

LONDON, SATURDAY, JUNE 30, 1866.

THE GIPSIES.

(Continued from page 483.)

Several schemes have been set on foot for the improvement of the Gipsy race. The most noticeable of these has been that of the Rev. James Crabb of Southampton, and that of the Rev. John Baird of Yetholm. The difficulty of acquiring their language has, however, been hitherto an almost insuperable obstacle to the success of all philanthropic efforts put forth on behalf of the Gipsies. In the disquisition which has been appended by Mr. James Simson to "A History of the Gipsies," several very suggestive hints have been supplied to those who are interested in, and desirous of improving this neglected, and most peculiar race.

In the first place, Mr. Simson suggests that we should, in all our intercourse with the Gipsies, endeavour to make them feel that we do not entertain any vulgar prejudice against them on account of their blood and descent. "He, the Gipsy is," says Mr. Simson "to be judged as we judge Highland and Border Scots, for the whole three were at one time robbers; and all the three having welled up to respectable life together, they ought to be judged on their merits, individually, as men, and treated accordingly. And the Gipsy ought to be the most leniently dealt with, on the principle that the actions of his ancestors were far more excusable, and even less heinous, than those of the others. * * * *

"The fact of these Gipsies (our author is speaking of those who have raised themselves in social *status*) being received into society and respected as men, could not fail to have a wonderful effect upon many of the humble, ignorant, or wild ones. They would perceive at once, that the objection which the community had to them, proceeded, not from their being Gipsies, but from their habits only. What is the feeling which Gipsies, who are known to be Gipsies, have for the public at large? The white race, as a race, is simply odious to them, for they know well the dreadful prejudice which it bears towards them. But let some of their own race, however mixed the blood might be, be respected as Gipsies, and it would, in a great measure, break down, at least in feeling, the wall of caste that separates them from the community at large. This is the first, the most important

step to be taken to improve the Gipsies, whatever may be the class to which they belong."

He next suggests that the Gipsies should be induced to "come forward, and, by their positions in society, their talents and characters, dispel the mystery and gloom that hang over the history of the Gipsy race." Mr. Simson, however, confesses that he has misgivings as to their being induced to do so. He thinks that it must be a work of time.

The plan which he draws out is this: that "the Gipsies themselves should furnish the public with information, anonymously, so far as they are personally concerned, or confidentially, through a person of standing, who can guarantee the trustworthiness of the Gipsy himself." "I do not expect," he says, "that they would give us any of the language but they can furnish us with some idea of the position which the Gipsies occupy in the world, and throw a great deal of light upon the history of the race, in, at least comparatively, recent times."

Mr. Simson's suggestion as to the manner in which a Gipsy should be received in society is a very sensible one. He says, "there should be no kind of officious sympathy shown him, for he is too proud to submit to be made the object of it. Should he say that he is a Gipsy, the remark ought to be received as a mere matter of course, and little notice taken of it; just as if it made no difference to the other party whether he was a Gipsy or not. A little surprise would be allowable; but anything like condolence would be out of the question."

For other useful hints as to the treatment of this despised, and outcast people, we must refer to the interesting work from which we so largely quoted.

There are just two other points to which we would direct the attention of the readers (and we venture to predict that they will be numerous) of "A History of the Gipsies," viz.: the able manner in which it treats the relative positions which the Jews and Gipsies occupy towards the rest of mankind, as well as the relative positions which they occupy towards each other.

The other point is this, the masterly establishment of the fact that John Bunyan, the world-renowned author of the "Pilgrim's Progress," was descended from Gipsy blood.

In conclusion, we beg to thank Mr. Simson for having given to the public a most interesting

work, which opens up fresh fields of research, and, what is of still more importance, is calculated to produce most beneficial effects on the Gipsies themselves; who, though dwelling for so many centuries in our midst, have not had a tithe of that attention bestowed on them by the religious and philanthropic world, which has been lavished on the heathen in foreign lands. K.

THE LOSS OF THE "LONDON."

THE LATE BRO. THE REV. DR. WOOLLEY.

It will be remembered by our readers that amongst the sufferers by the catastrophe of the *London* was our esteemed Bro. Dr. Woolley, Prov. G. Chap. for New South Wales.

Our latest file of Sydney papers gives an account of a general meeting of the brethren, held at Sydney, on the 28th March, in the matter of the lamented death of our esteemed and distinguished brother:—The meeting was convened by order of Bro. J. Williams, Prov. G.M., who presided on the occasion. The brethren appeared in Masonic costume—members of the Craft only being admitted. The Prov. G.M. was supported in the chair by the following brethren:—Bros. D. C. Dalgleish, P.S.G.W.; R. D. Merrill, the United States' Consul, P.M.; J. M. May, P.M.; M. Israel, P.M. 655; J. Matthews, Prov. G. Sec.; P. P. Agnew, Prov. G. Chap.; J. Simmons, P. Prov. J.G.W.; Brown, P.M. 817; W. B. Bennett, P.M.; and J. A. Bird, W.M. 655. Numerous influential members of the Craft occupied seats in the body of the hall, and took part in the proceedings, but the numbers present had evidently been somewhat unfavourably affected by the heavy and continuous rain.

The Prov. G.M., in opening the proceedings, said that: During the many years which had passed since it had first fallen to his lot to guide the working of the English Constitution in this colony as its Provincial Grand Master, he did not know that he had ever assembled and presided over a meeting of the Craft on a more melancholy occasion. It was to express their lively sorrow for the loss of their beloved brother, Dr. Woolley, and to manifest their deep sympathy with those bereaved ones whom he loved so much, that they, as Masons, met together that evening. At a large assemblage of their fellow-citizens, the other night, the public services and many high intellectual qualities of the deceased had been

eloquently set forth by several speakers, who were thoroughly capable of appreciating all that they, very properly, made the subject of their eulogy; but he would rather prefer to dwell on those qualities by which their gifted brother was yet more nobly distinguished—his large-heartedness, and his unaffected love and sympathy with all mankind. It could never be forgotten by him that, as a Mason, Bro. Woolley, had stood up in that hall, and manfully owned that he had been in error with regard to some of the dogmas of Masonic doctrine, in which he (Bro. Williams) had felt it his duty to differ from him. As a man made conscious of what was right, and not ashamed to admit that he had been mistaken, Bro. Woolley had made the truthful avowal, and from that hour he had been doubly dear to him, as a friend and as a brother in whom implicit confidence might be placed. Since that memorable occasion whenever he had found himself in any position of difficulty he had always sought the advice of their lamented brother, and had never sought that advice in vain. At all times subsequently he had been enabled readily to avail himself of the benefit of his sound and deliberate opinion—matured, as it was, in the great store-house of his cultivated intellect. Anticipating his proximate arrival in this colony he intended to have proposed that the Brotherhood should invite their departed brother to a banquet of welcome in that hall, at which they might jointly manifest their unaffected pleasure at his return to take his place once more amongst them. Little did he think when he first entertained that idea that it was one which would never be realised—that they should see his face no more,—that, ere his return to them, their brother would be invited to another banquet amongst the souls above, presided over by the Supreme Architect of the Universe. They felt his loss as fellow-citizens, but they felt his loss in a more peculiar manner as Freemasons—as members of that great Society with which he was pleased to co-operate, and whose principles he had always supported. Bro. Woolley was, as they all knew, a man who was not less remarkable for the kindness of his disposition than the ready courtesy of his manners—a courtesy which he ever manifested to all, to the rich and to the poor alike. His untimely end would be a matter of deep regret everywhere, but in no place would his loss be more sensibly felt than in the Masonic body, believing, as he did, in the sublime teachings of the Order,—that all men

living were brethren. In him the Fraternity had lost a brother who fully understood and acted up to all his responsibilities and duties as a Freemason, and in him had he (Bro. Williams) lost a trusty counsellor and a sincere and valued friend. He knew that they fully realised this, and that they would act thereon as became all members of their ancient Order. He had never found Masonic charity fail, when there were good reasons for its active exercise; but what they were called upon to do was not charity—it was rather their duty—the duty of giving some substantial—some material proof of the feelings with which they were animated towards their departed friend and brother, by doing what they could to provide for his widow and children. In company with his reverend brother, the Provincial Grand Chaplain, he had, that day, waited upon the widowed lady, and had presented her, in the name of that body, with a letter of condolence on the occasion of that sharp and sudden trial to which, in the providence of God, she had been subjected. He did not know that he had ever felt so deeply as he had at that interview—at the sight of that distress, which he and his reverend brother could only alleviate by their sincere and respectful sympathy. He could scarcely read the letter to the lady; his reverend brother seemed to shrink from the sad task,—and she—she could only answer them with her tears. [Bro. Williams here, in a tone of deep feeling, read a copy of the letter referred to, and proceeded.] And now they had to enter upon the business of the evening, in which he felt certain that he might count upon their hearty co-operation. He only regretted that there was not a larger attendance of the brethren, but that was to be attributed to the very inclement state of the weather. He should call upon the Provincial Grand Chaplain to move the first resolution. (The Prov. G.M.—who had been listened to throughout his address with the deepest attention—resumed his seat amidst the loud applause of the assembled brethren).

Bro. Agnew, Prov. G. Chap., in rising to move the first resolution, said, that Bro. Williams, Prov. G.M., had only stated what was strictly true when he stated that he (Bro. Agnew) had shrunk from the duty of presenting their letter of condolence to Mrs. Woolley. He confessed that such was the case—and more, that he would, if he could have done so consistently with his sense of duty, have shrunk from taking an active part in the

proceedings of that evening as a speaker upon what was, to him and to them all, a very painful subject. But his duty was clear before him, and he should do it as best he could; conscious, however, that he might come far short of giving full expression to his sorrow for their loss and to his deep sympathy for the bereaved family of their late rev. brother. Their duty as Masons, which he was now desired to urge upon them, was to express their sorrow for the loss sustained by the craft in consequence of the untimely death of Bro. Woolley—a sorrow which they would be called upon to manifest in a substantial manner by raising a fund for the benefit of the widow and of her family. Those who had attended the large and sympathising meeting of the citizens generally, held the other evening, and had heard what had been so well and so truly said in commendation of Dr. Woolley, must feel that all had been said of him which could be said—that the time had arrived when eulogy had become mute because well deserved praise had been exhausted. That was, indeed, a most remarkable, a most unprecedented meeting. In it the whole community had been represented, from the Chancellor of the University down to the humblest artisan. Every one seemed anxious to identify himself with those whom their dear brother loved, as if they knew and felt that Dr. Woolley was a man that belonged to the whole community; not to any section; not to any one religious denomination, not to any body, not even to the Masonic Order alone. All the religious bodies of the country were there adequately represented, with the exception, perhaps, of that denomination to which their deceased brother belonged. He (Bro. Agnew) was proud to think that he had been associated with their departed brother, who had always fully appreciated the excellence of that order in which they were all so happily united. It was not always that ministers of religion, like their departed brother, were able fully to appreciate the advantages of which they were made the recipients, when they entered the confraternity. He had been asked by some of his rev. brethren what was the salary that he received for being a Freemason, and he had found some difficulty in making those who asked him such a question understand the positive character of the benefit which he considered himself to have derived from his position in their order. He had told such parties that he considered one great benefit he had

derived from his membership was his emancipation from that narrow-minded bigotry which too frequently swayed those who were not members of the order. It was the absence of all such sectarian bitterness and bigotry (one of the great teachings of the order), that formed one of the distinguishing characteristics of Dr. Woolley, the grateful recollection of which brought him back so vividly before them. Though the loss of the steamship *London*, which had swept him from them, had occurred so far away from them, there was something in the details of that calamity which yet seemed to bring it strangely home to them—so near that they could, as it were, contemplate every incident of that most painful, that most disastrous event. Let them consider how that large number of persons, the passengers and crew, were banded together before even the commencement of the fatal voyage;—then the dark and gloomy day on which the doomed ship sailed for a destination it was never to reach;—the tempestuous wintry weather that arose, the progress of which, day by day, was made known to us,—the long and terrible strain upon the poor souls crowded helplessly together, imprisoned in a slowly-sinking ship, hope gone and fear in every heart, until they at length stood face to face with death. Surely if suffering can purify the soul, it might be permitted to us to hope that their sufferings during that great and terrible trial, in which all were alike involved—except a very small remnant—*did* purify those whom it bore upon so heavily as on those who were lost in the *London*. Surely they might hope and trust that God, in his mercy, received every soul he then so suddenly recalled. It was impossible not to be struck by the circumstances of this awful catastrophe, or to avoid being deeply impressed with the precariousness of human life, and the inevitable approach of death. None of us were sure of our existence for a single moment; a termination might be suddenly imposed on our career, whensoever it might please the Supreme Being. Beauty and worth, and wealth and talent, were no safeguards against death. It has no respect to persons, but came with equal sternness and impartiality both to the palace and to the cottage. All men had to pass before the King of Terrors—all to stand face to face with death. So promiscuously did his arrows fly that none were for an instant safe, unless they placed their reliance in God, and cherished hopes beyond the grave. Let them hope that those who

died in the *London*, stepped like masons from the darkness into the light, and let them as masons, in obedience to the beautiful precepts of their ritual, so guide their actions as never to forget the end that must come to all of them, or be unmindful whilst they lived, of their duty and their privilege in regard to the family of every departed brother—especially such a one as Dr. Woolley. He begged to move—"That this meeting having heard with regret of the foundering of the steamship *London*, on her passage to Australia, in which our late brother Dr. Woolley was a passenger, beg to record our deep sense of the loss sustained by the craft and the colony generally in consequence of his untimely death."

Bro. J. Simmons, P. Prov. J. G. W., seconded the resolution, and said that he rose to do so with some diffidence, because he felt, in speaking to such a resolution, it was most important that a proper impression should be made upon the minds of those that heard him.

(To be continued).

MASONIC NOTES AND QUERIES.

MASONIC SHOCKS.

As supplementary to our note of last week, we may, for the information of "Investigator," state that, several years ago the pages of the *American Freemason* contained an elaborate article on "The Symbolism of the Shock," from the pen of Bro. Dr. Albert G. Mackey. Two shocks were treated of—the Shock of Entrance and the Shock of Enlightenment; and from what we can remember of the article in question, the learned Dr. showed the "shock" ceremonial to be symbolical of the rupturing of the ties which bind the profane to the neutral world, and of the illuminating power of Masonic instruction upon the mind of the candidate.—D. MURRAY LYON.

THE RATIONALISTS.

The following passage, taken from the "Dictionnaire des Sciences Philosophiques," furnishes a short, and I believe, a correct answer to the question contained in a writing, headed "The Rationalists," just placed in my hands by the desire of a London brother. "Les Théologiens contemporains qualifient de Rationalisme tout système qui leur paraît admettre uniquement la raison comme principe de la connaissance, à l'exclusion de la tradition et de la révélation." —CHARLES PURTON COOPER.

THE MATERIALISTS.

A London brother is incorrect in his point. There are Materialists who are not Atheists. He may consult my communication "Materialism and Freemasonry," FREEMASONS' MAGAZINE, vol. xii, p. 438. —CHARLES PURTON COOPER.

THE MASONIC MIRROR.

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METROPOLITAN.

LODGE OF SINCERITY (No. 174).—The regular monthly meeting of this flourishing lodge took place on Wednesday the 20th June, at the Cheshire Cheese Tavern, Crutched Friars, and being the last night of the season it was numerously attended. The lodge was opened by Bro. John Newton, W.M., assisted by his efficient officers. A ballot was taken for Mr. Alfred Ash as a candidate for initiation, which being in his favour, he was regularly introduced and admitted into the mysteries of the Order. The ceremony was admirably performed by the W.M. who was ably assisted by his officers. Bro. Henry Weeks of the mother Lodge Kilwinning, Scotland, was elected as a joining member. It was also arranged that the summer festival should take place on the 26th July at the Greyhound, Dulwich. The lodge was then closed, and the brethren adjourned to an excellent supper provided by Bro. John Wright in his usual liberal style, which gave great satisfaction. On the removal of the cloth the usual loyal and Masonic toasts were proposed and cordially responded to. The W.M. then announced "The Health of Brother Ash" the newly initiated member, which was well received, and Bro. Ash in acknowledging the compliment trusted that he should be found to be a worthy brother. Bro. Barlow, I.P.M., then in highly eulogistic terms proposed "The Health of the W.M." which was enthusiastically received. The W.M. (Bro. Newton), in returning thanks for the manner in which his health had been drunk, assured the brethren that nothing should be wanting on his part to render this lodge to which he was so much attached, every assistance in his power, he also spoke in highly commendable terms of the manner in which he was supported by the officers, and not forgetting the able assistance he had experienced from the Past Masters in the government of the lodge; he dwelt more particularly upon the services rendered by Bro. Barlow, I.P.M., who was always at his post on every occasion, he therefore had great pleasure in proposing "The Health of the Past Masters," coupling with it the name of Bro. Barlow, who returned thanks in his usual quaint manner. Bro. Barlow gave "The Masonic Institution," and in doing so, strongly advocated the cause of charity, the brightest ornament of our Order. The W.M. next proposed "The Health of the Visitors," who mustered in strong numbers, which was responded to by Bro. Saqui, P.M. The harmony of the evening was promoted by the excellent singing of some of the brethren; the evening's proceedings were concluded at a timely hour by the customary Tyler's toast.

WESTBOURNE LODGE (No. 733).—This prosperous lodge assembled on Thursday at the New Inn, Edgware-road. The chair was occupied by the W.M., Bro. H. A. Stacey. Nine candidates were ballotted for and elected, five of whom were present, and were initiated. Bros. Cooper, Ascott, and Green were raised, and Bro. Durham passed to the second degree. A motion to alter the by-laws was discussed; and the W.M. gave notice to move the appointment of a committee to revise and alter the by-laws, and after receiving several names for initiation, the brethren, numbering over fifty, sat down to an excellent cold collation, served in Bro. Davison's usual excellent style. The usual loyal and Masonic toasts were given and cordially received and responded to, followed by the toast of the evening "The Health of the Initiates," to which the initiates individually responded. The pleasures of the evening were agreeably interspersed with some excellent singing and music.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

WORKINGTON LODGE (No. 962).—The members of this lodge assembled at their lodge room at the Freemasons' Hall, Workington, on Tuesday, the 19th inst., for the purpose of installing

Bro. Alfred Curwen to the office of Master of the lodge for the ensuing year. The ceremony of installation was performed by Bro. Greaves, the D. Prov. G.M. The newly elected W.M. afterwards proceeded to elect his officers as follows: Bro. Winfield, S.W.; Thompson, J.W.; Beattie, S.D.; Barnes, J.D.; Byers, I.G.; Bamber, Sec.; Swinbourne, Treas.; Pearson, chap. The brethren then adjourned to the house of Bro. Barnes, where a sumptuous dinner had been provided. The chair being occupied by the W.M., and the vice-chair by the S.W., the usual loyal, patriotic, and Masonic toasts were proposed, drunk, and responded to in true Masonic style. The company separated shortly after eight o'clock.

LANCASHIRE.

SALFORD.—*Richmond Lodge (No. 1011).*—On Thursday, the 21st inst., a meeting of the members of this lodge was held in the lodge room, Spread Eagle Hotel, Salford, for the purpose of transacting the ordinary business of the lodge, and installing the W.M. elect and his officers for the ensuing year. This lodge has been formed but two years, and it already comprises between fifty and sixty members. The choice of the brethren having fallen on Bro. W. Robins, there was a large number of the brethren present on the occasion. Bros. Hine, Prov. G. Treas.; Baldwin, P.M.; and Hart, P.M., attended to perform the ceremony of installation. There were also several visiting brethren present. At the close of the business the brethren adjourned to the banquet, which was provided in the Town Hall, Salford. The new W.M. presided; supported by Bros. the Rev. J. L. Figgins, Prov. G. Treas.; Barlow, P. Prov. G. Dir. of Cers.; Hine, Prov. G. Treas.; Baldwin, P.M.; Hart, P.M.; Percy, P.M.; Morris, W.M.; Crowther, Satham, Bate, Barker, Booth, Dodge, Holden, Lea, P.M.'s; Ashburner, Toft, S.W.'s; with others, to the number of eighty. After the removal of the cloth, the customary loyal and masonic toasts were given, and the proceedings were characterised by the greatest harmony and good feeling. The entertainment was enlivened by admirable glee singing by members of the lodge. The repast was in every respect a most abundant one, and reflected great credit on Mr and Mrs. Goddard.

SUSSEX.

EASTBOURNE.—*Consecration of the Tyrian Lodge (No. 1110).*—A numerous attendance of distinguished brethren took place on the 20th inst., upon the occasion of the consecration of the Tyrian Lodge, at the Lamb Hotel, Old Town, Eastbourne, amongst those present were Bros. Col. G. C. Dalbiac, Prov. G.M.; supported by D. Prov. G.M.; Rev. John Griffith, Prov. G. Chap.; G. E. Pooock, Prov. G. Sec.; J. H. Scott, Prov. S.G.W.; W. R. Wood, Prov. J.G.W.; C. H. Law, Prov. S.G.D.; J. Mann, Prov. J.G.D.; J. P. Cole, Prov. G. Org.; C. J. Corder, Prov. G. Dir. of Cers.; Dr. Cunningham, Prov. G.A. Dir. of Cers.; and the following brethren:—R. Barnby, 4; Donald King, P.M., 12; C. Payne, P.M., 27; J. Powell, P.M., 38; J. Bannister, P.M. 40; O. West, and G. Light, 56; G. Adamson, P.M. 199, P. Prov. A. Dir. of Cers., Kent; Wilkinson, and Fabian, P.M.'s 271; R. Wilkinson, 287. The following officers and brethren of the South Saxon Lodge, 311, Lewes; F. Lucas, W.M., Capt. and Adj. Settle, S.W.; R. Butcher, P.M.; H. Thomas, and W. Standing. Lodge No. 315 was represented by the W.M., Bro. J. Robinson; Bros. W. Hudson, J.W.; Challen, P.M.; J. B. Bayster, 534. Lodge 732 was represented by the following brethren:—C. Reed, W.M.; V. Freeman, J. Bacon; and H. G. Potter, P.M.'s; W. Strickland, 311; A. Elmsley, 91. The Hartington Lodge 916, Eastbourne, was represented by Bros. R. V. Blessley, W.M.; J. H. Campin Coles, J.W.; Haswell, Sec.; J. S. Watts, J. C. Pitcher, George Adams, G. A. Wallis, J. Mossop, W. Kirkland, C. K. Bond, &c. The meeting was a great success and augurs well for the prosperity of Masonry in the province. At the ceremony of consecration the Prov. G. Chap. Bro. the Rev. J. Griffith delivered a most powerful address, not only illustrating the beauties of Freemasonry, but also showing how clearly its principles are connected with the Christian religion. The ceremony of consecration being concluded, Bro. Freeman, P.M., 732, and P. Prov. J.G.W., took the chair, and in the most able and impressive manner installed Bro. Dr. Cunningham as the first W.M. of the Tyrian Lodge, who appointed and invested his officers as follows:—Bros. C. H. Law, S.W.; J. Kirkland, J.W.; Adamson, S.D.; Rev. C. K. Bend, J.D.; Wallis, Treas.; Dr. Haswell, Sec. The brother selected to fill the office of I.G. not being

able to attend, his appointment and investment was deferred. The proceedings were followed by a banquet of the most *recherche* description, everything being served in excellent style, and altogether highly creditable to mine host of the Lamb Hotel. We may add that the Prov. G.M. made a present to the lodge of a very handsome Bible, and Bro. George Adams similarly presented a very beautiful dagger.

YORKSHIRE (NORTH AND EAST)

SCARBOROUGH.—*Old Globe Lodge* (No. 200).—The sixth regular monthly lodge in the present year was held on Wednesday, the 20th inst., when upwards of forty members were present. Bros. G. Knight, W.M.; W. Bean, W. B. Stewart, W. Foster Rooke, P.M.'s; Major J. W. Woodall, P.M., Treas.; H. C. Martin, P.M., Hon. Sec.; J. F. Spurr, P.M., as S.W.; Dr. Armitage, S.D.; W. Peacock, as J.D.; J. Raper, I.G.; Harrison, Org.; J. Sanders and Ash, Tylers, &c. The lodge having been properly tyled was opened at seven o'clock in the evening, when the minutes were read and confirmed. Mr. R. Thompson was ballotted for, elected, and initiated into the mysteries of Freemasonry. The lodge was then opened in the second degree, when Bros. R. Candler, Gray, Marvin, and Barry, passed a very satisfactory examination as Craftsmen. They were each entrusted with a test of merit, and requested to retire. The lodge was then opened in the third degree, when they were respectively re-admitted, raised, and invested with the badge of a M.M. The lodge having been reduced to the E.A. degree, four gentlemen were named as candidates for initiation to be ballotted for, and if accepted, admitted at the next lodge. The lodge was closed in harmony at ten o'clock, p.m., after which the brethren adjourned to refreshment.

YORKSHIRE (WEST).

BRADFORD.—*Lodge of Harmony* (No. 600).

Festival of St. John the Baptist.

On Thursday, the 21st inst., the installation of the W.M. and officers of this lodge took place.

Before leaving the chair the retiring W.M., Bro. T. Peel, addressed the brethren, and reviewed the history of the lodge during the past year, congratulating the lodge on its prosperous condition, he stated that the capital of the lodge was gradually augmenting year by year, and that over £50 was the increase during the past twelve months; that the total amount of capital possessed by the lodge was over £450, and that, from the fact of only applying the interest of its funds, the lodge was progressing towards that position which would enable it to meet all the claims which might be made upon it. He alluded to the circumstance that during the past year the by-laws of the lodge had been revised in accordance with the Provincial by-laws, and that they had been passed and sanctioned by Bro. B. Shaw, D. Prov. G.M. of West Yorkshire. He begged most sincerely to thank his officers in particular, he relied on their support and kind forbearance, and trusted that whatever might be the result of his year of office, he should be able to leave that chair unstained to his successor, as it had been handed to him. He then invested the following brethren as his officers:—Bros. C. Brook, S.W.; R. Johnson, J.W.; J. Beanland, S.D.; S. Pollard, J.D.; G. Engelhardt, I.G.; T. Fallon, O.G.; J. Denton, J. Wright, S.'s; J. Ward, P.M., Treas.; S. O. Bailey, P.M., Sec.

The lodge was then closed and the brethren adjourned to the refreshment room, where, according to ancient usage, they celebrated the festival of St. John.

The lodge was honoured by the presence of twenty-one Past Masters, including the Masters of the neighbouring lodges, as well as other visitors.

MARK MASONRY.

TRURO.—*Fortitude Lodge* (No. 78, E.C.) The installation and anniversary festival of this flourishing lodge was held on Thursday, the 21st inst., at four o'clock p.m., at the Masonic Rooms, Quay-street, Truro. Bro. W. J. Hughan, G.J.O., W.M., in the chair, supported by Bro. T. Chirgurn, S.W., Master Designate, and a large number of the brethren.

The lodge was honoured with the presence of Bro. S. Chapple, P.M., P. Prov. G. Reg.; P.G. Dir. of Cers.; the Installing Master, J. R. H. Spry, W.M. St. Aubyn, Devonport; F. Harvey,

W.M. 87; P. B. Clemens, J.W. 64. The first business (preparatory to the installation) was to ballot for the Rev. Henry B. Bullock, M.A., rector of St. Mary's, Truro, as a candidate for advancement. The Rev. brother was then properly prepared, and constituted a Mark Master, according to ancient ceremony, and subsequently expressed his appreciation of the degree which had been given him by the unanimous desire of the brethren, who very highly value the services and support of such a distinguished and self-denying clergyman.

Bro. Thomas Chirgurn was then balloted for as W.M., and Bro. S. Holloway as Treas. for the year ensuing, and being unanimously in their favour, they were respectively greeted most heartily as the W.M. and Treasurer of No. 78. The Tyler having been chosen, and the remaining business completed, the W.M. elect was presented to the Installing Master for the benefit of installation. The brethren not eligible having retired, a Board of Installed Masters was formed consisting of four P.M.'s and the W.M. elect, when Bro. T. Chirgurn was duly created an Installed Master, and accordingly saluted. The Board being closed the brethren were admitted, and rendered that honour which is due from them to their new Worshipful Master, with much cordiality.

The appointment of the remaining officers was then made as follows:

Bros. W. J. Hughan, G.J.O.	I.P.M.
„ W. Tweedy	S.W.
„ W. J. Johns,	J.W.
„ T. Solomon,	M.O.
„ F. W. Dabb	S.O.
„ R. Bodilly	J.O.
„ Rev. H. B. Bullock, M.A.,	Chap.
„ S. Holloway	Treas.
„ J. Niness	Registrar of Marks.
„ W. Lake	Sec.
„ R. S. Hitchin,	Assist. Sec.
„ W. M. Couch,	S.D.
„ W. Boase	J.D.
„ T. E. Lanyon,	Dir. of Cers.
„ J. Ralph,	Org.
„ T. Mann,	I.G.
„ J. Hall	S.
„ J. D. Delbridge	S.
„ W. Wyatt	Tyler.

We must congratulate the W.M. on having such a capital number of officers; who will most efficiently assist him during his year of office. The appointments were made from the members who were present. Several valued members were prevented by pressing engagements, and being at a distance, from being present, and sent letters of apology to the W.M. Among the number we would mention Bro. F. M. Williams, M.P., whose kind thoughtfulness, however, provided a very choice addition to the varied and ample banquet provided at the Red Lion Hotel, where the brethren subsequently adjourned, and spent the remainder of the evening most agreeably, and so enthusiastically did the members respond to the toast of "The Worshipful Master," that it left no doubt on our mind but that he will have a most successful term of office.

To show what may be done by a few members in the Mark Degree, who thoroughly believe in its importance and Masonic value, it may be stated that the Fortitude Lodge of Mark Masters, Truro, was opened in May, 1865, and then consisted of but four members. In twelve months the lodge has increased to more than seventy members, opened a Mark lodge at Hayle, which is progressing favourably, and has sent up a petition to hold another at Falmouth. The V. W. Bro. Reginald Rogers, P.M.D., P. Prov. G.M. in the Craft for Cornwall, being the W. Master nominated by the petitioners, who, unfortunately, and to the regret of the brethren, was unavoidably prevented attending at the installation of Bro. Thomas Chirgurn.

Financially, the lodge has been as successful as it has numerically. During the year the Treasurer received £114 18s 6d., and paid £98 17s. 6d. leaving a balance in favour of the lodge of £16 1s. In these amounts is included a very handsome set of silver jewels presented by the officers of the past year and other members, at a cost of £26 17s. 9d. They were manufactured by Bro. Joseph Starkey, 23, Conduit-street, London, and are, without exception, the best we have seen.

We would just like to see every Mark Lodge have its officers adorned with such handsome jewels as certainly the effect is excellent, and nothing more than the position of Mark Masonry

in England abundantly is worthy of, and should require from its members.

These are now more than 100 Mark Masons in Cornwall, whereas two years since there were scarcely a dozen.

FREEMASONRY IN BRECKNOCKSHIRE.

(By our own correspondent.)

Members of the Craft will rejoice to learn that Freemasonry is asserting its vitality in the provinces of Wales, as it is well known to have done for some time past in the West Midlands. In thus limiting our remarks to the provinces with which we are more intimately acquainted, we by no means ignore the fact that, nationally speaking, Masonry is of itself working silently, and for the most part unobservedly, a great social change—a change that is conferring and will continue to confer inestimable blessings upon the human family. Sceptics may laugh—those not admitted within its pale may ridicule, and those whose intellect will only enable them to grasp its tangible benefits, may not see its beauty “within the veil,” but these do not vitiate its worth, nor will they retard its progress amongst those who have the courage to throw off the bonds of prejudice and to value good in whatever guise it may be presented to them. The ends of Masonry are—the spread of sympathy and good fellowship amongst its members until they shall, like the rays of the sun, radiate from them and be felt by all nations, and tongues, and peoples; the alleviation of human suffering wherever it may be felt, but, according to the scriptural doctrine, its charity beginneth at home; and lastly the inculcation of the cardinal virtues, to the glory, honour, and adoration of our Father, the Great Architect of the Universe.

Its noble charities for the sustenance of aged and needy brethren, and its magnificent Institutions for the support and education of the children of those whose earthly career has been run, stand out prominently as noble instances of that self-denial and largeness of heart, that delighteth and aboundeth in works of Christian charity, and attest the fact that Masons are not the stolid, gluttonous, wine-bibbing, plotting, and mysterious crew the ignorant and narrow minded represent them to be. But at a time when Masonry is, in spite of its detractors, making such headway in this country, it may not be out of place to give a brief outline of its comparatively modern history.

Between the years 568 and 774 the Longobards, a German race, overran the whole of Italy, and at last settled themselves in its northern plains, which have since been called after them—Lombardy. They became Christians; and until this day the kings of Lombardy are crowned with an iron crown, so called from a nail which is said to have been taken from the cross on which the Saviour was crucified being rivetted, into it. The Lombards grew into a clever and great nation after the fall of Rome. The round-headed characters used in writing at the present day were invented by the Lombards. Book-keeping, banks, bills of exchange, commercial and maritime laws, public loans, and many other things useful to industry and commerce, all originated in Lombardy. The kings, lords, and municipal bodies of the country, combined in promoting talent and industry. For this purpose it was enacted that everyone who wished to become an artificer should study for a certain number of years—that is, serve an apprenticeship; associations of artificers were formed, to which were given exclusive privileges in carrying on their trades, and these associations were called free corporations and guilds. One of these guilds was formed by the Freemasons, who carried the architecture of their country throughout the whole of Europe.

The Freemasons, it is often asserted, originated in the building of the Tower of Babel. Other persons, again, say that they are only so old as the building of Solomon's Temple. It is also asserted that there is nothing to support these notions, not even a tradition. Some historians have fancied that a peculiar Masonic language may be traced in the reigns of Charlemagne the Great, and have therefore maintained that Freemasonry existed in the seventh century in France and England.

The masons of Lombardy having joined themselves into a guild in common with other trades, the better to enjoy the exclusive benefit of their “art and mystery,” as indentures of apprenticeship even now say, they initiated only those who were to form members of their body; they bound them to secrecy by imposing oaths; they carefully concealed, and even des-

troyed, documents which might disclose their knowledge; they formed a secret language, that they might describe their art to each other, without uninitiated persons understanding them; and they formed a code of secret signs that they might recognise each other as masons, though personally unknown to each other, and keep strangers from getting into fellowship with them. They became very skilful masons and bricklayers, especially the inhabitants of Como, who were, therefore, distinguished by the name of “Masters from Como;” and the Lombard kings having been very zealous in spreading the Christian religion, the Freemasons were largely employed in filling their dominions with churches and monasteries. Lombardy having at length been covered with those edifices, the Freemasons spread into other countries in search of work. They became troops of labourers following in the tracks of the Christian missionaries, and building the churches required for the converts; in fact, no sooner did a missionary reach a remote place to convert the inhabitants than a troop of Freemasons appeared ready to raise a temple in which they might worship. The popes of Rome, under these circumstances, were induced to grant protection to the Freemasons in all countries under the Latin and Romanist Church; they were furnished with papal bulls confirming the corporate powers given to them by the kings of Lombardy; granting them exemptions from the laws and taxes which affected the natives of the countries in which they worked; empowering them to fix the price of their labour, and forbidding their native sovereigns from encouraging their own subjects to compete with the Freemasons in their trade, on pain of being treated as rebels. All workmen were in short, required to obey the authority given to the Freemasons, on pain of excommunication; and this was justified by the example of Hiram, king of Tyne, when he sent architects to build the temple of Solomon.

The Freemasons were divided into troops or lodges; the whole troop was governed by a surveyor, and each ten of its members were governed by a warden. They came organised in this manner when required to erect an edifice. First, they built temporary huts for their own accommodation; then the different departments set to work, each under its own warden. Whilst each ten men had a particular duty assigned to them, they all laboured in carrying out one common design. One calculated the weight and pressure of the arches; another fashioned the forms of the pillars, buttresses, and pinnacles; another raised the walls; another carved the stonework; and so on. The organization of the Freemasons thus lead to a subdivision of labour, and this to excellence and speed in all parts of the works, as it does in making a pin or a watch. Hence it is that in the ancient Gothic structures which are the work of the Freemasons, nothing has been done in a slovenly manner; the crypt, which is always buried in darkness under ground, being often decorated with carving as beautiful as that of the nave which is exposed to the light of the day. As an edifice advanced they sent for more of their brethren; and being authorised by the pope, backed by kings, and upheld in public opinion by the sanctity of their work, they demanded and obtained materials, carriages, and manual assistance from the neighbouring gentry. They also imposed conditions on the parishes in which they laboured; thus a covenant was entered into between a lodge of Freemasons and the churchwardens of a parish in Suffolk, during the reign of Henry VI., amongst the stipulations of which is that every Freemason should be furnished with a pair of leather gloves and a white apron, and that a lodge, properly tiled, should be built for their meetings at the expense of the parish.

The privileges conferred upon the Freemasons, the usefulness of their services, and the great wealth which they obtained, tended to swell their numbers greatly. People in all countries sought admission into their ranks; in fact, no man could work as a mason without being a member of these guilds. Thus a knowledge of architecture was diffused from Italy wherever the Latin Church was spread. As architecture gave dignity to the rites of religion also, the clergy joined the Freemasons that they might learn how to practice the art. Bishops, abbots, and simple priests gave designs for churches and other ecclesiastical buildings, while the inferior clergy executed the artificers' work, and by these many of the earliest structures were raised. Whilst war was the pastime of kings and the employment of the people, the clergy in their monasteries were the industrious bees of the community. Often when a new church was required the abbot or superior gave the plan, and while some of the monks raised the walls, others amongst them wrought the sculptures.

It is no wonder that architecture spread when it was patronised by powerful kings, carried on by a learned clergy, and regarded as a holy work.

The existence of the Freemasons accounts for a fact which might otherwise be unaccountable; we mean the striking resemblance which pervades the early Christian buildings in all countries. The principles were derived from one source, Italy; the builders belonged to one body of men, the Freemasons; they were in constant communication, and every improvement, even the most minute, became the common property of the whole Order. Hence it is that the churches in the north of Scotland are exactly the same as those in the south of Italy. Hence improvements spread with such marvellous rapidity as to appear almost simultaneously in different countries; and we have a remarkable instance of it in the fact that Gothic architecture spread throughout the west of Europe so suddenly that it is impossible to determine where it originated.

Freemasonry was at its height in the tenth century. An idea became prevalent amongst Christians that Christ would re-appear on earth 1010 years after His death upon the cross, and that the world would come to an end. For many years preceding, then, very few churches were built, and those which existed were suffered to fall into decay. But when the time had passed, and the idea proved to be a delusion, people aroused themselves from this fear of death, and desired churches that their souls might be saved. Then the Freemasons scattered themselves far and wide; strong in their union, protected by the great and powerful, receiving asylums in the religious houses, finding work to be done everywhere; they poured out of Italy through the west, proceeding further and further, advancing from country to country, from Italy to Germany, from Germany to France, from France to Belgium, and from these places crossing the sea into England.

But as civilisation rose Freemasonry fell. The Pope's power was diminished; the natives of each country asserted their right to work; native skill increased; and native sovereigns regarded these foreign workmen with jealousy. The secret signs and practices of the Freemasons brought suspicion on them; they were deprived of their privileges in some countries; they were expelled from others; and as their services were no longer indispensable, the clergy and laity withdrew their patronage from them. At length the Freemasons ceased to be architects, and the guilds expired. The present Freemasons, we may add, originated in the time of Oliver Cromwell. But Freemasonry is no longer an art; the lodges are bands of friends who have applied a past organization to social and brotherly purposes.

But we cannot help thinking that while much of the obloquy with which Masonry has been burdened is due to the secrecy with which its ceremonials are conducted, still some measure of it seems to have been caused by the unnecessary obscurity in which its very principles have been kept some of its professors. Who that knows anything of human nature knows not that when its curiosity becomes excited, and yearns in vain to be gratified, it is most given to run riot with common-sense, to twist and turn anything it cannot understand after its own fashion, and too often to picture with hideous deformity the most noble and praiseworthy objects. It is only recently that the public have been privileged through the press to know anything of Masonic doings, and the effect is already apparent. The mist of prejudice is clearing away, and Masonry, instead of being a thing to be feared and detested, stands forth an institution founded upon the highest principles of loyalty, truth, and justice, its objects being the most noble that can animate the breast of mankind.

The Brecknock Lodge, which dedicated a new hall to Masonry on Thursday last, the 14th inst., dates back to somewhere about 1700, but affected by the vicissitudes that weigh upon all temporal things, fell into desuetude, and finally lost its numb find it again, like a phoenix risen from its ashes, in one or, to most distant provinces of India.

For ninety years, says our authority, the Brecknock Lodge has been held at the Swan Hotel, Sheep-street, now kept by Mrs. Turner, and her brother, Bro. Boniface. It has now been removed to new premises at the Castle of Brecon Hotel, and the dedication took place according to ancient form; the R.W. the Prov. G.M., Bro. T. Mansell Talbot, officiating, surrounded by the D. Prov. G.M.; Bro. J. D. Perrott, W.M. of the lodge; and about seventy other brethren from various parts of England, Wales, and Scotland.

THE BANQUET.

At five o'clock the brethren partook of a sumptuous luncheon provided by Mr. and Mrs. Bates of the Castle of Brecon Hotel Company. The wines and the repast generally were super-excellent:—

The company numbered upwards of seventy, and included the R.W. the Prov. G.M., Bro. T. Mansell Talbot; the R.W. the D. Prov. G.M., Bro. E. J. Morris; and the following officers of the Brecknock Lodge:—Bro. J. D. Perrott, 1072 and 651; Captain R. Brereton, P.M.; the Rev. T. B. Hosken, S.W.; the Rev. W. Powell Jones, Chap.; E. Jones, S.W.; R. Webb, J.W.; E. Jones, S.W.; Williams, Treas. and Hon. Sec.; W. Farr, J.D.; H. A. Rich, Steward; Henry Davies, I.G.; A. Scott, Tyler; and the Rev. David Price. Also the following brethren:—Bros. D. Thomas, F. Watkins, D. J. W. Thomas, J. Morris, P.S.W.; T. Talfourd Jones, T. A. F. Snead, C. Boniface, G. Cansick, J. Prothero (Mayor), D. Pugh, Fred. Hodges, Ebenezer Prothero, R. Cairns, D.S., 40, St. John, Scotland; George Parfitt, Bath, P.M. 796, P. Prov. S.W., K.T., P.J.J., 41, K.M., Ra., 48, Bath; Thomas Hine, P. Prov. Supt. of Works, 976; J. H. Jukes, S.D. 120, and Prov. G. Chap. Herefordshire; A. Myer, S.W. 120; Richard Philips, 364, Cambrian Neath; P. H. Rowland, P.M. 364, and Prov. J.G.W.; J. Feltore, W.M., 833; J. Peirce, W.M., and S. H. Facey, 818; J. Watkins, 471; J. W. Hallam, P.M. 237, Prov. G.S.; O. Shellard, W.M. 120, Prov. S.G.W. Herefordshire; A. W. Bezant, Stephen Broad, and J. C. Russell, S.W., 120; Thomss Hanley, 818; R. Lloyd Williams, 120; Edward Williams, 721; William Saunders, S. Evans, William Williams, jun.; J. C. Hazard, 818; J. C. Bingham, 68; J. J. Gosden, 818; J. Adams, 120; Charles S. Bath, W.M., 217; P. Morgan, 818; W. Cox, P. Prov. G. Purst.; J. Davies, Prov. G. Chap. 1072; W. Prosser, 120; J. Pell and W. Williams, 1072; J. W. Russell, P. Prov. S.G.W. 110; W. M. Rogers, 960; J. Vaughan, Steward; S. J. Balcombe, Hon. Sec.; and G. F. Smith, S.W. 1072.

On the removal of the cloth the W. Master gave, in an appropriate speech, "The Queen and the Craft," which received full Masonic honours.

The W. Master then gave the "Health of the Right Worshipful the Grand Master of England, the Earl of Zetland," a nobleman who devoted a great deal of energy and ability to the interests of Freemasonry.

Then followed "The Health of the Right Worshipful the Deputy Grand Master of England, the Earl de Grey and Ripon, a great deal of whose valuable time and influence, exercised as it was for the good of the Craft, entitled him to the warmest consideration of the Freemasons of England and Wales.

The W. Master then rose and said:—Brethren, I rise with no ordinary feelings of pleasure to propose for your acceptance the "Health of the Right Worshipful the Grand Master of this Province of South Wales." The Right Worshipful the Prov. Grand Master has done us a great kindness by visiting the Brecknock Lodge a second time within a period of less than twelve months, and we all appreciate that honour. His great Masonic abilities have won for him honour in other provinces before he came amongst us, and we must feel pride and pleasure in acknowledging the obligations we are under to one so eminent in his position, so great in his ability, and so sincere in his efforts for the spread of the great work of Masonry. I ask you, brethren, to join me in drinking to the good "Health of the Provincial Grand Master," with all Masonic honours.

The toast having been enthusiastically received,

The R.W. the Prov. G.M. on rising was received with loud cheers, and said: Worshipful Master and brethren, allow me to return you my grateful thanks for this kind privilege and very distinguished honour, conveyed to me in the flattering terms in which you, Worshipful Sir, proposed my health, and you brethren received it. I am indeed truly gratified to find I have been able to come a second time and visit the ancient Brecknock Lodge. I regard it as no empty honour to stand before you to-day in the position I do, and it was a source of much real pleasure to be permitted to take part in the proceedings of the day, and to conduct the ceremony of the dedication of your new Masonic lodge. It is six months since my first visit to Brecknock Lodge. I then formed no ordinary opinion of the merits of this lodge as a working body, and I am glad to say upon the present occasion I form a still higher opinion, both of the admirable way in which the duties and ceremonies of the Worshipful Master are carried out, and of the good understanding and kind and fraternal feeling pervading its lodge is a source of the highest satisfaction; but if, on the contrary, that knid

feeling which should actuate all members of our body is absent and its privileges are not observed, then a lodge must soon get into a state of disorder, decay, and disrepute. The Brecknock Lodge, I am delighted to say, stands out prominently as one in which all the high privileges of Masonry are duly valued and honoured to the prosperity and good of the province. I trust those fraternal feelings will never depart from it, but that you may continue and abide in good works. I ask you to accept my grateful thanks for the honour you have done me in drinking to my good health.

Song—"Old Simon, the Cellarer," by Bro. Parkes, Swansea.

The Worshipful Master said: The next toast is that of a true, zealous, and consistent Mason, whose worth is so well known and appreciated, that his health will be received with enthusiasm. I have great pleasure in proposing "The Health of the Deputy Provincial Grand Master." Brethren I may truly denominate him a thoroughly operative—not simply a speculative Mason. He discharges his duties in his province in a most painstaking manner; he is a zealous supporter of our noble charities and our festivals, and I think we are greatly favoured in having such a working Mason in our province.

The D. Prov. G.M. in reply said: Worshipful Master, I rise with very much pleasure to return thanks to you, worshipful sir, for the kind way in which you have spoken of me, and to you, brethren, for the manner in which you have received the toast. I am glad to find my name not associated so much with ornamental as with practical hard work in Masonry, and I consider it a source of pride and gratification that we are presided over by a gentleman whose abilities are second to none, and who is upon this and all occasions our principal mainstay. It gives me great pleasure to second his noble efforts to advance Freemasonry in this province. I trust we may have the pleasure and gratification of seeing Freemasonry flourish throughout the world, but no where more successfully than in the town of Brecon.

The W. MASTER then gave the toast of "The Provincial Grand Officers of the eastern portion of the province of South Wales."

Bro. P. H. ROWLANDS, of Swansea, replied. His excellent friend, Bro. Michael, the Senior Grand Officer, was a very old man, being now in his eighty-first year, and therefore unable to be amongst them without much fatigue; but he had served Masonry for upwards of half a century, and still felt a warm interest in its spread. He (Bro. Rowlands) had very pleasant recollections of his former visit to Brecon, and he hoped that would not be the last time he should enjoy the hospitality and the fraternal feeling that pervaded that room.

The R.W. PROV. G. MASTER then rose and said:—The Worshipful Master has upon this occasion given me permission to use the gavel, and I have considerable pleasure in asking you to drink with all enthusiasm to his good health. It would be very difficult in his presence to say all I could wish to say of him, and to enlarge sufficiently upon his merits as a Mason. But I feel that upon the present occasion such a course is highly unnecessary, for the manner in which you have received his name would render any eulogy of mine quite superfluous. I shall therefore content myself with asking the brethren of the Brecknock Lodge to rise and drink his health with that measure of enthusiasm they think him entitled to, and thus show their appreciation of his conduct as a Mason, and of the manner in which he has discharged his duty as Master of this lodge, and especially of the able way in which he has brought about the completion of the New Masonic Hall we have dedicated to-day. I will also ask the visiting brethren to rise and join the Brecknock Lodge, in doing honour to their popular Master, and to thank him for the zeal and efficiency he has displayed to-day.

The toast was drunk with full Masonic honours.

Bro. PERROTT, W.A.L., in reply, said:—Right Worshipful Sir and brethren,—It is quite impossible I can find words adequately to express my thanks for the honours conferred upon me this day,—in the first place by you Right Worshipful Sir, and secondly, by the brethren by whom I have the pleasure to be surrounded. Permit me to say that I do not consider myself deserving the high compliment that has been paid me; for I assure you I do nothing more than discharge the duties which it is incumbent upon me to perform as a working Mason, and as the Master of the Brecknock Lodge. My brethren have done me the honour to express their approbation of my efforts by re-electing me to the position of Master of this lodge—an honour I feel I am unworthy of—and I also

hold the exceptional position of being at the same time Master of the Aberystwith Lodge. The labours are considerable, but the pleasure is also great. One of the points of Masonry is that men are not born merely for their own personal enjoyment, but to minister to the enjoyment of others. It therefore becomes a pleasure to me to discharge to the best of my ability any duty that Masonry may require of me. I consider it a great compliment to be surrounded by so many visiting brethren, and to them and to all I desire to express my most grateful thanks.

Song—"The Englishman." Bro. Rees Williams.

The W. MASTER then gave the toast of "Brethren of distant lodges"—Hereford, Aberystwith, Somerset, Cardiff, and Swansea.

The W. Master of the Palladian Lodge, Hereford (Bro. Shellard), in replying to the toast said: Worshipful Sir and brethren, as you have been pleased to name Hereford first, I will endeavour to return thanks for the honour you have done us, and leave it to those brethren who come from other lodges to enlarge and improve as much as they please upon the few simple remarks I shall address to you. In an assembly like this—composed of Masons of eminent social position, of high Masonic skill, great endowments, and gifted with Masonic eloquence, I may well feel diffidence in rising to respond to the toast so ably proposed, and so warmly received by the brethren of the Brecknock Lodge; but if I am bankrupt in words I am rich in grateful feelings, and on the part of the lodge which I have the honour to represent on this occasion, I beg to tender you our grateful acknowledgements for the great kindness shown us—in the first place in your invitation to the dedication of your new Masonic hall, and in the second place to the very handsome way in which you have treated us upon this auspicious occasion. You may rest assured, brethren, that this reception has made a deep and lasting impression upon the minds of the brethren of the Palladian Lodge present, and that when we return to Hereford and report the hospitable and fraternal character of the reception we have met with, those brethren who were unable to be present will be moved by a deep sense of gratitude for the honour done their lodge and be touched by a feeling of regret that they were not here to participate in it. Worshipful Sir, it is a source of great pride to me to be privileged to meet your Provincial Grand Master and your Deputy Provincial Grand Master this evening. It is the first time I have had the honour of meeting them, but I hope many opportunities will be afforded me of seeing them again not only in their own province, but should they be pleased to extend their visit into Herefordshire, I will venture to offer them the most hearty welcome that can be given to them. I say this to all brethren assembled, that they will find Hereford not retrograding in social feeling, zeal, kindness, or hospitality, and that the white faces will prove themselves to be as good a breed as any other. Although we have partaken this evening of the most delicious Welsh mutton it is possible to produce, we hope to be able to return the kindness shown to us by giving you some of our very prime Herefordshire beef. As no doubt many other brethren are waiting to respond to this toast, I will only assure you again of our deep, earnest, and most sincere fraternal feeling towards you, and offer our grateful acknowledgments for the kindness received at your hands.

Bro. PIERCE appropriately replied for Abergavenny; and Bro. Smith, J.W., for Aberystwith. The latter brother expressed his gratification at the ceremony he had witnessed, and said the members of 1072 (who had the privilege of the excellent services of the W.M. of 651), were delighted with their visit to the Brecon Lodge, which is the mother lodge of 1072; three members initiated in 651 having done more to establish the Aberystwith Lodge than any others. Aberystwith was a young lodge but since last November they had initiated forty-five brethren, and it was now showing evident signs of prosperity.

Bro. C. BATH, of Swansea, and Bro. J. FELTORE, of Aberavon, also replied.

The PROV. G. MASTER gave "The Health of those who had filled the chair in the Brecon Lodge," regretting the absence of Bro. Eve, and calling upon Bro. Captain Brereton to respond to the toast.

Bro. BRERETON in the course of his reply, said it was a source of great gratification to himself and his brethren of the Brecon Lodge to find themselves surrounded on that occasion by such distinguished guests. They had witnessed with a great deal of pleasure the ceremony just performed in opening their new Masonic hall. He was himself one

of the oldest members of that lodge. He was present at its foundation (or resuscitation) and some few brethren present could recollect what great difficulties they had to encounter during its infancy. He was very proud however to say that it had now arrived at such a state of prosperity that he hoped the example shown by the Brecon Lodge would be widely diffused, not only in the working of lodges, but in the spread of fellowship and goodwill throughout the district.

The W. MASTER gave "The Health of Bro. Parfitt," a distinguished Mason from Somersetshire.

Bro. PARFITT replied in an eloquent speech.

The W. MASTER proposed "The Health of the Officers of the Brecknock Lodge."

Bro. JONES returned thanks.

Bro. WILLIAMS said he certainly felt exceedingly proud of that day, and his remarks would explain themselves very much when he told them that he was the treasurer of that lodge, and that he believed a share in the concern was better than one in Overend and Gurney's bank. After going to the expense of building that lodge the presence of their brethren on that occasion compensated them very much for it. He was very proud to find their first offspring was such a noble bantling, and he was proud to see so many brethren come over the border to rejoice with at its christening. Formerly when they made a raid over the border it was not on such friendly terms. As to the visit of their Hereford friends, and the prime beef that is to be put into pickle for them, it was said that when the black cattle first went over the border their faces grew so pale that ever since they have been white. He hoped their visit would not be of a character to make them blush after that fashion. As to old Gwent and Morganwg—the very backbone of this country he would say in the words of the Welsh triad "Haiarn au gar dir i gelyn," (iron to our friends and steel to our foes). His worthy Dowlais brethren (to whom he more particularly alluded) would understand him. He hoped that upon all occasions convenient to their brethren they should see them there, and that at all times they should meet harmoniously.

The W. MASTER gave "The Health of Bro. Capt. Russell, a most zealous Mason, and one of the oldest members of the Craft in Wales.

Bro. RUSSELL replied in a truly Masonic speech, for which we regret we cannot find space.

This was a most harmonious gathering.

THE WEEK.

THE COURT.—The Queen and Princess Helena drove out on the morning of the 19th inst. In the afternoon her Majesty went to Craig Cluny, accompanied by Princess Helena, and attended by the Duchess Dowager of Athole and Miss MacGregor. The Queen, accompanied by Princess Helena and Princess Beatrice, went out driving on the morning of the 20th inst. In the afternoon, her Majesty, accompanied by Princess Helena, and attended by the Duchess Dowager of Athole and Miss MacGregor, went to Alt-na-Guithasach and the Glassalt. The Queen, accompanied by Princess Helena, went out on the morning of the 21st inst. In the afternoon, her Majesty and Princess Helena, attended by the Duchess Dowager of Athole and Miss MacGregor, drove to the Lynn of Quoich, returning by the Lynn of Dee. The Queen and Princess Helena went out on the morning of the 22nd inst. The Queen and Princess Helena drove out on the morning of the 23rd inst. In the afternoon, her Majesty and Princess Helena, attended by the Duchess Dowager of Athole and Miss MacGregor, went out by Invercauld and the Slogan Water. The Queen, Princess Helena, and Princess Louise, with the Ladies and Gentlemen in Waiting, attended Divine service in the parish church of Crathie on the morning of the 24th inst. The Rev. Mr. Middleton, of Ballater, officiated. The Queen left the Castle for Windsor Castle, accompanied by the Royal Family, and the Ladies and Gentlemen in Waiting. The Queen, with Princess Helena, Princess Louisa, Princess Beatrice, and Prince Leopold, arrived at Windsor Castle on the

26th inst., at ten minutes before nine o'clock, from Balmoral. The Queen, accompanied by Princess Helena, drove out in the afternoon. Her Majesty, with Princess Helena, Princess Louise, Princess Beatrice, and Prince Leopold, drove in the grounds on the morning of the 26th inst. The Queen held a Council at one o'clock, at which were present Earl Granville, Earl Russell, the Duke of Somerset, Lord Stanley of Alderley, Sir George Grey, and the Right Hon. W. E. Gladstone. Previous to the Council, Lord Russell and Lord Granville had audiences of the Queen.

IMPERIAL PARLIAMENT.—Great crowds assembled about the entrance to Westminster Hall on the 25th inst. at the time when the members of the House of Commons were arriving. Inside the House there was at four o'clock a great gathering, and at half-past four every available spot was occupied. Shortly after that time the Chancellor of the Exchequer rose, and amidst breathless silence announced that Ministers had tendered their resignation; that her Majesty had declined to accept this resignation without further consideration, and in order that she might have personal interviews with Ministers had hastened her return to town. Her Majesty had appointed one o'clock to-day at Windsor Castle as the time when she would receive Earl Russell and himself. Under these circumstances, he moved the adjournment of the House until six o'clock this evening. Shortly afterwards the House adjourned. At five o'clock a similar statement was made in the House of Lords by Earl Russell. He, however, added that her Majesty's hesitation in accepting the resignation of Ministers arose from the troubled state of affairs, especially on the Continent. On the 26th inst. in both Houses of Parliament Ministerial announcements were made. In the House of Lords Earl Russell in a speech marked by much dignity, announced that her Majesty had accepted the resignation of Ministers. The Queen at first thought that the vote of the House of Commons referred simply to a matter of detail, and might be accepted and adapted to the framework of the bill. At the interview that day at Windsor, Her Majesty had been convinced that there was no course but resignation for Ministers, and had accepted the tender. The noble earl briefly and moderately defended the course of the Government in respect to the Reform Bill, and remarked that the promise of the Earl of Derby at the beginning of the session that no underhand means should be used to defeat the measure had not been kept. This brought up Lord Derby, who, in an evasive speech marked by no discretion and much bad temper, denied that his friends had had recourse to any but straightforward means to defeat the bill. Earl Granville replied to this speech, and then Earl Grey favoured the House with a tirade against Ministers, the Reform Bill, and things in general. The House then adjourned until Friday. —In the House of Commons the Chancellor of the Exchequer made an announcement in all respects like that of Earl Russell. No discussion followed this, and the House was adjourned.

GENERAL HOME NEWS.—The returns of the Registrar-General for the week ending June 23 show a slight diminution in the mortality of the metropolis, but it is still much above the average. Smallpox and diarrhoea are perceptibly increasing. There were three deaths registered from carriage accidents in the streets. The annual rates of mortality in 13 of the principal towns in the kingdom per 1,000 were—Birmingham, 16; Bristol, 17; Hull, 20; Salford, 21; London, 22; Dublin, 23; Sheffield and Newcastle-upon-Tyne, 25; Manchester, 26; Glasgow, 28; Leeds and Edinburgh, 29; Liverpool, 36. The Registrar-General mentions that he has received a return from the Bureau of Records, at New York, from which it appears that the population of that city is 726,386 persons, and the rate of mortality 26 per 1,000. —The Archbishops of Canterbury and York were

waited upon on the 21st inst., the one at Lambeth Palace, and the other at Queen Anne's Bounty Office, Dean's-yard, Westminster, by deputations of lay and clerical members of the Church, who are anxious that action should be taken to put down what they describe as "the present Romanising innovations in the Ritual of the Church." In both cases the answer was highly favourable to the interests of the Low Church party. The Archbishop of Canterbury expressed his strong disapproval of the introduction of novel vestments, incense, and other Romish observances, while the Archbishop of York, in an elaborate argument, endeavoured to prove that these practices were not only bad in law but inexpedient for the interests of the Church. Both dignitaries promised to take measures to suppress the matters complained of.—One of the most painful, but at the same time most interesting, gatherings annually held is that at the Idiot Asylum, Earlswood, when every summer the inmates have a field-day, and the friends of the institution are invited to be present. The *fête* came off on the 21st inst., and was favoured with glorious weather. The spectacle presented by the unfortunate inmates of the institution, though touching in the extreme, was deeply interesting. They showed by their conduct how much philanthropy, careful training, and great self-denial on the part of teachers can accomplish in fanning into a brighter light the flickering spark of reason which in almost every imbecile is to be found. Surely if there be a good work it is this, and if there be an institution deserving of public sympathy and support it is one in which so good a work is so well done.—The first public meeting of a society to improve the temporal condition of curates in the Church of England was held on the 22nd inst., at Willis's Rooms, under the presidency of the Archbishop of Canterbury. The curate, after fifteen years' service, is to be ensured an income of £200. Already subscriptions and donations to the amount of £12,000 have been promised. The society may, therefore, be considered now as fairly afloat, and it is to be hoped that it will succeed in removing what has universally been denounced as a scandal and a shame on the Establishment.—A very handsome presentation was made to Viscount Halifax on the 23d inst. His old constituents at Halifax have presented him with a splendid dinner service in silver. The presentation was made at his lordship's own house in Belgrave-square. Mr. John Crossley, Mr. Stansfield, M.P.; and Mr. Michael Stocks were the speakers on behalf of the people of Halifax. His lordship's reply was marked by strong feeling and hearty manliness.—After a good many changes of arrangement the volunteer review in Hyde Park took place on the 23rd inst. The Duke of Cambridge reviewed the men, of whom over 15,000 were present. There would have been more but for the uncertainty which has prevailed as to the arrangements. The various corps exhibited fine soldierly bearing, and everything passed off well. Lord Elcho was mobbed as he left the park at the head of his regiment—the people suggesting to his lordship the desirability of retiring again to the cave.—The nomination of Sheriffs for London and Middlesex took place on the 25th inst. Mr. Alderman Waterlow, Mr. F. Lycett, and Mr. John Bennett were nominated. Mr. Bennett declined to go to the poll, and therefore Messrs. Waterlow and Lycett were declared elected. The Valentin case is on again. In the Court of Queen's Bench, on the 25th instant, the trial of an action was commenced in which Madame Valentin hopes to recover from Mr. Hall, the attorney, certain coupons in French companies, French bank-notes, and other securities. The facts have been often stated. The trial is likely to last several days.—A shocking murder was committed in Rosemary-lane, Whitechapel, on the 24th inst. A man named

Peter Nunn was quarrelling with his wife, when the father of the latter, Patrick Harrington, seventy years of age, interfered and without a word stabbed his son-in-law in the breast. Nunn died soon afterwards. Harrington was brought up at the Thames Police-court, and committed for trial.—Convocation met on the 26th inst., and was occupied most of the day with the question of Ritualism. A committee presented a report on the subject, which was discussed at great length. The discussion was adjourned.—A dreadful collision has taken place in the Channel. A screw steamer ran into a schooner, sinking it with all hands.—In the Court of Chancery Vice-Chancellor Wood pronounced judgment in favour of the voluntary winding-up of the Imperial Mercantile Credit Association.—Such a meeting as London has not seen in these later days was held on the 27th inst. in Trafalgar-square. The resignation of Ministers and the temporary defeat of Reform were the topics of discussion. Probably nearly 20,000 men had gathered in the great square, and listened to and cheered speeches which were delivered from the pedestal of the Nelson Column. Mr. Lucraft, a working man, presided. Only one feeling animated the meeting—that of profound regret that the Government had not dissolved Parliament rather than resign their offices. The names of Mr. Gladstone and Mr. Bright were cheered loudly. At the close of the meeting a large proportion of those assembled proceeded to the house of Mr. Gladstone, in Carlton-gardens, and cheered vociferously. Mr. Gladstone was not at home, but some members of his family appeared at the balcony of the house, and bowed their acknowledgments of the cheering. From thence the crowd proceeded to the residence of Mr. Bright, in Hanover-street, and cheered again and again. Mr. Bright was not at home, and therefore could not acknowledge the congratulations thus bestowed upon him. It was announced that there would be another meeting on the 2nd proximo in Whitehall-gardens. These meetings cannot be held too frequently.—At a Privy Council held on the 26th inst., the usual proclamation of neutrality was agreed to.—Convocation was engaged all day in discussing the Ritualistic question. The debate was adjourned.—There are some indications that the strike of seamen in the port of London is about to terminate. The owners of vessels have a plethora of men, and the disaffected find that they can gain nothing by further resistance.

FOREIGN INTELLIGENCE.—A despatch has been received at the Foreign Office from Madrid, which states that it has been officially announced there that the campaign of the Pacific is ended. One part of the Spanish fleet proceeds to the Philippine Islands and the other to Rio de Janeiro.—The Saxon army has, a Berlin telegram informs us, altogether evacuated Saxony, and the Prussians have advanced to the frontiers of Bohemia. The real struggle does not seem as yet to have begun—or else the breach of continuity in the telegraph wires prevents us from receiving news of it. We publish this morning a document said to be a general order addressed to his army by Field Marshal Von Benedek. It is dated from Olmütz on Saturday last. Since the famous "Sharpen your cutlasses" order of Admiral Sir Charles Napier, there has been no military or naval document so full of confidence—to call it by a mild name—as this. Field Marshall Benedek declares the Prussian troops to be good for nothing, and promises his men an easy victory. We are very much inclined to doubt the authenticity of the order. In one place the Field Marshal speaks of Palestro as a place where Austrian arms triumphed. The belief of the world is very different. The Italians and most of us believe that at Palestro the Austrians had much the worst of it.—The war news to hand up to the time we write is exceedingly scanty, though there are rumours of battles imminent. Very

little is known of the movements of General Benedek. Apparently he is opening his campaign in Silesia, and may intend striking a series of heavy blows there preparatory, if he be successful, to a march in the direction of Berlin, and a consequent flanking of the Prussians in Saxony. That, however, is a movement which implies a heavy disposable force available for severe actions in the field, and for keeping open his lines of communication. Not improbably one wing of his army, with which the Saxon army has effected a junction near Prague, may be able to give a good account of the Prussians should they attempt to enter Bohemia from Saxony. The Prussians do not seem inclined, however, to await attack. On Thursday night they crossed into Austrian Silesia, at Oderberg, a short distance west of Troppau, and they are reported further to have crossed the frontier in other places. One telegram asserts that as the inhabitants of Zittau refused to contribute to the maintenance of the troops which occupied it, the Prussians set fire to the place and evacuated it. This may be true, but it must be borne in mind that a day or two ago we were assured by a telegram that the Prussians had not occupied Zittau. The first stirring news of battle comes from Italy. If we may credit a telegram from Verona a great battle was fought before that place yesterday morning in which, according to the news to hand at the time we write, the Italians had the worst of it. So far as we can make out from the telegram the main body of the Italian army, under the King, left Cremona on Thursday and Friday, and arrived on the Mincio on Friday night. On Saturday the main body crossed at Goito without opposition. Goito is a town of some importance on the high road from Mantua, on the south-east, to Brescia on the north-west. A part of the force, probably not numerically large, appears to have marched along the right bank in the direction of Peschiera, one of the fortresses of the Quadrilateral, at the point where the Mincio leaves the Lake Garda. The main body having reached the left bank early on Saturday, marched to Roverbella, a place at the junction of the high roads leading from Peschiera and Verona to Mantua. Here another small body was detached northward towards Peschiera, and reached that fortress on Saturday evening. They seem to have made some demonstration against the fort, in conjunction with the body on the right bank, but, if we may credit an Austrian telegram, were easily repulsed by the guns of some of the outworks. In all probability the affair was rather in the character of a reconnaissance than of any serious effort against the stronghold. Meanwhile the main body appears to have kept along the road from Roverbella to Verona, a strong body of cavalry being sent in advance. The distance from Roverbella to Verona is between ten and fifteen miles. There is a good military road which leads through Villafranca. It seems that the only obstacle that the Italians encountered was the Pulz brigade, which retired on Verona as the Italian cavalry appeared—arriving in front of that place about two o'clock in the afternoon of Saturday. Grouped round Verona there seems to have been a strong force of Austrians—probably the main body of their army in Venetia. King Victor Emmanuel and his army must have arrived in front of them on Saturday night, for yesterday morning it is said a battle began. The only news we have of it at this time is by a telegram from Verona, dated yesterday, at two in the afternoon. At that time, says the message, both the Italian wings had been repulsed. From this it is clear that the Italians were the assailants. But it is added that the battle was still continuing. Now it must be borne in mind that this news is wholly from Austrian sources; and it may be as well not to receive what it says with implicit confidence. Its wording shows that no serious disaster had happened to the Italians at the time it was sent.

Had their repulse been a very serious affair they would scarcely have continued the battle.—The telegrams to hand leave no doubt that the Italians have sustained a reverse in the Quadrilateral. It seems that part of the army under the King crossed the Mincio on Saturday at Veleggio or more northerly still at Salionze. The other two divisions of the army under the King in person no doubt crossed at Goito. The first division seems to have lost no time in advancing towards Sommacampagna, no doubt with the intention of striking the railway between Veconia and Peschiera. The other two divisions had a longer distance to travel, and were necessarily separated from the first by some hours' march. Meantime the Austrians, having learnt that that the Mincio had been crossed, debouched from Verona in strength, and finding themselves shortly in face of the first Italian division set upon it and fairly overwhelmed it by force of numbers. The Italians, who seem to have fought with great bravery, fell back to Custozza, a small place not far north of Villafranca. Here, in all probability, a part of the second and third divisions of the Italian army came up. The Austrians, however, attacked Custozza at the point of this bayonet, and carried it after a desperate fight, taking several prisoners and some cannon. The Italians then fell back. An Austrian despatch says they recrossed the Mincio. The *Moniteur* of last evening, however, says—on what authority we know not—that the Italian army is still on the left bank of the Mincio. Most likely the remains of the first division of their army did recross the Mincio, while it is equally probable that the other two divisions remain on the left bank. General Cialdini crossed the Po below Polesella on Saturday, and marched towards Rovigo. He has with him 70,000 men and nearly one hundred guns, but the country he has to travel is a very difficult one. A portion of the Italian army seems to have taken possession of Curtatone, a place on the lagune in front of Mantua. An Austrian despatch says that the garrison of Mantua made a sojourn against this body, and drove it out of Curtatone. The whereabouts of Garibaldi is not certain. It was said that he had occupied the Stelvio Pass, but it is not probable that the Austrians would willingly allow so easily defended a path to be occupied by an assailant. Indeed, it is stated with much more probability that the Austrians themselves have possession of the pass, and have descended upon Bormio, in Lombardy. The *Moniteur* speaks of this as threatening the Italians in the rear; but it is pretty certain that the volunteers in the neighbourhood could give a good account of all the Austrians who are likely to come into Lombardy by that road. The official despatch from the head quarters of the Italian army confirms the previous reports that the King had sustained a disastrous, although not irremediable defeat. The substantial agreement between the various accounts reflects great credit on the veracity of both parties. It is admitted that the Italians sustained "great losses." The King has recrossed the Mincio and occupies his former positions. General Cialdini has not crossed the Po. We get an insight into the position of Garibaldi by an announcement from Milan. It is stated that the Austrians made an attack on the volunteers at Lodron, and were driven back with loss. Lodron is on the Lake Idro, at the head of a pass into the Tyrol, by which is the nearest road to Trent. This would seem to indicate that Garibaldi, as we at first supposed, intends to make a comparatively short detour round the head of Lake Garda and descend into Venetia in the rear of the Quadrilateral, and on the line of the Austrian communications.—From Italy we have the cheerful news that the Italian army is in good spirits and anxious to be again led against the foe. The King says he is concentrating his army for a resumption of the campaign.

in England, and because England was not the original seat of this association. Still, however, there is reason to believe that some of these men were in England and assisted in the erection of the Old Cathedral Church of Canterbury, about A.D. 600—the Cathedral of Rochester, about 602, St. Paul's, Old London, 601; Westminster, 605. Several palaces and castles were also built during the same century, and the institution increased rapidly in England.

Soon after this, we find the same body of men in England described as Masons, and in later times as Freemasons. It would seem also, that about the middle of the seventh century, or perhaps a little earlier, some of the doctrines and practices of Pythagoras were introduced into the Masonic lodges, and hence arose the appearance of study which has so long pervaded the books on Freemasonry. Masonry seems to have flourished to a great extent in the time of Alexander the Great, in whose reign numerous churches, and more than fifty castles were built. From the days of Alfred to the present time, a pretty complete list of the Grand Masters of Masons in England has been preserved. From the time of Alfred to the reign of Henry VIII., no less than seven bishops, three archbishops, one cardinal, and six kings were among the number of Grand Masters. We cannot pursue this inquiry, and we can only remark that Masonry in its present, or nearly in its present form, dates from A.D. 926, when a Grand Lodge was summoned to meet at York, England, when all the ancient writings on the subject which could be procured were collected together, and the present constitutions and customs of the York Masons compiled therefrom.

To what extent Masonry existed on the continent of Europe I am unable to learn. It appears, however, that a bull was issued by the Pope of Rome, in the reign of Henry VI., authorising and directing certain Italian Masons to travel throughout Europe, and to erect churches and chapels. They seem also to have superintended the building of the Cathedral of Cologne, from 950 to 1211; that of Meisen about the same time; that of Strasburg from 1015 to 1439; the Convent of Bathalha, in Portugal, about 1400, and vast numbers of the public buildings on the continent of Europe.

But these associations, though approved and patronised by the best of men, and though they have been instrumental in rearing most of those magnificent buildings which now adorn the countries of Europe, have frequently met with a most determined opposition. The opposition was first made to the Secret Discipline by the Pagans, who proved themselves exceedingly expert in the propagation of stories concerning its professors. A portion of the answer made by Tertullian, a presbyter of the church, who

wrote about A.D. 178, is so well worthy of attention that I will quote it in this place.

"If we do all in secret, how came you to know what is done? Not from one of ourselves; for none are admitted to the religious mysteries without a promise of secrecy."

A similar course has always been pursued by its enemies, and generally with the same result. But among all the opponents of Freemasonry, the Roman Catholic Church has proved itself the most constant and undeviating. We have already remarked that this society had its origin in the church—that it has been patronised by laymen, priests, bishops, and popes. But as the custom of private confession to the priest became more general, the subject became involved in difficulties. At first auricular confession was recommended as a good and pious custom, tending to produce humility and sincere repentance. Then "auricular confession," from being simply recommended as a good thing, was preached up as a duty—as the only mode of obtaining forgiveness; but by the decree of the Council of Trent, about A.D. 1530, it was made obligatory upon all the people. By this all the members of that church are obliged to confess every sin of their lives.

It was under the influence of this feeling and principle that some priests undertook to obtain the secrets of Masonry at the confessional, and, failing in their efforts, they visited their victims with the full weight of their indignation. But in England, where this church had never obtained as strong a foothold as on the Continent, Freemasonry continued without much opposition until 1425. At that time the rivalry of the Operative Masons, seconded by the opposition of the Roman Catholic Church, procured a statute prohibiting the meeting of lodges. This law produced little effect, and very soon went into oblivion, until the repeal of the statute on which this was founded, in 1562. That it produced very little, if any, effect, is evident from the fact that the Archbishop of Canterbury was G.M. at the very time of its enactment—that he was succeeded by King Henry VI. twenty-one years after, 1446—to whom succeeded the Bishop of Winchester the next year—to him the Bishop of Sarum, 1471—then King Henry VII., 1500—who was followed by Cardinal Wolsey, 1509, and by other prominent men both in Church and State.

THE LONDON THEATRES THIRTY YEARS AGO.

The following able *resumé* of the condition of "things theatrical" in August 1836, appears in the last number of our contemporary *The Era*:—
The changes in the theatrical licensing system,

which have almost obliterated the old distinction between the winter and the summer theatres are worth remembering at this season. If we glance back through the vista of some thirty years we shall find that special attractions were offered at this period to the dwellers in the great city which are now no longer existing. With the help of a few old play bills, and some aid from our memory, we may contrive to remind our more matured readers of the condition of things theatrical in August, 1836. The Haymarket, then under the management of Mr. Morris, and regarded at this time as the chief summer theatre in London, was representing the higher form of drama, with a very strong company. In Talfourd's tragedy the names of Miss Ellen Tree, as Ion, and Vandenhoff, as Adrastus, were prominently conspicuous, and the revived comic opera of "John of Paris," which music hall proprietors might advantageously bear in mind if they obtain those privileges they seek, was a lively afterpiece well supported. As a specimen of the elaborate programmes to which Mr. Morris then treated his patrons, we might refer to that of the 11th of August, in the above year, and which comprised the play of "The Tempest," the drama of "The Youthful Queen," a musical piece called "Second Sight," and the farce of "My Husband's Ghost." Owing to the length of the playbill the farce did not begin till one o'clock in the morning, and Mr. Webster, as Corporal Musket, and Mr. Buckstone, as Drummer Gilks, were called upon to exert all their powers of humour to keep their audience awake till two. Fortunately for our actors, managers more strictly observe the early closing system now-a-days. The English Opera bill then looked pleasantly cool with the opera of "The Mountain Sylph" as the chief attraction, and in which the once popular vocalist, Miss Sherriff, was extending her reputation as a vocalist by appearing for the first time as Eolia. The Strand was flourishing with the lively burlesque—though it had scarcely a pun in it—of "Othello," and Douglas Jerrold's "Bill Sticker" and "The Perils of Pippins" were helping W. J. Hammond to fill his theatre nightly. At Astley's Ducrow's grand hippodramatic spectacle of "One Hundred Battle Steeds" was drawing crowded houses. At the Surrey, Rice, in the first bloom of his *Jim Crow* popularity, was filling Davidge's treasury, and old Vauxhall was resplendent with attractions, which were then thought irresistible, though, apart from all asso-

ciations, they would have shone but indifferently compared with the more varied allurements of the modern Cremorne. For those country cousins who were only permitted a milder kind of recreation, there was little in the way of amusement beyond Miss Linwood's Needlework and Madame Tussaud's Waxworks, unless they saw the Diorama in the Regent's-park, with the Church of Santa Croce illumined by shifting lights and shadows. The music halls, as we now understand the term, were wholly unknown, and to the Grecian or White Conduit Gardens those must have gone who wanted to enjoy a little music with alcoholic stimulants.

It should be borne in minds that at all these places the summer season was distinguished by a class of entertainments peculiar to the period, and annually looked forward to by the dwellers in the metropolis. With theatres which enjoy the privilege of remaining open all the year round, so long as somebody can be found to undertake the managerial responsibility, this distinction is no longer observed, and a glance at the theatrical announcements of the present month would by no means assist the inquirer to ascertain the exact progress of the Calendar. Although the population of London has become so vastly increased during the last thirty years that an attractive entertainment ought always to secure a remunerative audience, it might, perhaps, be worth the consideration of modern managers to adopt one part at least of the old system, and preserve a more distinct character in the summer programmes they put forth.

MASONIC NOTES AND QUERIES.

THE PANTHEISM OF THE HINDOOS.

A brother describing himself as a member of a Bengal lodge, asks in a long letter numerous questions respecting Eastern Pantheism. There is only one of these questions to which my reading enables me to give a satisfactory answer. The question relates to the kind of Pantheism adopted by the Hindoos. There are two kinds; one kind is mystical, the other kind is atheistical, as is shown by the following passage taken from a volume of the "Dictionnaire des Sciences Philosophiques," which happens to be within my reach:—"Le premier système orthodoxe, fidèle à l'esprit des védas, tend ouvertement à sacrifier la nature à Dieu, et se jette aux dernières extrémités du mysticisme; le second, le système Sankhy à fait effort pour se dérober aux pentes mystiques sur lesquelles toute philosophie orientale tend à glisser, et, dans son naturalisme hardi, il

s'engage si loin qu'il aboutit à une sorte d'athéisme avéré."—CHARLES PURTON COOPER.

ENGLAND'S DUTY—FREEMASONRY.

The long paper which a brother has been so kind as to send does not persuade me. Much that he writes respecting the Freemasons of France, Germany, and Italy, ill accords with my notions. But these notions are not improbably erroneous, my knowledge of the Freemasonry of those countries being of a very imperfect kind, and derived almost entirely from irregular and desultory reading. I will assume, therefore, that my brother describes correctly the Freemasonry of France, Germany, and Italy; still my conviction is that the Freemasonry of England is the Freemasonry most efficient for the performance of England's duty—the duty, which England's place amongst nations imposes in humanising rude and ignorant races.—CHARLES PURTON COOPER.

GEORGE HERIOT.

Will any brother kindly inform me, if the distinguished founder of Heriot's Hospital, Edinburgh, was a member of the Masonic Order?—M.M.

MASONIC PERIODICALS.

Can any brother furnish a complete list of the journals of Freemasonry throughout the world? I am acquainted with several, viz., the *Masonic Record of Western India*, the *Indian Freemasons' Friend*, the *National Freemason*, the *Freemasons' Monthly Magazine*, the *Masonic Gleaner*, the *Espejo Masónico* (Spanish)—the four last being published in America—the *Freimaurer Zeitung* and the *Bauhütte* (German), the *Monde Maçonique* and the *Bulletin du Grand Orient de France* (French), and the *Maçonniek Weekblad* (Dutch). What are the names, the price, and place of publication of others?—J. KINGSTON.

CORRESPONDENCE.

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

REFORM IN MASONRY.

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

III.

DEAR SIR AND BROTHER,—To that part of our programme which has been treated in the preceding two letters, no serious objections have as yet been urged on the part of any of our English brethren, nothing improper or unreasonable appearing therein, from their point of view. In the following points only their ideas were at issue with ours, viz., the questions of high degrees, atheism, and the Bible.

1st. *The High Degrees*.—With the exception of the elder members of the Union of Prussian Grand Lodges, hardly anybody cultivates them any longer on the Continent, they having been almost entirely abandoned by silent consent of the present generation, as being opposed to the principles of sound progress by reason of their obsolete hierarchal organisation and tendencies. They fostered vanity and futile ambition by puerile display of ribbons and such like; they excluded by heavy taxes all those brethren not belonging to the aristocracy or plutocracy, and unprincipled and unscrupulous persons took undue advantage of them for the purpose of imposing upon

other brethren. With the exception of very few chapters, these bodies may be considered as belonging to a past age and to a state of civilisation happily overcome in our days. In Southern Europe, as in France, Italy, &c., the continuance of their existence might be accounted for, contention with religious prejudices and persecutions being still the order of the day in those countries; but even there we object to the vanity evinced in high-flown titles and the idle display of meaningless decorations. If brethren are impelled by their thirst of knowledge to go beyond the three fundamental degrees, let them cultivate their higher degrees as "closer unions for scientific aspirations," but of what earthly use are those high-flown titles, those mummeries of ribbons and crosses to men of a cultivated mind? Real greatness and genius despise and scorn such idle show; they shun it as much as they can; and we Freemasons who profess to be far above common ambition and vanity, still persevere in this obsolete tomfoolery. Is it not possible to rectify these degrees and titles by Masonic means, or at least limit them to some more moderate proportions? For most German lodges this question is fully settled and disposed of; in Germany the very name of the high degrees will soon have ceased to exist.

2nd. *Atheism*.—This question is being cleared up more and more. People commence to see that this phrase has been greatly misapplied in past ages, just as it has been the case for some time with the "red spectre" of communism in political life. What is an atheist? It is really difficult to tell. It is hardly possible to draw a distinct line of demarcation. In fact, from a scientific point of view, there is no such thing as an atheist. Ask Darwin, Lyall, Murphy, Goethe, Murchison, the men of the "Quarterly Review," the authors of "Essays and Reviews," Humboldt, Arago, Voltaire, Vogt, Moleschott, and other celebrities of the *positive sciences*; they all assume the existence of a primary cause of all things, a Supreme Being; the difference lies only in the definition, and it is according to their respective views that they are more or less near the truth. Jesus Christ, St. Paul, Socrates, Huss, &c., all those who ever propounded opinions varying from the idea of Deity generally accepted as orthodox, were in their times persecuted as Atheists. "He hath spoken blasphemy," was said of all those who were crucified, stoned, killed with the poisoned chalice, or roasted on the stake. Are we to continue these contentions? Should we who are convinced of professing the most correct religious opinions, repel those who adhere to tenets differing from our own? Why not bring them over, perhaps convert them to our views, if they are otherwise, honest and moral men? Is it not difficult, according to the doctrines of any one of the Churches, to designate a distinct landmark, where faith commences and infidelity ceases, or *vice versa*? If once we tread on this path, we deviate from our object and become benighted in religious sectarianism. In the writer's native country this question no longer rouses feelings or passions, and I have no doubt the practical judgment of English brethren will soon know how to dispose of it; otherwise we shall have in future a Roman Catholic, Protestant, Jewish, and Mahometan Masonry, instead of a cosmopolitan community of all nations, creeds, and classes.

3rd. As regards the *Bible question*, which has been treated with so much animosity on page 310 of your last volume, I am of opinion that it might be settled to mutual satisfaction in this wise: for Protestant, Roman Catholic, and Greek orthodox brethren the Bible may be laid on the altar, shut, as a symbol of truth at the initiation of Christian candidates; whilst for Israelites the Old Testament, and for Mahometans the Coran may be laid on the table, so as not to shock susceptibilities. Only the other day a Catholic brother directed my attention to the fact that there was little difference between kissing the slipper of the Vicar of Christ or a book containing the ideas of Christianity; he owned that both proceedings were equally repulsive to him, and that he considered kissing the Bible exactly the same idolatry as kissing the Pope's slipper. Moreover, it is rather objectionable from a sanatory point of view, to kiss a book that has been touched by so many hands and so many lips. That French and Italian lodges should dispense with the Bible is accounted for by the fact that most of their members profess the Roman Catholic persuasion; but that no danger can possibly arise from the substitution of the General Statute of the Order for the Bible is evidenced by the wholesome development of Masonry in France and other non-Protestant countries. At all events, it would appear more logical for a society to lay on its table the rules and regulations on which its transactions are conducted; or would it not be wise, instead of adhering to the holy book of one particular creed, were our *cosmopolitan* society to lay on its altar an anthology of the most sublime moral teachings of all nations and religious communities. I am myself a Protestant, but I confess my sense of justice has often been seriously hurt by things as I saw them going on in lodges. I fancy we should not do to others what we would not have done to ourselves. This question has not yet been fully decided, even in Germany, which is mostly Protestant, but in most lodges it has been peaceably compromised by laying the *closed* Bible on the table. Here in the East where religious persuasions are so very manifold, the Bible question assumes its whole acerbity and becomes a source of ill-feeling to all non-Protestant natives. If we who consider ourselves unprejudiced force upon them the books containing our private religious views, in a society professing to rest on moral foundations, are we not just such fanatics as the Easterners themselves. "But," quoth our friend, "we tolerate them near us, only they must conform themselves to our views." And so you mean to say that they are entitled to nothing but toleration, not to any *moral right* in our lodges? In this there is an inconsistency, the pith of which is, "might before right." An equality of rights for all does not exist, in spite of square and compasses! I beg to direct your attention to this point in particular. It applies to all lodges that adhere to the "open Bible."

Lastly, if my contradictor is of opinion that nothing whatever should be changed in the constitution of our Fraternity, were it but in the mere form, he denies the fundamental character of all things Masonic and humane. Eternal and invariable are only the laws ruling the material and intellectual phenomena of the life of the world and of man; but the forms of the material world and the manifestations of mental

life are undergoing continual changes, and so are the forms of political, religious, and social life; standstill is death.

With this I terminate for the present, dear Sir and Brother. Our motto is "onwards on the path of progress in all things," but not with blind precipitation, but with due regard for the less advanced nations, groups, and classes, and with proper respect for the legitimate opinions of all brethren of the globe; onwards with that energy and perseverance innate to the Teutonic races in spite of the recriminations of those who do not understand us, and the applaudations of those who are prompted only by the spirit of innovation. Standing above all parties, we have but one object in view, and that is the advancement of the moral and intellectual power of the Fraternity, to go hand in hand with its numerical expansion. Our English brethren may, therefore, heartily join in the aspirations of the German Reformers. We are all endeavouring to uphold the best interests of the Craft, and the safest mode of securing this object consists in a peaceful exchange of opinions and fraternal co-operation.

In this spirit I hope the discussion now started will be conducted throughout; personal feeling and contemptuous disregard of the opinions of others are entirely foreign to the issue; they are derogatory to the character of our good cause, and out of place in the intercourse amongst gentlemen having each other's moral worth for the sole standard of their mutual appreciation. Animated with these sentiments, I trust that a gradual approximation and amalgamation may readily be brought about amongst the various parties and camps dividing our Fraternity, and in this spirit I beg you will accept the salutations of

I am, Dear Sir and Brother,

Yours fraternally,

A GERMAN MASON IN TURKEY.

Constantinople, August, 1866.

THE GREAT LIGHT OF MASONRY—THE BIBLE.—Brother, you have the Bible, know you the author? God Almighty, the great creator, is the author. In reading the plans and designs of T.G.A.O.T.U. you will be instructed in your origin and probable destiny; you will be made acquainted with the relationship that exist between you and the Grand Architect of the Universe; you will learn in that book the duty you owe to God, your heavenly father, and the duty you owe to your earthly parents. This book, the bright luminary of T.G.A.O.T.U., the star by which man can navigate his bark over the ocean of life and steer clear of the dark and troubled billows of eternal death; that star that will guide him to the coasts of bliss—to that haven of rest—

"To that land of pure delight,
Where saints immortal dwell"—

to life everlasting and eternal. Oh, glorious book—containing God's will—God's code of laws entire; defining the "bounds of vice and virtue"—of life and death. Brother, reflect on this!

