, by every means in my power, the interests of our Craft, not only in this province but throughout the country at large, and my constant endeavours shall be to further, to the best of my ability, the views and subjects of our Order, and carry out its principles to the fullest extent. (Loud applause.)

Some other lodge business having been transacted, the newly-installed Prov. G. Master received the congratulations of Colonel Bowyer, as Grand Master of Oxfordshire; Bro. M'Intyre, for the province of Berkshire; Bro. A. Butel, on behalf of Derbyshire; Bro. the Rev. — Denton, for Leicestershire; Bro. Harvey, representing Lincolnshire; while other members of the Order offered expressions of esteem and goodwill on behalf of the Lodge of Truth, Huddersfield, Burton-on-Trent, and Staffordshire. The R.W. Prov. G.M. appointed his officers as follows: Bros. Thomas Close, D. Prov. G.M.; J. C. L. Marsh, Prov. S.G.W.; J. C. Nixon, Prov. J.G.W.; Rev. J. L. Prior, Linby, Prov. Grand Chap.; T. Danks, Prov. G. Treas.; W. T. Robertson, Prov. G. Reg.; John Watson, jun., Prov. G. Sec.; E. M. Kidd, Prov. S.G.D.; J. C. Neale, Prov. J.G.D.; James Carter, sen., Prov. G. Supt. of Works; W. Richards, Prov. G. Dir. of Cers.; S. R. P. Shilton, Prov. Assist. Dir. of Cers.; T. A. Cullen, Prov. G. Org.; M. Vowles, Prov. G. Purst.; C. Pearce, Standard Bearer; J. Froggatt, E. Peat, H. Barnett, T. Hickling, F. G. Rawson, and H. Taylor, Prov. G. Stewards; J. C. Banwell, Prov. G. Tyler.

The lodge was shortly afterwards closed, and the brethren proceeded to the School of Art, where a banquet had been prepared. The Prov. G.M. presided, and was supported by the brethren just mentioned, the company numbering about one hundred.

The noble CHAIRMAN, in asking the brethren to drink "The Health of Her Majesty the Queen," said she was the daughter of a Mason, and the niece of three.

On giving "The Health of his Royal Highness the Prince of Wales, the Princess of Wales, and the rest of the Royal Family," his Grace expressed the hope that the Prince of Wales, although not yet a Mason, like his brother-in-law the Prince of Prussia, would at no distant day be enrolled among the Order.

Bro. Lord DE TABLEY, Prov. G.M. of Cheshire, gave "The Army and Navy."

Bro. Lord ARTHUR CLINTON responded for the navy in most able and seamanlike terms.

Colonel BOWYER acknowledged the compliment for the army.

The succeeding toast was that of "The Earl of Zetland and the other Officers of the Grand Lodge," which was replied to by the Acting Grand Master.

Colonel BOWYER then said: I call upon you to fill bumpers, and I am sure when I mention to you the toast is "The Health of your Provincial Grand Master the Duke of Newcastle," you will drink the toast in that cordial manner which it deserves. I consider myself very fortunate in being able to be present to-day, and also in having the toast entrusted to me; for I am proud to say that your Provincial Grand Master is a novice of my province, Oxford. I saw him initiated, and I can say, from the services he has rendered in my Grand Lodge, that he has proved himself a most accomplished Mason. You have now a grand centre of the province of Masonry round which you

may rally, and assist your Grand Master in shedding fresh lustre on the principles of our Order.

This toast having been most warmly received,

Bro. the Duke of NEWCASTLE, in response, said: From the bottom of my heart I thank you, not only for the cordial and generous reception you have given me this evening, but for your kindness in promoting me into that high office into which I have this day been installed. I told my friends at Retford, when it was first suggested that I should be your Grand Master, that I would rather not undertake it, not from any desire to shirk from its duties and responsibilities, but because I felt quite unequal to the task of taking the place of those who formerly so well and worthily occupied the Grand Master's chair. With this hesitation, however, there came a conviction that I should be performing an ungrateful act if I refused the urgent request that was made to me. Therefore I at once replied in the affirmative; it being my determination to do my duty in that high office to the Craft in general, whilst I shall rely upon you to supply any deficiencies or shortcomings. There are many people now a days, I regret to state, who taunt us about being a secret society, and with having evil secrets. It is therefore our bounden duty to show to them by our outward actions that there never was a baser libel upon us. Our secrets are founded upon the purest principles of religion. They were entrusted to Masons of old, who handed them down until the present time, and it will be our duty to hand them down to those who follow us. It was with deep regret that I read in the newspapers the unwarrantable attack made upon us by the Pope of Rome, an attack as distasteful as it was malignant, and which conveyed us back to the dark ages of superstition. This attack breathes a spirit of hatred and oppression towards us; while our doctrine is love, forbearance and charity. I was much pleased with the reply of the Freemasons of Antwerp to his Holiness, when they said that Masonry was above all religions, inasmuch as they were willing to concur in anything that would make men better. A society founded on such principles deserved not those senseless attacks, but ought to merit the highest respect and confidence of the people at large. In conclusion, I thank you most kindly. I shall do all I can to serve even the humblest member of the Craft, and I hope that when I go down to the grave it may be said of me, "He was respected by all, he was regretted as a benefactor, and he was beloved as a friend."

Bro. DANKS gave "The Provincial Grand Master and Officers from other Provinces," which was responded to by Bro. Colonel Bowyer.

Bro. Lord ARTHUR CLINTON gave "The Health of Bro. Percy, D. Prov. G.M. of Nottinghamshire," of whom he spoke in highly eulogistic terms.

In the evening the brethren attended the theatre, which they had engaged for the benefit of certain local charities. Under their patronage there was one of the most fashionable audiences that have ever honoured the performances. Nearly every seat was occupied, the Craft mustering in great force, and in full Masonic costume. Bro. his Grace the Duke of Newcastle, whose breast was covered with the orders of his high office, was conducted with much ceremony to what is called the Royal box. Miss Reinhardt spoke the prologue, which had been written by Bro. Walter Montgomery. The opening piece was the lively comedietta, "Court Favour," in which Miss Clara Denvil appeared as *Lucy*; and her graceful impersonation was most favourably received. Bro. Walter Montgomery was the *David Brown*. The Christmas pantomime of "The House that Jack Built" succeeded.

On Wednesday afternoon, the 10th inst., the brethren conferred upon the newly-installed Prov. G.M. and his brother the degree of the Rose Croix. The ball, which took place at the assembly rooms in the evening, closed the festivities, which will long be remembered in the province. The corporation testified their friendship towards the Craft by draping the windows of the ball-room with lace. In various parts, also, were displayed Masonic banners. The Prov. G.M. opened the ball with Mrs. Percy, wife of the Acting D. Prov. G.M. Dancing was kept up till the morning was advanced.

#### WALES (WESTERN DIVISION).

ABERYSTWYTH.—*Aberystwith Lodge* (No. 1072).—The members of this lodge met at the Belle Vue Royal Hotel, Aberystwith, on Thursday, the 11th inst.; present Bros. J. D. Perrott, W.M. 651 and 1072; J. Jones, S.W.; G. T. Smith, J.W.; Jesse Baker, S.D. *pro tem.*; Alexander Monteith, J.D. *pro tem.*; J. Vaughan,

I.G.; John Davies, Treas.; Stanley J. Balcombe, Sec.; C. Keilly, Tyler; and Bros. Colonel Pryse, *M.P.*, Lord Lieutenant of Cardiganshire; Rev. E. Edwards; Captain Northey; Captain Bray; R. C. James; Hugh Richardes; T. Paul; James Szlumper; Lewis Ellis; J. Pell; G. Clark; E. L. Cole; &c. The lodge having been opened with solemn prayer, Bro. John Davies was raised to the sublime degree of M.M. The following gentlemen were then initiated into the first degree of E.A.: Messrs. Edmund Vaughan, Octavius Rowe, T. S. Stooke, John Williams, and James Garland. Ten candidates were then nominated for election at the February meetings. The lodge having been closed in due form, the brethren adjourned for refreshment, an excellent entertainment being furnished by Bro. Pell.

A lodge of emergency was held on Friday morning, the 12th inst., when the following were passed to F.C. degree: Bros. Hugh Richardes, James Szlumper, Stanley Balcombe, J. Pell, E. L. Cole, and C. Keilly. Messrs. William Williams, George Jones, and R. De la Loyde, were initiated into the mysteries of the first degree.

All the ceremonies were most impressively performed by the W.M., who kindly gives his valuable services, and travels a distance of more than one hundred miles from Brecon to attend the working of 1072.

[We commend this example of a zealous W.M. most highly—  
Ed. F.M.M.]

#### SUSSEX.

##### HASTINGS.—DERWENT LODGE (No. 40).

The installation of the W.M. elect, Bro. Edwin Baldwin, took place at the Royal Swan Hotel, on Monday, January 8th, 1866. On this occasion the R.W. Prov. G.M. for Sussex, Col. D'Albiac, together with the officers of the Provincial Grand Lodge, paid an official visit.

##### THE INSTALLATION.

The brethren were summoned to attend at three o'clock, at which time the W.M., Bro. Jesse Mann commenced the business of the day by opening the lodge in the 1st degree with prayer, &c. The minutes of the last regular lodge were then read and confirmed, according to ancient custom. The W.M. then offered to resign the chair to the Prov. G.M., who courteously declined.

The W. MASTER then mentioned the names of those brethren who were unable to accept the invitations they had received, and he stated that invitations had been issued from the lodge to the W.M. of every lodge in the province, as well as to many brethren who had rendered valuable assistance in placing their old Bro. James Winter on the Benevolent Fund in May, 1864.

It is customary with this lodge to suspend all business on the day of their annual festival.

The lodge was then opened in the second degree.

The W. MASTER then thanked his officers for their valuable assistance in transacting the duties of his office during the past year, and called on them to resign their collars and jewels of office, at the same time recommending them to the favourable consideration of the W.M. elect in his selection for the ensuing year.

The W.M. then resigned the chair to Bro. Henry Carpenter, P.M. No. 40, who kindly undertook and efficiently discharged the duties of installation. The lodge was then opened in the third degree, and Bro. Corder, W.M. Lodge of Friendship, Worthing (No. 851) and Prov. G. Dir. of Cers., called upon the brethren to salute the R.W. Prov. G.M. with the usual royal signs, which were given with hearty good-will by the brethren present and gracefully acknowledged by the R.W. Prov. G.M. Bro. E. Baldwin having been placed in the chair and proclaimed according to ancient custom W.M. of the Derwent Lodge (No. 40) proceeded to close the lodge down to the first degree.

The W.M. then appointed and invested his officers for the ensuing year (Bro. George Wellerd having been previously re-elected as Treasurer, and Bro. John Inskipp as Tyler of the lodge).

Bro. Jesse Mann .....	I.P.M.
" John Peter Harwood .....	S.W.
" Thomas Trollope .....	J.W.
" George Richardes .....	Chaplain.
" George Wellerd .....	Treasurer.
" Charles Duke .....	Secretary.
" James Dorman .....	S.D.
" John Skinner .....	J.D.
" William Winter .....	I.G.
" John Inskipp .....	Tyler.

The lodge was then closed in due form and with solemn prayer.

#### THE BANQUET.

At five o'clock the brethren and visitors, to the number of about fifty, sat down to a sumptuous and elegant repast, served up in Mrs. Carswell's usual *recherché* style, and presided over by the W.M., Bro. E. Baldwin.

On the right the W.M. was supported by the R.W. Prov. G.M. for Sussex, Colonel D'Albiac, and the Officers of the Provincial Grand Lodge. On the left were the I.P.M. and other P.M.'s of the Derwent Lodge, including Bros. Bannister, P. Prov. J.G.W., and Bro. Howell, Prov. G. Superintendent of Works. Bros. Pocock, Prov. G. Sec., and Corder, W.M. Lodge of Friendship, Worthing (No. 851), and Prov. G.D.C., were unavoidably prevented from being present at the banquet, being obliged to leave by an early train.

Among the visitors present we were pleased to notice the following, viz.:—Bros. Wood, Prov. J.G.W., Past G.S., and W.M. Yarborough (No. 811); Law, Prov. G.D. and P.M. Hartington (No. 916); Cunningham, Prov. Assist. G. Dir. of Cers. and P.M.; Lucas, Prov. G. Steward, and W.M. South Saxon (No. 311); Blessy, W.M. Hartington (No. 916); John Bull, W.M. Royal York (No. 315); William Dawes, W.M. Wellington Rye (No. 341); F. Binckes, P.M. and Sec. Boys' School; James T. Hester, P. Prov. J.G.W. for Oxfordshire, and P.M. Alfred Lodge (No. 340); E. B. Sutton, Past G. Steward and W.M. Prince of Wales (No. 259); James Ratie, P.M. Wellington (No. 341); James Vickers, P.M.; T. Brassey, jun., Macrae, Wingfield, Davies, Howland, Hendy, and a good muster of the brethren of the Derwent Lodge.

The cloth having been removed, and grace said by the Chaplain,

Bro. G. RICHARDS, the W.M., proceeded to give the usual loyal and Masonic toasts in the following order:—

"The Queen and the Craft." In proposing this toast the W. MASTER observed that the loyalty of Englishmen was acknowledged as a household word throughout the United Kingdom—that of Freemasons throughout the universe.

The toast was suitably responded to, and followed by a Masonic version of "God save the Queen," by Bro. J. Skinner, in which the brethren heartily joined.

The next toast was that of "The Most Worshipful Grand Master of England, the Earl of Zetland." The W. MASTER said that if anything were wanting to show the esteem in which the M.W.G.M. was held by the whole Craft, it was supplied by the fact that at the last quarterly communication he was unanimously re-elected as G.M. of England for the twenty-second time—a position which he had held with so much dignity, and with as much honour to himself as it had been of advantage to the Craft in general.

The toast was enthusiastically received.

The next toast was "The Right Worshipful Deputy Grand Master of England, the Earl de Grey and Ripon, together with the Present and Past Officers of Grand Lodge." The W. MASTER observed, in connection with this toast, that the duties of the D.G.M. were so ably discharged by the noble Earl in the absence of the M.W.G.M. as to have gained him the confidence and esteem of the whole Craft.

This toast was suitably acknowledged by Bro. E. B. SUTTON, Past G. Steward, and W.M. Prince of Wales Lodge (No. 259).

The next toast in succession, that of "The Provincial Grand Master for Sussex, Lieut.-Col. D'Albiac," was received with a burst of applause. The W. MASTER said he had the honour of being present at his installation at the last Provincial Grand Lodge, and the ringing cheer which greeted his name as having been selected by the G.M. of England was a sufficient proof of the esteem in which he was held by the brethren generally, and that so far as this province was concerned, they had the right brother in the right place.

Bro. Col. D'ALBIAC, the R.W. Prov. G.M., in responding to the toast, acknowledged the kind manner in which his health had been received, and referred to the time when he had the pleasure of meeting the Derwent Lodge some fifteen years ago. He was pleased to see round their festive board several of the older brethren he was then in the habit of meeting, and expressed his satisfaction at seeing so many younger brethren efficiently discharging the duties of Masonry. He also expressed his intention of visiting the several lodges in the province, and thereby cultivating that spirit of friendly intercourse which should characterise good Freemasons.



The R.W. Prov. G.M. on resuming his seat was greeted with another round of applause.

The next toast given by the W.M. was "The Deputy Provincial Grand Master, Bro. Turner, and the Present and Past Officers of the Provincial Grand Lodge, coupled with the name of Bro. Wood." The W. MASTER, in introducing this toast, observed, with respect to Bro. Turner, that his having been so recently appointed to his office had not allowed him the opportunity of proving his efficiency in the discharge of his important duties, but the brethren of the whole province were well aware how good and zealous a Mason he was.

*The toast was cordially received by the brethren.*

Bro. WOOD, W.M. Yarborough (No. 811), Prov. J.G.W., most ably responded, and in the course of a most able and telling speech alluded to the marked increase in the number of brethren in every lodge in the province under the auspices of their present Prov. G.M. He was able to say, on behalf of himself and his brother Provincial Grand Officers, that they would endeavour to discharge their duties so as to merit the approbation of the Craft throughout the province.

The W. MASTER then gave "The Past Masters of the Derwent Lodge," coupled with the name of Bro. Jesse Mann, Immediate Past Master, and Provincial Junior Grand Deacon for Sussex. In connection with this toast the W. MASTER observed that the P.M.'s of the Derwent Lodge were most ready and willing at all times to assist the W.M. with their advice and counsel in the discharge of the duties appertaining to the chair. The Immediate Past Master whose name he had mentioned in connection with the toast had most ably conducted the lodge during the past year, and he was certain that his advice and assistance would on all occasions be most willingly extended to him during the time he occupied the chair.

Bro. JESSE MANN, I.P.M., responded on behalf of the P.M.'s of the Derwent Lodge, and he begged the brethren to accept his sincere thanks for the kind manner in which they had responded to the toast. He said he had much pleasure in returning thanks on their behalf, because during the last twelve months they had rendered him great assistance in the discharge of his duties in the chair, and he thought their constant attendance and willingness to assist the W.M. at all times in carrying out the duties of his important office were a sufficient proof that they had Masonry at heart. With regard to his own name being coupled with the toast as Immediate Past Master, he begged to thank them sincerely and from his heart, and to say that when elected to that chair, twelve months ago, he certainly felt his inability to carry out his duties; but it appeared by what had fallen from the W.M. in proposing the toast, that his feeble efforts had met with success. Such being the case, he was amply repaid for his humble exertions, and though past the chair, he trusted he should not relax his duties as a Mason. He could assure the brethren he felt honoured in having presided over them during the past year. He must take the opportunity of expressing his pride in having been appointed Provincial Grand Deacon for Sussex, under their Provincial Grand Master, whom he was pleased to see present among them. He now asked permission of the W. Master to borrow what he considered a few hours before his own private property, the gavel, to propose the toast of the evening—it was the health of one on whom the brethren of the Derwent Lodge had conferred the highest honour that any lodge could bestow on an individual brother. Such being their confidence in him, he thought no words on his part were necessary for his recommendation, but this he could fearlessly state—that he had proved him to be a dear and sincere friend, a worthy brother, and one who had Masonry at heart; and he trusted (feeling sure all the brethren would join him in the wish) that the Great Architect of the Universe would give their brother health and strength to carry out the duties of his important office. With that blessing vouchsafed to him, he felt confident that their W.M. would fulfil his duties with credit to himself and advantage to the lodge. He called upon the brethren to drink "The Health of their W.M. Bro. Edwin Baldwin," wishing him a successful year of office, and life and prosperity. The toast was most cordially received.

The W. MASTER rose and thanked Bro. Mann for the graceful and complimentary manner in which he had introduced his name, and also the brethren for the very cordial manner in which they had responded to it. He said it would be very difficult to find a more zealous Mason than his Immediate P.M., yet he feared that in the present instance his unbounded charity had led him to say far more in his favour than he

could possibly deserve. It was his opinion that the strength of the lodge did not depend so much on its numbers as on the zeal, efficiency, and sterling worth of those members who rightly appreciated their system; and he would strongly recommend a continuance of that caution which had hitherto been one of their distinguishing characteristics. He was happy to say that the lodge was now, and no doubt would continue to be, both as regards its numbers and finances, in a most satisfactory condition. It was to the brethren he was indebted for the enviable position he occupied there that evening, and not to any particular merit of his own. He would endeavour to discharge the duties of the office to which they had elected him to the best of his ability, and he trusted to the satisfaction of the brethren of the Derwent Lodge. He begged again to thank them most sincerely for the compliment he had just received.

The W. MASTER then gave "The Senior Warden, Junior Warden and Officers of the Derwent Lodge," doubting not that they would discharge the duties of their several offices with fidelity and zeal.

Bro. J. P. HARWOOD, S.W., responded to the toast on behalf of himself and his brother officers. He thanked the W.M. for his selection of himself to fill the post of Senior Warden, and expressed a hope that himself and brother officers would not be found wanting in the discharge of their respective duties during the ensuing year.

The next toast proposed by the W.M. was that of "The Chaplain," the Rev. Bro. George Richards, P.M., Caledonian (No. 134) and "The Treasurer," Bro. George Wellerd, P.M. No. 40, and P. Prov. Dir. of Cers. With respect to the Chaplain, the W.M. said the Derwent Lodge considered it an honour to number so efficient and respected a brother among its members, and he felt the greatest pride and satisfaction in re-appointing him to his sacred office, and from his thorough zeal in the cause of Freemasonry, he felt satisfied that he was destined to fill far higher offices than that he had so much pleasure in bestowing upon him. With regard to their respected Treasurer, too much praise could not be bestowed upon him for the excellent manner in which he had filled his important post. The fact of the brethren having re-elected him for the fifteenth time was a sufficient proof of the confidence they reposed in him. During his term of office the Derwent Lodge had not always been in so flourishing a condition as he was happy to say it was at the present time, but it had made no difference to their worthy Treasurer whether they had a balance in hand or not, he had always been ready and willing to discharge the liabilities of the lodge.

The Rev. Bro. Dr. RICHARDS, P.M. Caledonian Lodge (No. 134), Chaplain, returned thanks in an eloquent and forcible speech, which attracted the marked attention of his auditory. He remarked that in the consecration of lodges and the appointment to the office of Chaplain of members of his profession, Freemasonry recognised a great and sacred principle—the claim of the Great Architect of the Universe as the Father of all—hence the necessary consequence that we are all brethren. Nor had he found this term among Masons an unmeaning term. On the contrary, he was glad and proud to bear his testimony that, to a very great extent, did Masons treat Masons as brethren, and that their system was one eminently calculated to soften down those asperities which opposition to the opinion of others, political and religious, too frequently produced.

Bro. WELLERD thanked the brethren for the kind manner in which they had received the mention of his name. As regards the office of Treasurer of the lodge, which he had now held for fourteen years, he had always discharged the liabilities of the lodge whether they had funds in hand or not. Times had been during his tenure of office when the financial state of the lodge was not in a prosperous state, but he was happy to say that now the lodge was in a flourishing condition as regards its pecuniary affairs. He hoped he might always be able, as it appeared he had hitherto, to discharge the duties of his office to the satisfaction of the Derwent Lodge.

The W. MASTER then proposed "Prosperity to the Masonic Charities," observing that in their own immediate neighbourhood they had an annuitant who was receiving in his old age the benefits of one of those charities. He had no doubt the Benevolent Institution for aged Freemasons and their Widows had extended its benefits to other provinces, and to other parts of their own province, equally as to their own district. With respect to the Boys' and Girls' Schools, the same might be said



on their behalf, though at present the Derwent Lodge did not happen to have a candidate for either of those valuable institutions. As they had so able an exponent of them present, he would not detain the brethren longer by expatiating on their several advantages, but would call on Bro. Binckes, the respected Secretary of the Boys' School, to respond on their behalf.

Bro. BINCKES, P.M., and Secretary of the Boys' School, responded on behalf of the Charities in a most able, eloquent, and forcible speech, and with respect to the institution with which he was more immediately connected, detailed the rapid progress it had made in the last few years, particularly alluding to the noble building, second to none of the kind, recently completed at Wood Green, Tottenham. He stated the number of boys admitted to be now eighty, and that they soon contemplated increasing the number to one hundred, relying on the generosity of every Mason to do a little and put down his shilling or his sovereign, if he could not afford his £5, or £10, or £50, to assist in clearing off their still heavy liabilities—to render the institution free from debt, and to enable it still further to diffuse its inestimable benefits.

Bro. WINGFIELD, also responded on behalf of the toast, and expressed the gratification he felt in coming forward to fill the office of Steward at the next festival in aid of the Benevolent Institution for Aged Freemasons and their Widows. He cordially coincided in the remarks that had fallen from Bro. Binckes, and he hoped that particular charity would soon be placed in a more favourable position than it at present enjoyed. As for himself, he was ever ready and willing to assist, to the utmost that his position would admit of, in promoting the prosperity of all those excellent institutions.

The W. MASTER then called upon the Tyler, Bro. Inskipp, who came forward, and with much feeling, according to ancient custom, gave his toast, "To all Poor and Distressed Masons," which was responded to in the usual manner.

This ended the official programme, but, under the able presidency of the W.M. the convivialities of the evening were prolonged for some time further. Many excellent songs were sung by Bro. John Skinner (who contributed materially to the harmony of the evening), Bro. John Bull (including a most humorous one! "My wife's a good old creature"), Bro. C. Duke, J. Inskipp, &c. The visitors and brethren did not separate till a late hour, highly gratified with their evening's entertainment, and most favourably impressed with the hospitable reception they had met with at the hands of the Derwent Lodge.

#### WARWICKSHIRE.

BIRMINGHAM.—*Redford Lodge* (No. 925).—This prosperous lodge met at the Masonic Rooms, Newhall-street, on Monday, the 15th inst., for the purpose of installing Bro. Mark Oliver Suffield as W.M. for the ensuing year. The ceremony of installation was most ably performed by the retiring W.M. (Bro. E. Worrall), to whom, after the conclusion of the ceremony, a very handsome gold jewel was presented as a mark of esteem from the members of the lodge for the efficient and courteous manner in which he had discharged the duties of his office during the past year. Complimentary jewels were also presented to Bros. Manton and Dennison for the satisfactory performance of their duties as stewards in catering for the members during the time they had held office. After disposing of the usual business of the lodge, the members, accompanied by a large number of visitors, adjourned to Nock's Royal Hotel, where a sumptuous banquet was provided, to which about 100 sat down. Among the visitors present were—Bros. Major John Machen, the newly appointed Deputy Provincial Grand Master for Warwickshire; Bedford, P. Prov. S.G.W.; J. H. Jukes, Prov. G. Dir. of Cers.; Henry Weiss, Prov. S.G.W.; W. B. Smith, P. Prov. G. Chap.; John Pursall, P. Prov. G. Supt. of Works; John J. Turner, P. Prov. G. Dir. of Cers.; Thomas Bragg, Prov. S.G.D.; Lomas Harrison, and others. The usual patriotic and Masonic toasts were duly given, and the proceedings of the evening were enlivened by a selection of vocal music by members of the lodge. Some of the members of the Crystal Palace Vocal Union, by the kind permission of Bro. Day, and under the direction of Bro. D. Saunders, also gave several glees with much success.

#### WILTSHIRE.

DEVIZES.—*Wiltshire Lodge of Fidelity* (No. 663).—This lodge celebrated their annual gathering on Tuesday, the 16th. The lodge was opened at the Town Hall, at two o'clock, when Bro. the Rev. T. F. Ravenshaw, Prov. G. Chap., was duly installed as W.M. in the presence of a large number of members and several distinguished visitors, on the completion

of the ceremony the W.M. was pleased to appoint Bros. McHugh, S.W.; Rev. J. K. Booker, J.W.; T. Burt P.M., Treas.; S. Witley, P.M. Sec.; Nott S.D.; E. Giddings, J.D.; Holloway, I.G. After a very complimentary vote of thanks had been passed to the Installing Master for his services on the occasion, and to the Secretary, Treasurer, and Immediate P.M. for theirs during the year, as well as to the visitors who had honoured them with their presence, the brethren adjourned to the old lodge room which was built nearly a century since at the Elm Tree Inn, when a splendid banquet awaited them, that highly respected Bro. Simon Watson Taylor having with his accustomed liberality given a bountiful supply of venison, pheasants, hares, &c., to which the W.M. generously added that usual accompaniment, champagne. The usual loyal and Masonic toasts were given and responded to, but none with greater enthusiasm than the W.M.'s health, with every wish that his year of office might be a happy one, feeling sure that the election of so popular and distinguished a brother would not only reflect honour on the lodge, but be highly beneficial to the Craft in general. It is useless to add that the brethren spent a truly happy evening, and separated by nine o'clock.

### ANCIENT AND ACCEPTED RITE.

#### NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*Royal Kent Chapter of Sovereign Princes Rose Croix*.—An emergency convocation of this chapter was held at the Masonic Hall, Bell's Court, Newgate-street, on Wednesday, the 10th inst. The illustrious Bro. C. J. Bannister, 31° Past M.W. Sov., presided. There were also present the illustrious Bros. Henry Hotham, Past M.W. Sov.; G. Ludwig, Past M.W. Sov.; Robert J. Banning, M.D., 1st Gen.; Jens Jensen, 2nd Gen.; William Foulsham. The M. W. Sov. Edward Shotton was prevented attending by illness. John Emra Holmes, James H. Thompson, and William George Laws, having been severally proposed, were elected, and, being in attendance, were admitted and installed into this princely Order. The ceremony was most ably performed by the illustrious Bro. C. J. Bannister, assisted by the officers of the chapter. Sov. Prin. R. J. Banning, M.D., was then elected unanimously M.W. Sov. for the ensuing year. Ill. Bros. G. Ludwig, P.M.W. Sov., was elected Treasurer, and J. S. Trotter, Equerry. This concluded the business of the convocation.

### KNIGHTS TEMPLAR.

#### NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*Royal Kent Encampment*.—The regular meeting of this encampment was held at the Masonic Hall, Newgate-street, on Jan. 12th. The E.C. Henry Hotham, presided. Amongst the Sir Knights present we noticed—C. J. Bannister, 31°, and G. Ludwig, Past E.C.'s; Jens Jensen, Robert J. Banning, M.D.; Anthony Clapham, William G. Laws, James H. Thompson, William Foulsham, &c. The minutes of the previous meeting having been confirmed, and some business transacted, the encampment was closed in due form.

### MARK MASONRY.

#### CHANNEL ISLANDS.

JERSEY.—*Cesarean Lodge* (No. 74).—The fourth quarterly meeting of this new lodge was held at the Masonic Temple, St. Helier, on Monday, Jan. 8th, under peculiar and unfortunate circumstances, as it was the eve of the most exciting triennial election of Deputies for the "States," which has taken place for many years, in which were involved principles vital to the welfare of the island, there being five candidates for three seats. The lodge was opened at half-past seven by Bro. Dr. Hopkins, W.M., when it was found that six of the officers were absent, and six out of seven candidates for advancement. With the kind assistance of other brethren, however, the work was got through much better than might have been expected. The obligation was administered to Bro. Leat, a joining member from the Justice Lodge (No. 24), under Irish registry. A ballot was taken for Bros. Le Geyt and Viel, which in both cases

proved unanimous in favour of the candidates. Bro. Le Geyt was then admitted, properly prepared, and advanced to the degree of Mark Master by the W.M. This was a case of great interest, as the newly made Mark Master is 76 years of age, and has been 53 years a Mason. An addition to the by-laws was determined upon, and several matters of business were transacted. At a quarter to nine the lodge was closed, and the brethren adjourned for refreshment, after which the usual toasts were duly honoured, and the party broke up by ten o'clock.

## Poetry.

### HIGH TWELVE.

List to the stroke of the bell—  
 High Twelve!  
 Sweet on the air they swell,  
 To those who have laboured well—  
 And the Warden's voice is heard,  
 From the South comes the cheering word,  
 "In the quarries no longer delve."

Again 'tis the Warden's call—  
 "High Twelve!"  
 "Lay aside gavel, hammer, and maul,  
 Refreshment for Craftsmen all,  
 By the generous Master is given,  
 To those who have cheerfully striven  
 Like men in the quarries to delve."

There is to each mortal's life,  
 High Twelve!  
 In the midst of his early strife—  
 With earth's grovelling luxurious rife—  
 The voice of the Warden comes,  
 Like the roll of a thousand drums,  
 "In earth's quarries no longer delve."

List to the tones of the bell—  
 High Twelve!  
 As if from on high they fell,  
 Their silvery echoes swell;  
 And again the voice we hear,  
 As if from an upper sphere,  
 "Hence for heavenly treasures delve."

There shall ring in the world of bliss,  
 High Twelve!  
 When relieved from our work in this—  
 If we've lived not our lives amiss—  
 The Master shall call us there,  
 Our immortal crown to wear,  
 No more in earth's quarries to delve.

MR. DARWIN ON MOVEMENT OF PLANTS.—We see how high in the scale of organisation a plant may rise when we look at one of the more perfect tendril-bearers. It first places its tendrils ready for action, as a polypus places its tentacula. If the tendril be displaced, it is acted on by the force of gravity, and rights itself. It is acted on by the light, and bends towards or from it, or disregards it, whichever may be most advantageous. During several days the tendril or internodes, or both, spontaneously revolve with a steady motion. The tendril strikes some object, and quickly curls round and firmly grasps it. In the course of some hours it contracts into a spire, dragging up the stem, and forming an excellent spring. All movements now cease. By growth the tissues soon become wonderfully strong and durable. The tendril has done its work, and done it in an admirable manner.—*Popular Science Review.*

## LITERARY EXTRACTS.

A GREEK BAPTISM.—An altar is made of a chest of drawers in the house, the priest is a married man; nurse, baby, godfather, but neither father nor mother are present, and the ceremony begins. First, the child's face is signed with the cross; then blown into by way of exorcism; then it is anointed; then basons of hot and cold water are poured into the font. The little fellow had been yelling lustily up to this time, but the bath soothed and quieted him. With one hand the priest poured water plentifully upon his head, then lifted him out and dipped him a second time. But instead of effusion it was this time complete immersion. Placing his hand over the child's mouth and nose, he plunged it completely under, three times in succession. The Greek Christians skilfully avoid the vexed question of "sprinkling or immersion," on which so much breath has been vainly spent, by combining both methods. If a child three times sprinkled and three times dipped is not sufficiently baptised, the ordinance had better be set aside. The screaming and half strangled babe was laid on a warm cloth; and while the nurse dried his body, the priest cut four bits of hair from the top of his head (in the form of a cross, of course), and threw them into the font. A gaudy dress of blue and white, with a lace cap—the godfather's gift—was then produced and the priest proceeded to clothe the child. It was an act of great solemnity, accompanied by a short service, wherein each article assumed a spiritual significance. Thus:—"I endow thee with the coat of righteousness," and on went the coat:—"I crown thee with the cap of grace," and he put it on:—"I clothe thee with the shirt of faith." This terminated the ceremony, so far as the little Christian was concerned. He was now quiet enough, and in a few minutes afterwards, I saw him sleeping the sleep of peace in the next room. A hymn of praise and thanksgiving, interspersed with the reading of chapters from the Bible was still necessary, and lasted some fifteen or twenty minutes longer.—*Bayard Taylor.*

RAILWAY TICKETS.—No rude hand is allowed to tamper with them. A special department is allotted to them, with a special superintendent, and a special staff of assistants. They may be purchased in a partly-printed state, or singly as oblong bits of white or coloured cardboard, at a shilling or two per thousand. If the company print their own tickets, there are founts of type for the printers, and beautiful machines for giving to each ticket, as it passes through the press, a number different from that of every other ticket of the same kind; the machine registers its own work, and piles the tickets up into dense columnar masses, in which the whole of them take their places according to their numbers. Millions upon millions are required every year by each of the great companies. Each station master or booking clerk sends to the superintendent of the department for supplies as fast as he wants them, and as there are tickets from every station to almost every other station, with single and return tickets, and also tickets for different classes of carriages, the total number of kinds is almost incredible. When every farthing is accounted for taken by the booking clerks for these tickets, and all matters squared up, then, and not till then, are the battered old tickets consigned to the pulp vat, there to be worked up again into new cardboard and new tickets.—*Dickens' All the Year Round.*

THE BLOODHOUNDS OF THE WEST INDIES.—Esquemeling, who wrote a history of the buccaneering expeditions in which he and his lawless comrades engaged, says that he had found in these hiding-places heaps of human remains,

and that in his time the island of Hispaniola was infested with large numbers of bloodhounds, which ran wild in the woods. These dogs destroyed enormous quantities of cattle, and so nearly exterminated the race of wild boars, "that the hunters of that island had much ado to find any." Monsieur Oregon, the governor of Tortugao in 1668, sent to France for a store of poison to destroy them. "Horses were killed and empoisoned, and laid open at certain places where wild dogs used to resort. This being continued for six months, there was killed an incredible number; and yet all this could not destroy the race, or scarce diminish them, their numbers appearing almost the same as before." Instinct taught the bloodhounds to hunt in packs. Esquemeling and a French buccaneer of his acquaintance once heard them coming through the woods, and took refuge in a tree, whence they looked on while the pack ran into a wild boar and killed him. As soon as the boar was dead, the whole pack lay down and waited till the hound who had first gripped the enemy had satisfied his hunger before they presumed to begin their own repast.—*Exodus of the Western Nations*, by Viscount Bury.

CATHERINE DE MEDICIS.—The year 1570 was one in which it appeared for a moment that the landmarks so carefully and painfully raised were to be swept away. The Protestants had conquered peace; but still their party throughout Europe were in doubt and dismay. Coligny, blinded by his own nobility of soul, was becoming entangled in a web of court intrigue. Elizabeth was thinking of a French alliance, and exchanging portraits with the Duke of Anjou, the Catholic hero of Jarnac and Montcontour. Alva was treading out, as it seemed, the last sparks of liberty in the Netherlands. Philip was re-enacting the Middle Ages, and amusing himself with cannonading the Turks, taking care, however, to make his Venetian allies pull his chesnuts out of the fire, which they did at Lepanto, where they bore the brunt of the battle, and he got the glory. Catherine, systematically held up by history as the author and moving spirit of her time, was, in truth, but the puppet and toy of the Guises. They pulled the strings, and she bore the blame of their crimes—more than contented to do so if she might be still allowed to appear powerful before the world. She had but one passion—if any feeling she entertained be strong enough to call a passion—affection for her children. Her heart, shallow and base, perverted even that instinct; she loved her children, would make them great—but great only in her own way, and as she understood the term. She plunged them from their earliest days into debauchery, that she might retain ascendancy over their enfeebled minds and enervated bodies; then exercised every art of chicane and petty intrigue to set them up, puppets of a puppet, in high places before the eyes of men. She was all her life upon the side of the Catholics. Her Lorraine masters used her as a scourge of the Huguenots, but her heart was not in the task. In her perfect indifference to the religious part of the question, she would willingly have seen her son Anjou become the husband of Mary Stuart, chief of the Catholics, King of Scotland and of France; and her son Alencon the husband of Queen Elizabeth and chief of the Protestants.—*Exodus of the Western Nations*, by Viscount Bury.

WORKERS AND THINKERS.—On no subject has more misunderstanding prevailed between those who wrote and spoke and those for whose benefit what they wrote and spoke was intended. It is greatly to be feared that many efforts, made with the best intentions, to solve the difficult problems which the condition of the working man presents, have not only failed signally in their benevolent purpose, but have served more desperately to complicate these problems, by inadvertently and unconsciously wounding feelings which it was sought to soothe, embittering animosities which it was sought to allay, and confirming prejudices which it was sought to remove.—*The Working Man*.

#### MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING JANUARY 27TH, 1866.

Monday, January 22. ROYAL GEOGRAPHICAL SOCIETY, at 8.30.

Tuesday, January 23. INSTITUTION OF CIVIL ENGINEERS, at 8.

Wednesday, January 24. SOCIETY OF ARTS, at 8. "On the Uses of National Museums to Local Institutions." By Henry G. Lennox, M.P.

Wednesday, January 24. GEOLOGICAL SOCIETY OF LONDON, at 8.

#### THE WEEK.

THE COURT.—The Queen, Princess Helena, Princess Louise, and Princess Beatrice attended Divine Service at Whippingham Church on Sunday last. The Count de Lannoy arrived at Osborne, on a special mission from his Majesty the King of the Belgians, accompanied by the Count Cornet and Count Ferdinand de Lannoy, on the 12th inst. The Count de Lannoy was presented to her Majesty to announce the accession of King Leopold the Second, and to deliver the Field Marshal's Baton and the Insignia of the Order of the Garter and the Grand Cross of the Bath of the late King of the Belgians. His Serene Highness Prince Christian of Schleswig Holstein arrived at Osborne on Wednesday evening from Dover.

GENERAL HOME NEWS.—The weekly returns of mortality for the thirteen largest towns in the kingdom show an improved state of health. The average rate of mortality for the week is 29 in the thousand, and London and Edinburgh are 26, the lowest in the scale. Liverpool, as usual, is highest, being 42. The total number of deaths was 3,453, of which 1,506 belonged to London. This is a diminution of no fewer than 169 on the average mortality. The births were 3,995, of which 1,928 were in London, which is slightly below the average.—A meeting was held at the Mansion House in furtherance of the movement for establishing middle-class schools in the City. The committee appointed at the meeting held for the purpose some time ago, presented a report of what they had done. They think that a school in which 800 or 1,000 children may receive education at a rate of payment not exceeding £4 per annum, should be erected in Finsbury. For this £50,000 would be required; but the committee resolved to raise a fund of £100,000, and for that purpose asked the bankers, merchants, and public bodies of London to subscribe sums of £1,000 or £500 each. In answer to their appeal thirty-three subscriptions of £1,000 each, and seven of £500 each have been promised, besides several smaller sums. The report of the committee was then adopted, and resolutions were passed urging the active prosecution of the work.—The two men, Farrell and Butler, who are charged with endeavouring to induce a soldier to join the Fenians, were brought up again at the Thames Police-court on the 12th inst. They preferred that the magistrate should deal with them summarily for having soldiers' clothes in their possession, and they were sentenced to six months' imprisonment with hard labour.—The trial of the man Byrne for conniving at the escape of Stephens, the Fenian Head-centre, has ended in an unsatisfactory manner. The jury, after being locked up many hours, were unable to agree, and finally were dismissed, the prisoner being retained in custody. George Hopper, one of the men charged with Fenianism, pleaded guilty, and was sentenced to two years' imprisonment.—It appears that the jury men in the Lord Mayor's court are munificently rewarded for their

services by the payment of twopence per day. Some jurymen, it appears, are dissatisfied with this liberal scale, and one of them has gone so far as to suggest that all fines should be divided among the jury in return for their services. There are manifest objections to this plan, but it would be better not to go through the farce of paying these gentlemen at all than dole out to them the miserable fee which they now receive from the court.—The *Dane* steamer has unfortunately been wrecked near Algoa Bay; and the *Simla*, an East Indian, destroyed by fire at sea. In both instances the passengers and crew were saved.—The snow disappeared from London and the district around it, on Saturday, in a very short time. Early in the morning the thaw set in, and by night almost every trace of snow had disappeared. Naturally, this rapid melting did considerable damage. Streams were swollen so that they burst their banks and inundated the country round. Especially was this the case at Lewisham, where the usually harmless Ravensbourne swelled into a big river, drove its waters up the streets of the place, and inundated the houses, doing great damage. But a more serious result of the rapid thaw was seen in a very serious accident which happened on the London, Chatham, and Dover main line on Saturday morning. That line near to Beckenham crosses a streamlet on a bridge about 40ft. in length. The brook was greatly swollen, and the foundations of one at least of the piers of the bridge appear to have been sapped. A passenger train passed safely over the bridge at midnight on Saturday; but an hour afterwards, while a goods train was crossing, a pier of the bridge gave way, and the whole of the train was precipitated into the stream or the fields beyond. The driver escaped almost miraculously, but the fireman was jammed to death, and all the efforts that could be made on Saturday last failed until a late hour to extricate his crushed body. The guards of the train were, fortunately, but little hurt.—In the Court of Common Pleas, on Saturday, an application was made for a rule for a new trial in the case of *Berry v. Da Costa*, for breach of promise of marriage, in which a verdict was returned for the plaintiff with £2,500 damages. The application for a new trial was based on the grounds that the damages were excessive, and that the judge misdirected the jury. The court, however, decided against the application, and the rule was refused. In another case of breach of promise—*Rumbelow v. Nicholson*—where the verdict went for the plaintiff, a rule for a new trial was granted.—Another censure has been passed by a coroner's jury upon the Bethnal-green workhouse authorities. On Saturday an inquest was held on the body of Robert Scolley, who had died in the workhouse. The evidence clearly showed that the deceased had died chiefly through want of proper attention and food in the workhouse. The jury found a verdict to that effect.—Twelve more lives have been lost in a brave endeavour to save shipwrecked men. A ship was seen in the offing at Yarmouth on Saturday in sore distress. Two lifeboats put out to her assistance. One of them had her rudder unshipped while crossing the bar. At that moment a sea struck her, and as she touched the ground at the same time she was capsized, and her crew were turned underneath her. They were sixteen in number. Four struggled out, but the other twelve were unhappily drowned.—A man named Crane is in custody, charged with having caused the death of his paramour—a woman named Carr. They lived in a room in George-street, Kent-street. Last week the woman was lying drunk on the bed, when Crane came in and kicked and beat her very much. She died the next day. The Coroner for the district held an inquest on the body. The jury found a verdict of wilful murder against Crane.—A brutal murder has been committed near Lancaster. Elizabeth Nelson, a

young woman living in service at a house near to Lancaster, visited the city one evening the week before last. The next morning her body was found in a lane. She had evidently been criminally assaulted and beaten and then strangled.—A deputation from the National Reform League waited upon Earl Russell on Tuesday to point out the necessity that the Reform Bill should be comprehensive. Mr. Edmond Beales introduced the deputation, and some capital speeches were made by working men who were present. Replying to these addresses, Earl Russell said the Government had determined upon bringing in a Reform Bill, and by that bill they would stand or fall.—The inundations in the valley of the Thames still continue, and, among other places, the grounds at Eaton College are partially under water.—The trial of Captain Wade for the loss of her Majesty's gunboat *Bulldog*, which it will be remembered was wrecked at Cape Haytien while in the act of firing upon the rebel batteries, in retaliation for an alleged insult offered by the insurgents, was opened at Devonport on Monday. Captain Wade's defence entered very minutely into all the circumstances of the accident, as well as of the antecedent occurrences.—The six seamen charged with mutiny on board the *Scotland*, were brought before Sir Thomas Henry, at Bow-street, on Tuesday. It appeared that the vessel had not yet arrived, and another adjournment was ordered.—Bethnal Green Workhouse is being dragged into unfortunate notoriety again. There have been, it seems, numerous irregularities in the house, which, in two cases at least, have, in the opinion of coroner's juries, led to loss of life. The Poor-law Board has caused an inquiry to be instituted into these matters, and Mr. Farnall has held an open court at the workhouse. The case of James Flowers was gone into, and great laxity of practice in the management of the hospital wards was shown. The inquiry was adjourned.—Sir J. Kaye Shuttleworth has been urging the Government to adopt his plan of national insurance for cattle which may die of the plague or be slaughtered by order of the inspectors. He suggests that Government should advance money to pay for losses, and levy premiums for its repayment on every farmer in the kingdom, according to the number of cattle he keeps, extending the repayment, however, over a number of years. The Treasury does not approve of the scheme for national assurance. It rather thinks that local societies would work much better. If, however, it can be shown that there is great and pressing need, the Government will recommend Parliament to make loans to these district associations the repayment to be spread over a series of years.—A meeting of gentlemen connected with the mercantile marine was held at the London Tavern on Wednesday. Mr. Crawford, M.P., presided. A good deal of dissatisfaction has been created, it seems, by the recent act of the Board of Trade in setting aside the finding of the court of inquiry into the loss of the *Duncar Dunbar*. Resolutions were passed at the meeting on Wednesday condemnatory of this action of the Board, and in favour of substituting a jury of nautical men for the two assessors who now assist the magistrates at these inquiries. Mr. Torrens, M.P., and Mr. Ayrton, M.P., were present, and took part in the proceedings.—The cheek blanches at the brief telegraphic story told on Wednesday of the going down in deep water of the *London*, with over two hundred souls on board. Happily the number at first reported as lost is in excess of the truth. The telegram said 270 lives had been lost.—There was a rumour current on Wednesday that Dr. Lushington, one of the most able and distinguished of our judges, is about to retire from the bench.—Mr. Farnell has continued his inquiry into the alleged acts of neglect of duty on the part of the Bethnal Green Workhouse officials. The evidence showed

that the rules for the guidance of the workhouse officers were almost systematically neglected. Mr. Farnall lectured some of the officers rather strongly. He does not seem to approve of the visit paid to the Lambeth Workhouse casual ward by the correspondent of the *Pall Mall Gazette*. He contrived to drag an allusion to it into the proceedings of Wednesday. What he said was in the nature of an explanation. The writer in our contemporary found fault with the foulness of the bath. Mr. Farnall has an explanation. When the amateur "casual" visited Lambeth Workhouse, a boiler was being put up for the better supply of hot water to the bath. That was the reason the water he went into was so filthy dirty!—Dramatic critics must be careful in future how they deal with actors who may not, in their opinion, be letter perfect in the parts they have to play. The critic of an evening paper, writing about Mr. Emery's performance in a piece called the "Watch Cry," said that the words of the part were spoken by the prompter. Mr. Emery thought this a libel upon him, and brought an action against the publisher of the paper for damages. The action was tried; and for the defence, Mr. Palgrave Simpson, the adapter of the piece, said he did not recognise what he had written in the words uttered by Mr. Emery. He added further that Mr. Fechter himself did not know his part. The jury found for the plaintiff, with five guineas damages.—The inquest on the body of Grace Ringwood, who was stabbed by her husband in Paddington, was concluded on Wednesday. As the blow was struck in a moment of great provocation, the jury found a verdict of manslaughter against the accused.

FOREIGN INTELLIGENCE.—The later news from Spain is certainly on the face of it more favourable for the O'Donnell Government. That Government has made the Queen express regret at the insurrection and confidence in themselves; but this was done in 1854, just when the insurgents were on the eve of victory. Again we are told that Prim's carriage and personal luggage have been captured, and that he and his forces were surrounded. Later still, we hear that three columns of the Royalists, marching upon Prim's position, had compelled him to retreat from the Toledo mountains and make for Portugal. There is, however, a wide diversity in the statements as to whereabouts he was. According to the latest account he was making for the Portuguese frontier by way of Puente del Arzobispo. Now this is a crossing of the Tagus much nearer to Madrid than to Portugal. Indeed, it is over 100 miles from the Portuguese frontier, while it is not half the distance from Madrid. Meantime, it is clear there is a general feeling of discontent. Madrid is said to be quiet; but there have been some demonstrations in the city, and it is pretty certain, from the news to hand, that Barcelona is wholly with the insurgents. The official despatches received from Madrid still represent General Prim and his forces as flying towards the Portuguese frontier. We are told further that stragglers from the insurgent camp are every day coming into the royal troops. The whole story, however, is very suspicious looking, and there are parts of it which by no means hang well together. Strange to say, the report at Madrid was that General Concha, whom Prim defeated the other day, is likely to come into power, *vice* Marshal O'Donnell. Meanwhile, Spain will not be soothed by the news brought by the West Indian mail. It seems that in this war between Spain and Chili the republic has drawn first blood. In other words, a Chilean vessel, commanded, it is said, by an Englishman, has captured a Spanish gunboat, with Admiral Pareja's despatches on board. In another little naval affair, too, some of Admiral Pareja's sailors were captured. Altogether, Chili has had what for her are important successes. —The news from Spain is no more conclusive as to what

Prim is doing and where he is going. Of course we are still assured that he is making for Portugal. But then he has been doing that so long that he must have been over the frontier days ago unless Portugal receded from him as fast as he advanced. Moreover there is a total want of consecutiveness in the stories of his wanderings. He appears to be not unlike that famous and oft-quoted bird of Sir Boyle Roche—only that he is often, according to the telegrams, in more than two places at once. He may be dispirited and defeated, but the despatches received here must certainly not be considered conclusive evidence of the fact.—There seems to have been an insurrection on a small scale in Syria. A demonstration had been made against Daoud Pasha, but, says the *Moniteur*, it was put down, and Daoud receives the support of the population.

AMERICA.—The *Cuba* has arrived, bringing news from New York to the evening of the 4th inst. The news is anything but interesting. The Governor of Ohio had denounced the Monroe doctrine—a proceeding which will probably not have much effect on the politics of the United States. Mr. Seward's visit to the Gulf had attracted some attention, but it does not seem to have any political object. Some of the papers insist that he is going on some mission to Mexico, and the *New York Herald* has a cock-and-bull story that Mexico is to be divided between the United States and the Emperor Maximilian. The public debt of the United States on the 1st of January was two thousand eight hundred millions of dollars. Gold in New York on the 4th was quoted at 142½.

WEST INDIES.—Another mail from Jamaica has arrived. It seems that the Constitution has been abolished by the Legislature, in order that the Home Government may do as it pleases with the island. This strange proceeding is said to have been done at the instance of Mr. Cardwell; indeed the Governor in a message to the Legislature says, that in a confidential communication Mr. Cardwell had suggested this course. The news from the island is in no way specially interesting. The Governor and friends were evidently preparing their defence.

## 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., 19, Salisbury-street, Strand, London, W.C.

FREEMASONRY IN JERSEY.—Referring to the letter in our issue of Dec. 16th, 1865, we are requested to state that the report of the Césarée Lodge, alluded to in that letter, was not written by our reporter H. H., he being at the time confined to his house by illness. We may add that we gladly embrace this opportunity of making this statement, in order that our correspondent H. H., who has now for several years continued regularly to furnish us with faithful Masonic reports from Jersey, should not suffer in the estimation of our readers. Our correspondent H. H. adds, however, that "In justice to the brother who did write the report complained of, I may add that when at the next meeting of the Césarée Lodge, I heard the minutes read for information, I found that the report contained nothing but what was expressed therein." With these remarks the correspondence upon this subject through our pages must terminate.

A MARK MASON IN TURKEY.—We are clearly of opinion that, under the circumstances stated, the brother was entitled to admission, and that this is the correct interpretation to be put upon that portion of the "Book of Constitutions" relating to visitors.